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JOURNAL

OF THE

Proceedings of the Bishops, Clergy, and Laity

OF THE

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IN THE UNITED STATES OF AMERICA.

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NEW YORK,

FROM OCTOBER 2 TO OCTOBER 24, INCLUSIVE,

In the Year of our Lord 1889.

WITH AN APPENDIX.

PRINTED FOR THE CONVENTION.


1890.

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 The Secretary of the House of Deputies and the Treasurer of the Convention are authorized to make an additional assessment of one dollar for each Clergyman, if the needs of the Convention so require.

 The GENERAL CONVENTION will meet in the city of Baltimore on the first Wednesday in October, in the year of our Lord one thousand eight hundred and ninety-two.

COMMITTEES

APPOINTED TO REPORT TO THE NEXT GENERAL CONVENTION, AND PERMANENT COMMISSIONS.

HOUSE OF BISHOPS.

Commission on the Revision of the Course of Theological Study (appointed 1856; re-appointed 1868; continued 1871, 1874, 1877, 1880, 1883, 1886, 1889).

The Presiding Bishop, the Bishops of California, Western New York, and Long Island.

Commission on Moravian Orders (appointed 1880; continued 1883, 1889).

The Presiding Bishop, the Bishops of Central New York, Pennsylvania, and Central Pennsylvania.

Committee on the Formation of Missionary Jurisdictions into Dioceses (appointed 1880; continued 1889).

The Bishops of Long Island, Pennsylvania, Central Pennsylvania, Massachusetts, and South Carolina.

Committee to confer with the English Church as to a Board of Reference on Foreign Missions of the Anglican Communion (appointed 1880; continued 1883, 1889).

The Presiding Bishop, the Bishop in charge of American Churches in Europe, and the Bishop of Iowa.

Committee on Notifying Bishops-nominate of their Election (appointed 1880; continued 1889).

The Bishops of Long Island, Central Pennsylvania, Massachusetts, North Carolina, and Pittsburgh.

Committee on Changes in the Lectionary (appointed 1889).

The Presiding Bishop, the Bishops of Western New York and Albany.

Committee of Canons of the House of Bishops in 1889 (authorized to sit during recess, Convention 1889, and to consider:

1. Several Reports from the Joint Committee on the Relation of Rectors, Wardens, and Vestrymen.
2. Proposed Canon on Marriage and Divorce.
3. Proposed Canons of Ordination).

The Bishops of Missouri, Central Pennsylvania, Chicago, Iowa, Quincy, New York, and East Carolina.

Committee to certify changes in the Book of Common Prayer (appointed 1889).

The Presiding Bishop, and the Bishops of Albany and Iowa.

Committee to act with Secretary with reference to the Publication of the Journal (appointed 1889).

The Bishops of Quincy and New York.

Committee on a Canon for the Governance of Brotherhoods, Mission Priests, and Sisterhoods (appointed 1889).

The Bishops of Long Island, Chicago, Newark, New York, and Fond du Lac.

COMMITTEES AND COMMISSIONS.

V

Committee on a Due Supply of Candidates for Holy Orders (appointed 1886; continued 1889).

The Bishops of Long Island, Massachusetts, and New York.

Committee on the Subject of a Prayer Book in the German Language (appointed 1889).

The Bishops of Western New York, Arkansas, Nebraska, Florida, and the Assistant Bishop of Southern Ohio.

Custodian of the Standard Bible.

The Rev. Jesse A. Spencer, D.D.

HOUSE OF DEPUTIES.

Standing Committee on Expenses.

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JOINT COMMITTEES AND COMMISSIONS.

Commission on Ecclesiastical Relations.

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Committee on the Spiritual Care of Immigrants.

The Bishops of Northern Texas, Northern New Jersey, and Nebraska; the Rev. A. Beatty, D.D., the Rev. A. C. Stilson; Mr. John R. Triplett, Mr. A. H. Rice, Mr. W. Bayard Cutting. (The Bishop of Northern New Jersey, Corresponding Secretary of the Committee.)

COMMITTEES AND COMMISSIONS.

Committee on the Spiritual Care of Sailors and Others navigating Inland Waters.

The Bishops of Chicago, Newark, and Pittsburg; the Rev. Campbell Fair, D.D., the Rev. J. N. Stansbury, the Rev. R. F. Alsop, D.D.; Mr. John Wilkes, Mr. R. H. I. Goddard, and Mr. David B. Lyman.

Committee on the Standard Prayer Book.

The Bishops of Albany, Iowa, and New York; the Rev. W. R. Huntington, D.D., the Rev. J. S. Kedney, D.D., the Rev. Samuel Hart, D.D.; Mr. J. Pierpont Morgan, Mr. Joseph Packard, Jr., and Mr. Samuel Eliot.

Committee on the Provincial System.

The Presiding Bishop, the Bishops of Texas, Central New York, Pennsylvania, and Kentucky; the Rev. E. A. Hoffman, D.D., the Rev. Samuel Benedict, D.D., the Rev. F. P. Davenport, D.D., the Rev. J. F. Garrison, D.D., the Rev. T. F. Gailor; Mr. H. Burgwin, Mr. S. Corning Judd, Mr. S. P. Nash, Mr. J. M. Woolworth, and Mr. Causten Browne.

Deputation to attend the next Provincial Synod of Canada.

The Bishops of Milwaukee and Michigan; the Rev. J. H. Elliott, D.D., the Rev. Joseph Carey, D.D.; Mr. R. H. I. Goddard, and Mr. Edward McCready, Jr.

Standing Committee on Churches in Foreign Lands.

The Rev. E. A. Hoffman, D.D.; the Rev. H. Y. Satterlee, D.D.; Mr. John A. King, and Mr. Stephen P. Nash.

Committee to arrange an Order of Work for the next Missionary Council.

The Bishops of Albany and Pittsburgh; the Rev. E. A. Hoffman, D.D., the Rev. W. N. McVickar, D.D.; Mr. Seth Low, and Mr. Benjamin Stark.

Registrar of the General Convention.

The Rev. J. Livingston Reese, D.D., Albany, N. Y.

Custodian of the Stereotype Plates of the Standard Prayer Book.

The Rev. Samuel Hart, D.D. Hartford, Conn.

Historiographer.

The Bishop of Iowa.

INDEX.

JOURNAL OF THE HOUSE OF BISHOPS.

A.

- Abbott, the Rev. Edward, nominated missionary Bishop of Yedo, 115; testimonials from H. D., 133; H. B. consents to consecration of, 140.
- Adjournment, daily, 13; time of final, 84, 99, 100, 145.
- Admission of New Dioceses. (See committee on.)
- Africa. (See Cape Palmas.)
- Alabama, Bishop of, appointed on Committee on resignation of Bishop of Ohio, 45.
- Alaska, report of Committee on Domestic Missions as to nominating a Missionary Bishop for, 73; proposed Missionary Bishopric postponed to next General Convention, 104.
- Albany, Bishop of, relieved from Committee on Amendments to Constitution, 50; appointed on Joint Committee on Standard Prayer Book, 87; on sisterhoods, etc., 115; withdrawal from Committee on Sisterhoods, etc., 143; on certifying alterations to custodian of Standard Prayer Book, 135; thanks of H. B. to, 136; chairman of University Board of Regents, 137.
- Algoma, Lord Bishop of, at opening service, 5; introduced, 7; took leave, 19.
- Amendments to the Constitution. (See Committee on.)
- American Bible Society. (See Committee on Memorials.)
- Arbitration, peace through, message No. 27 H. D. (concurred in), 50.
- Arkansas, report of Bishop of, 25; appointed on Committee on Prayer Book in German language, 143.
- Assistant Bishops. (See Committee on Canons, and Committee on Amendments to Constitution.)

B

- Bible, custodian of Standard, report, 70, 71, 105.
- Bishops, detained from Convention, messages to, 7; introduction of new, 6, 7, 40, 85; resigned, 45, 74, 75.
- Board of Missions, 13, 15, 50, 76.
- Brotherhoods, etc., 72, 73; Committee on to report to next Convention, 109; Committee appointed, 115.

C.

- California, as to new Diocese, 19, 23, 39, 66, 82, 85, 115; unfavorable report of Committee of Conference adopted, 116.
- Canada, deputation H. B. to next Provincial Synod in, appointed, 142; deputation H. D., 144.
- Candidates for Holy Orders, Committee on, continued, 142.
- Canons, proposed amendments of. (See Standing Committee on Canons.)
- Cape Palmas, report of Bishop of, received and referred, 52.
- Centennial Observance, resolutions concerning, 6.
- Central New York, Bishop of, appointed on Joint Committee on Petition of Colored Clergy and Laity, 20; on Joint Committee on Provincial System, 25; appointed on Commission on Moravian Orders, 82; on Joint Commission on Ecclesiastical Relations, 110; on Evangelistic Work, 114.
- Central Pennsylvania, Bishop of, appointed on Joint Committee to nominate Missionary Council, 49; excused from further attendance, 137.
- Chairman of H. B., Bishop of Connecticut elected; election declined, 6; report concerning, 10, 11; Bishop of Maine elected, 13.

viii INDEX — JOURNAL OF THE HOUSE OF BISHOPS.

- Chairmen of standing Committees, 15.
Chicago, Bishop of, appointed on Joint Committee on Spiritual Care of Sailors, 61; on Committee on Sisterhoods, etc., 115.
Christian Unity. (See Joint Commission on.)
Churches in foreign lands, as to better organization of, 17. Memorial referred, 38; transferred to Committee on Canons, 43.
Church Unity. (See Committee on Memorials.)
Church University Board of Regents. (See University Board of Regents.)
Colorado, Memorial of Diocese of, 10; Diocese of, admission, 18, 21; Election of Missionary Bishop of, 18, 34; triennial report of Bishop of, 36; Bishop of, leave of absence, 81.
Colored Clergy and Laity, memorial of colored clergy presented, 10; message H. D. as to referring to Joint Committee, 18; reported favorably and committee appointed on part of H. B., 20; appointments on committee by H. D., 25; report of Joint Committee in reply to, 57; adopted, 59; Message of H. D. No. 144, concurring with H. B. in adopting report, 141.
Colored People, as to additional appointments on commission for work among, message No. 28, H. D., 50; non-concurred in, and committee of conference asked, message H. D. No. 66, 77; appointed (Bishops of Maryland and Florida) 93; report, 113.
Commission on Christian Unity, vacancy filled, 38; report presented, 59; adopted, commission continued, 60.

COMMITTEES (JOINT).

ECCELESIASTICAL RELATIONS.

- Appointments H. B. (Bishops of Western New York, Long Island, Central New York, North Carolina, Springfield, Iowa, Delaware, and Michigan), 110; report to be printed in appendix, 110.
Appointments H. D., 118.
Letter from certain Old Catholics in Germany transferred from Committee on Memorials, 43.

FUNCTIONS OF RECTORS, WARDENS, AND VESTRYMEN.

- Bishop of Missouri appointed in place of Bishop of Michigan, 82.
Memorial of Diocese of Louisiana, referred, 16; report, 89; 1st and 2d Minority reports, 92; referred to Committee on Canons, 93; Committee discharged, 106, 114.

RELATIONS OF THE TWO HOUSES.

- Bishop of Quincy appointed in place of Bishop of Ohio, 82; resolution of Bishop of New York as to "Three Days' Law" referred, 51; report, 95; adopted, 111; Resolution from Committee on Unfinished Business as to proper status of messages, referred, 57; report 93; action taken, 95, 96; further action, 111.

SPIRITUAL CARE OF IMMIGRANTS.

- Corresponding secretary continued, 46.
Report of Committee, 58.
Report of corresponding secretary, 69.

LITURGICAL REVISION.

- Memorial of White Cross Society transferred from Committee on Memorials, 44.
Offertory sentences referred, 61.
Responses before act of Confirmation referred, 76.

EVANGELISTIC WORK.

- Report adopted, 78.
Appointments H. B. (Bishops of Central New York, Kentucky, and Pittsburgh), 114; appointments H. D., 134.

CHRISTIAN UNITY.

- Bishop of Rhode Island appointed to fill vacancy, 38.
Report, 59; adopted, commission continued, 60.

HYMNAL.

Bishop of Kentucky appointed additional member, 72.

DEPUTATION TO ATTEND NEXT PROVINCIAL SYNOD IN CANADA.

Bishops of Milwaukee and Michigan nominated, 142.

Deputation H. D., 144.

CANONS OF ORDINATION.

Report referred to Committee on Canons, 13.

CANONS. TO CERTIFY CHANGES IN.

Appointments, H. B. (Bishops of Iowa and East Carolina), 140.

Appointments, H. D., 144.

COLORED CLERGY AND LAITY. PETITION OF.

Committee proposed by H. D., 18.

Appointments, H. B. (Bishops of Minnesota, Virginia, Central New York, South Carolina and New York), 20.

Report, 57; unanimously adopted, 59.

Message H. D. No. 144, concurring with H. B., 141.

GENERAL CONVENTION. PLACE OF NEXT.

Appointments, H. B. (Bishops of Long Island and Pittsburgh), 77.

MESSAGES. PROPER STATUS OF.

Resolution from Committee on Unfinished Business, referred, 57.

MISSIONARY COUNCIL. TO NOMINATE.

Appointments, H. B. (Bishops of Rhode Island, Georgia, Central Pennsylvania, and Quincy), 49; report adopted, 82.

PROVINCIAL SYSTEM.

As to appointing Committee, 17.

Appointments, H. B. (Presiding Bishop, Bishops of Texas, Central New York, Pennsylvania, and Kentucky), 25.

SAILORS. SPIRITUAL CARE OF.

Appointments, H. B. (Bishops of Chicago, Newark, and Pittsburgh), 61.

COMMITTEES OF CONFERENCE.

Adjournment, time of, 97.

Appointments, H. B. (Bishops of Quincy and New Jersey), 97; report adopted, 99.

CALIFORNIA. PROPOSED NEW DIOCESE IN.

Appointments, H. B. (Bishops of North Carolina, Maryland, and Delaware), 86; report, 115; minority report, 116; majority report, adopted, 116.

COLORED PEOPLE.

Appointments, H. B. (Bishops of Maryland and Florida), 93; H. B. adheres to its action, 111.

MICHIGAN. PROPOSED MISSIONARY JURISDICTION IN.

Appointments, H. B. (Bishops of Rhode Island, Long Island, and North Carolina), 105.

As to attaching upper peninsula of Diocese of Michigan to Diocese of Fond du Lac, referred, 110; report, 135; H. B. does not concur with H. D., 141.

COMMITTEES (HOUSE OF BISHOPS).

CANDIDATES FOR HOLY ORDERS, ON SUPPLY OF.

Committee continued, 142.

TO CONFER WITH ENGLISH CHURCH AS TO BOARD OF REFERENCE.

Appointments: The Presiding Bishop in place of the late Presiding Bishop; the Bishop of Iowa in place of the late Bishop of Pennsylvania, 82.

MISSIONARY JURISDICTIONS. FORMATION INTO DIOCESES.

Bishop of Pennsylvania appointed in place of the late Bishop of Pennsylvania, 82.

MORAVIAN ORDERS.

Bishop of Central New York appointed in place of the Bishop of Ohio, 82.

NOTIFYING BISHOPS NOMINATE OF THEIR ELECTION.

Bishop of Pittsburgh appointed in place of Bishop of Pennsylvania, 82.

THEOLOGICAL STUDY, REVISION OF COURSE OF.

Report, 36.

Bishop of Long Island appointed in place of Bishop of Ohio, 82.

BROTHERHOODS, SISTERHOODS, ETC.

Resolution of Bishop of Fond du Lac as to appointing committee to report to next General Convention, 109.

Committee appointed (Bishops of Albany, Chicago, Newark, New York and Fond du Lac), 115.

Bishop of Long Island appointed in place of Bishop of Albany, 143.

CANONICAL QUESTIONS.

Standing Committee on Canons to sit till next General Convention, to consider: Canon of Suffragans, 64.

Reports of Joint Committee on Rectors, Wardens, and Vestrymen, 106.

Report of Committee on Canons and other papers, as to proposed amendment to Title I., Canon 14, § iii. (2), 138.

Letter of Custodian of Standard Bible, 139.

Proposed Canon on Marriage and Divorce, 142.

Proposed Canons of Ordination, 144.

MISSIONARY COUNCIL. ORDER OF WORK FOR.

Message No. 128, H. D., referred, 114; report adopted, 142.

PRESIDING BISHOP, OFFICE OF.

Report of Committee appointed 1887, 10; action taken, 11, 12.

PRAYER BOOK IN GERMAN LANGUAGE.

Committee appointed (Bishops of Western New York, Arkansas, Nebraska, Florida, and Assistant Bishop of Southern Ohio) to report to next General Convention, 143.

RESIGNATION OF BISHOP OF OHIO.

Committee appointed (Bishops of Alabama, Western New York, and Tennessee), 45; report, 59; report adopted, 75, 76.

ROLL OF HOUSE.

Committee appointed (Bishops of Quincy, Pittsburgh, and Indiana), 32; report referred to Bishop in Council, 59.

STANDING ORDERS, FULFILLING FIFTH OF.

Bishops of Quincy and New York elected, 138.

COMMITTEES, STANDING. Appointed, 14.

PRAYER BOOK.

Memorial of New York Bible and Prayer Book Society referred, 53.

Resolution as to Prayer Book in German language adopted, 62, 63.

Memorial on General Thanksgiving, etc., referred, 37, 38.

Resolution of Bishop of Kentucky as to ambiguous Rubrics, referred, 76.

Resolution of Bishop of Western New York (Filioque), referred, 80.

AMENDMENTS TO THE CONSTITUTION.

Bishop of Albany relieved; Bishop of Long Island appointed to fill vacancy, 50.

Message from H. D. No. 20, as to amending Article 8 of Constitution, referred, 37; report against, 39, 40.

Resolution of Bishop of Western New York as to amending Article 5, referred, 51, 52; report, 63.

AMENDMENTS TO THE CONSTITUTION (*Concluded*).

- Report of Committee on Canons (No. 14) as to Assistant Bishops (Title I., Canon 15, § v.) referred, 65; report recommitted, 73; further report adopted, 85.
- Proportionate representation, referred, 88; report, asking to be discharged, adopted, 103, 104.
- Article 1, changing time for meeting of General Convention (part of report on Committee on Despatch of Business) referred, 74; report not adopted, 86.
- Message No. 70, H. D., as to Nebraska, referred, 84; report, 101; adopted, 102.
- Message No. 71, H. D., Article 5, referred, 84; report in favor of concurrence, adopted, 102, 103.
- Message No. 82, H. D., proposed Missionary Jurisdiction in Michigan, referred, 97; report against concurrence, adopted, 103.

CANONS.

- Canon on Deaconesses, referred, 27; report (No. 23), 108; adopted, 109.
- Proposed canon on Suffragan Bishops, referred, 29; report (No. 12), 63; recommitted, with leave to sit till next General Convention, 64.
- Canons of Ordination (report of Joint Committee on) referred, 13; report (No. 9), 53; Canon 1, adopted, 77; Canon 2, amended and adopted, 77; Canon 3, amended and adopted, 78.
- Canon on Presiding Bishop (Bishop of Albany's resolution), referred, 17; (report (No. 1) that no change in canon is necessary, 33.
- Title I., Canon 2, § vii. (resolution of the Bishop of Western New York as to candidates for Holy Orders), referred, 29; report (No. 9), 53; Canon 2 amended and adopted, 77.
- Title I., Canon 14, § iii. (2). (Resolution of Bishop of New Jersey as to church offerings) referred, 46; resolution of Bishop of New York, referred, 62; report (No. 13) recommitted, 64; report adopted, 138.
- Title I., Canon 14, § vii. (1). (Resolution of the Bishop of Texas, as to Letters Dimissory) referred, 96; report (No. 21) adopted, 107.
- Title I., Canon 15, § x. (1) report No. 16, to be discharged from considering amendment (page 142, Journal of 1886), adopted, 87.
- Title I., Canon 15, § xv. (4). (Resolution of the Bishop of East Carolina as to seat of resigning Bishop) referred, 34; report (No. 3) adopted, 41, 42.
- Title I., Canon 15, § xv. (4) (Resolution of the Bishop of Milwaukee) referred, 34; report No. 3 adopted, 41, 42.
- Title I., Canon 15, § xv. (4). Resolution of Bishop of Quincy as to privileges of retired Bishops, referred, 24; report (No. 2) adopted, 41.
- Title I., Canon 15. (Resolution of Bishop of Western New York as to Coadjutor Bishops) referred, 46; also resolution of Bishop of Iowa, referred, 52; report (No. 14), 64, referred to Committee on Amendments to Constitution, 65.
- Title I., Canon 15, § iii. (2). (Message No. 18, H. D.), referred, 35; report (No. 4) concurring, adopted, 38.
- Title I., Canon 15, § xv. (7). (Resolution of Bishop of Springfield as to Assistant Bishops) referred, 46; report (No. 18) adopted, 87.
- Title I., Canon 19. (Resolution of Bishop of Chicago as to Standard Prayer Book in 1892) referred, 35 (see report (No. 29) on same Canon, 106. See also Supplementary Journal, pp. 158, 190-192).
- Title II., Canon 2 § i. (5). (Resolution of Bishop of Alabama as to conduct unbecoming a clergyman) referred, 17; report (No. 8) against amendment adopted, 42.
- Title II., Canon 12, § i. (Message No 19, H. D.) referred, 35; report (No. 5) non-concurring, adopted, 39.
- Title III., Canon 5, § iii. (Resolution of Bishop of Iowa as to Foreign Churches) referred, 17; report (No. 10) referred to Bishops in Council, 53.
- Title III., Canon 7, Article iv. (Resolution of the Assistant Bishop of Minnesota as to Missionary Council) referred, 24; report (No. 6) adopted, 42.
- Title III., Canon 7, Article iv. (Resolution of Bishop of Iowa) referred, 96; report (No. 25) adopted, 107.

CANONS (*Concluded*).

- Message No. 36, from H. D. Joint Committee as to new edition of Standard Prayer Book, referred, 67; report (No. 21) adopted, 87.
- Message No. 37, from H. D., as to Missionary Bishops being chosen Bishops of Dioceses organized within their Missionary Jurisdictions, referred, 67, 68; report (No. 17) adopted, 86.
- Message No. 39, from H. D., as to delivery to Custodian of Standard Prayer Book true copies of alterations, etc., referred, 68; report (No. 22) adopted, 88.
- Message No. 99, H. D. (Standard Prayer Book) referred, 99; report (No. 29) 106; adopted, 107.
- Report of Custodian of Standard Bible, referred, 105; report adopted, 139.
- Message No. 127, H. D. (Assistant Bishops), referred, 113; report of concurrence, amended and adopted, 139.
- Message No. 134, H. D. (consecration of Bishop elect), referred, 117; report against concurring, adopted, 138, 139.
- Marriage and Divorce, report on proposed canon on, 142.
- Memorial from American churches on continent of Europe, referred, 43; report (No. 10) referred to Bishops in Council, 53.
- Naming of Dioceses (communication from a layman) referred, 59; report (No. 15) asking to be discharged, adopted, 65.
- Resolution of Bishop of Mass., "Rector Emeritus," referred, 80; report (No. 28) adopted, 108.
- Rectors, etc. Reports (majority and 2 minority) of Joint Committee on functions of, referred, 93; report (No. 26) as to referring several reports to Committee on Canons, to sit during recess of Convention, adopted, 106.
- Sisterhoods, Brotherhoods, etc. Resolution of Bishop of Fond du Lac as to, referred, 73; report (No. 30) asking to be discharged, adopted, 109.
- St. John's Church, Dresden, communication concerning, referred, 46.
- Part of Report of Committee on Despatch of Business (as to Report of Committee on Unfinished Business, see page 57), referred, 74.
- Report of appointment of Committee (Bishops of Iowa and East Carolina) to certify changes in Canons, 140.

PASTORAL LETTER.

- Memorial of Mrs. P. S. Walcott and others referred, 26.
- Report of Relief Fund for Clergy, etc., referred, 27.
- Memorial on Church Unity, referred, 43.
- Memorial of American Bible Society, referred, 43.
- Memorial on the Lord's Day, referred, 89.
- Report of Custodian of Standard Bible, referred, 71; referred to Committee on Canons, 105.
- Message No. 101, H. D. (as to Pastoral Letter), referred, 100.
- Draft of Pastoral Letter presented, 105; recommitted, 105; supplementary Report adopted, 137.

RELIGIOUS SERVICES.

- Daily celebration, 13; office of devotion, 24; Report on enlarging services, 33; recommitted, 34; additional report, 53; resolution as to Holy Communion on St. Luke's Day, adopted, 53; remainder of report adopted, 61.
- Form of devotions for opening and closing daily sessions, H. B., referred, 61.
- Report abbreviating longer Collect, 80; adopted as alternate form, 88.

DOMESTIC MISSIONS.

- Report of Bishop of Northern Texas, referred, 17.
- Report of Bishop of Arkansas, referred, 25.
- Report of Bishop of South Dakota, referred, 26.
- Report of Bishop of New Mexico and Arizona, referred, 27.
- Report of Bishop of Oregon, referred, 31.
- Report of Bishop of Montana, referred, 33.
- Report of Bishop of Colorado, referred, 36.

DOMESTIC MISSIONS (*Concluded*).

- Report of Bishop of Wyoming and Idaho, referred, 36.
- Report of Bishop of Nevada and Utah, referred, 38.
- Memorial as to readjusting lines of Northern and Western Texas, referred, 36; report adopted, 65, 66.
- Report as to nominating a Missionary Bishop for Alaska, 73; postponed till next General Convention, 104.
- Resolution of Bishop of South Dakota as to bounds of South and North Dakota, referred, 97, 98; report adopted, 110.

FOREIGN MISSIONS.

- Resignation of Bishop of Yedo, referred, 45; report adopted, 74.
- Report on Triennial Reports of Bishops, 73.
- Report on Communication of Bishop of Shanghai, 81; resolution adopted, 88.

CHRISTIAN EDUCATION.

- Report on Church University Board of Regents, adopted, 47.

CONSECRATION OF BISHOPS.

- Message No. 5, H. D., consenting to election of Bishop Spalding as Bishop of Colorado, referred, 18; Report adopted, 34.
- Message No. 8, H. D., consenting to election of Bishop Morris as Bishop of Oregon, referred, 21; Report adopted, 34.
- Testimonials of Assistant Bishop-elect of Ohio, referred, 30; report adopted, 31, 32.
- Testimonials of Bishop-elect of Michigan, 19, 30; report adopted, 31, 32.
- Message No. 140, H. D. (Testimonials of Missionary Bishops-elect), referred, 133, 134; report adopted, 140.

NOMINATION OF MISSIONARY BISHOPS.

- Report, 114.

ADMISSION OF NEW DIOCESES.

- Memorial of Colorado, referred, 10; Message No. 5, H. D., referred, 18; report adopted, 21.
- Memorial of Oregon, referred, 10; Message No. 8, H. D., referred, 21; report adopted, 22.
- Message No. 9, H. D., and Memorial from Deputies, as to erection of new Dioceses in Missouri, referred, 22, 23; report against (further time being required for consideration), 39; H. B. concurs with H. D. and consents to new Diocese, 49.
- Memorial of California, referred, 19; Message No. 11, H. D., referred, 23, 24; resolution against, adopted, 39; report, 66; taken up, adopted, 82.

GENERAL THEOLOGICAL SEMINARY.

- Memorial of Alumni, referred, 19; report adopted, 71.
- Report amending Article III. of its Constitution, adopted, 71, 72.
- Report of Chairman of Standing Committee of —, 111.

MEMORIALS AND PETITIONS.

- From Colored Clergymen, referred, 10; Message No. 4, H. D., referred, 18; report, Committee appointed, 20.
- Bishop of Tennessee, on Church University Board of Regents, referred, 16; report, 20; Minute of Committee, 22.
- Rev. Geo. H. Hunt, referred, 17; report, 43; transferred to his Diocesan, 43.
- Women of Pennsylvania, as to unfermented wine, referred, 19; report against, adopted, 43, 44.
- Universal Peace Union, referred, 20. Message No. 27, H. D., concurred in, 50.
- White Cross Society, as to Feast of St. Mary Magdalene, referred, 26; report against restoring the Feast, 43; referred to Committee on Liturgical Revision, 44.
- Old Catholics in Germany, referred, 27; report, 43; transferred to Committee on Ecclesiastical Relations, 43.
- Church Unity Society, referred, 26; transferred to Committee on Pastoral Letter, 43.

MEMORIALS AND PETITIONS (*Concluded*).

- American Bible Society, referred, 33; transferred to Committee on Pastoral Letter, 43.
- American Churches in Europe, referred, 38; transferred to Committee on Canons, 43.
- New York Sabbath Committee, referred, 45; referred to Committee on Pastoral Letter, 89.
- Convention of Diocese of Massachusetts, on Proportionate Representation, referred, 52; referred to Committee on Amendments to Constitution, 88, 89.
- Report on care of foundlings, 43; adopted, 44.

UNFINISHED BUSINESS.

- Report, 55; resolutions adopted, 57.

DESPATCH OF BUSINESS.

- Report of Committee on Unfinished Business, referred, 57; report adopted, 74.
- Message No. 72, H. D., as to final adjournment, referred, 84; report adopted, asking Committee of Conference, 96.
- Report as to Evening Session (18th day), adopted, 101.
- Final report, 143.

RULES OF ORDER.

- Resolution of Bishop of Albany as to 3d Rule of Order, referred, 15; report adopted, 15.
- Resolution of Bishop of Chicago as to recording votes of absent Bishops, referred, 25; report laid on table, 44.
- Resolution of Bishop of Springfield (election of Missionary Bishops), referred, 27; report adopted, 68, 69.
- Resolution of Bishop of Pennsylvania as to amendment of Rule XX. referred, 63; report adopted, 89.
- Motion of Bishop of Iowa as to Rule XXIII. referred, 116; report adopted, 137.

C. (*Concluded*).

- Connecticut, Bishop of, elected Chairman, declined, 6.
- Consecration of Bishops, Bishops who take part in laying on of hands, to sign entry in Register, as well as letters of consecration, 142.
- Council of Bishops, after adjournment of General Convention, 137.
- Creed, Recitation of Filioque clause (see Nicene Creed).
- Custodian of Standard Bible, report, 70, 71, 105 (see Committee on Pastoral Letter and Committee on Canons).

D.

- Daily Sessions, hours of, 13.
- Daily Devotions (see Committee on Religious Services).
- Dakota (see North Dakota, also South Dakota).
- Davies, the Rev. Dr. Thomas F., testimonials of, as Bishop-elect of Michigan, presented, 19; consent to consecration given, 32; order for consecration of, 52; introduced to H. B., 85; (see also Michigan, Bishop of.)
- Deaconesses, Proposed canon on, 27, 108, 109; canon adopted, 134, 135.
- Delaware, Bishop of, appointed on Commission on Ecclesiastical Relations, 110.
- Domestic Missions (see Standing Committee on).
- Dresden, Church of St. John at, communication referred, 46.

E.

- East Carolina, Bishop of, appointed on Committee to certify changes in canons, 139.
- Ecclesiastical Relations, appointments by H. B., on Commission on, 110; report to be printed in appendix, 110; appointments H. D., on Commission, 118.
- Election of Missionary Bishops, 27, 115, 133, 140, 141; (see also Committee on Rules of Order.)
- Evangelical work, Committee's report adopted, 78; appointments, H. B., on Joint Committee, 114; appointments, H. D., on Joint Committee, 134.

F.

- Feast of St. Mary Magdalene, as to restoring. (See Committee on Memorials.)
 Filioque (see Nicene Creed).
 Florida, Bishop of, appointed on Committee of Conference, as to introduction of
 Diocesan officers into Commission on Work among the Colored People, 93;
 on Prayer Book in German Language, 143.
 Fond du Lac, Bishop of, introduced, 6; appointed on Joint Committee on Eccle-
 siastical Relations, 82; on Committee on Sisterhoods, etc., 115.
 Foreign Churches, Rev. E. A. Hoffman, D. D., nominated to fill vacancy on Com-
 mittee, 98, 102; resolution of Bishop of Albany, 141; (see also Committee on
 Memorials, and Committee on Canons.)
 Foreign Missions (see Standing Committee on).
 Foundlings (see Committee on Memorials).
 Functions of Rectors, Wardens and Vestrymen (see Joint Committee on, and
 Committee on Canons).
 Fund for Relief of Clergy and Widows. Sixth triennial report presented and
 referred to Committee on the Pastoral Letter, 27.

G.

- General Theological Seminary (see Committee on).
 Georgia, Bishop of, appointed on Joint Committee to nominate Missionary
 Council, 49; leave of absence, 105.
 German, Prayer Book in German language. Report of P. B. Committee on, 62;
 adopted, 63; new committee appointed, 143.
 Gordon, Rev. Wm. B., asked to address Board of Missions as to work in Mexico, 24.
 Graves, the Rev. Anson Rodgers, nominated Missionary Bishop of the Platte, 115;
 testimonials from H. D., 133; H. B. consents to consecration, 140, 141.

H.

- Harris, the Rev. Dr. Thomas R., appointed Assistant Secretary H. B., 6.
 Hoffman, the Rev. Dr. E. A., appointed on Standing Committee on Churches in
 Foreign Lands, 98, 102.
 Holy Communion, daily, 13; on St. Luke's Day, 54; Bishops appointed to conduct
 services on St. Luke's Day, 72.
 Hours of Daily Session, appointed, 13.
 Hunt, Rev. Geo. H., petition, 17, 43.
 Hymnal, Committee on the. Bishop of Kentucky appointed on, 72.

I.

- Immigrants, Message No. 24, H. D., concurred in, continuing Secretary of, 46;
 report of Committee on Spiritual Care of, 58; report of Corresponding Secre-
 tary, 69.
 Indiana, Bishop of, appointed on Committee on Roll of House, 32.
 Intercession, Day of, for Missions, 105, 118.
 Invitations, received from the Domestic and Foreign Missionary Society, 13;
 Church Club, 15; New York Historical Society, 40.
 Iowa, Bishop of, appointed on Committee to confer with English Church as to
 Board of Reference, etc., 82; on Joint Committee on Standard Prayer Book, 87;
 on Commission on Ecclesiastical Relations, 97, 110; on certifying alterations to
 Custodian of Standard Prayer Book, 135; on certifying changes in canons, 140.

K.

- Kansas, Bishop of, expression of sympathy to, 7; prayers for, 17; announcement
 of death of, 18; deputation to funeral, Bishops of Rhode Island, Texas, and
 Minnesota, 19; commemorative devotions, 24, 31, 32.
 Assistant Bishop of, leave of absence, 19.
 Kentucky, Bishop of, appointed on Joint Committee on Provincial System, 25;
 on Hymnal Committee, 72; on evangelistic work, 114; excused from further
 attendance, 137.

L.

- Leonard, the Right Rev. William Andrew, D.D. (see Ohio).
 Liturgical Revision (see Supplementary Journal).
 Long Island, Bishop of, appointed to fill vacancy in Committee on Amendments to the Constitution, 50; on Joint Committee on Place of Next Convention, 77; on Commission on Revision of Course of Theological Study, 82; on Committee of Conference on Diocese of Michigan, 105; on Joint Commission on Ecclesiastical Relations, 110; continued on Committee on Supply of Candidates for Holy Orders, 142; on Sisterhoods, etc., 143.
 Lord's Day, strict observance of, to be recommended in the Pastoral Letter, 89.

M.

- Mackay, the Rev. Dr. J. Aberigh, report of work in connection with Old Catholic movement in France, presented, 135.
 Maine, Bishop of, elected Chairman of House, 13.
 Marriage and Divorce, Message No. 29, H. D., as to uniform law, 51; non-concurred in, 77; report of Committee, 142; referred to Special Committee, to sit during recess of General Convention, 143.
 Maryland, Bishop of, appointed on Committee of Conference as to introduction of Diocesan Officers into Commission on Work among Colored People, 93.
 Massachusetts, Bishop of, continued on Committee on Supply of Candidates for Holy Orders, 142.
 Memorials, of Colored Clergymen, 10; Diocese of Oregon, 10; Diocese of Colorado, 10; Bishop of Tennessee (University Board of Regents), 16; Diocese of Louisiana (as to Wardens and Vestries), 16; Rev. George H. Hunt, 17; Diocese of California, 19; Fifty-one women of Pennsylvania, as to unfermented wine, 19; Alumni of General Theological Seminary, 19; Universal Peace Union, 20; Deputies to General Convention as to new Diocese in Missouri, 23; White Cross Society, 26; Church Unity Society, 26; Mrs. P. S. Wolcott and others, 26; American Bible Society, 33; Bishops of Northern and Western Texas, 36; Communicant of Trinity Parish, N.Y., 37; American Churches in Europe, 38; New York Sabbath Committee, 43; Howard Potter, Esq., representing American Church of St. John, Dresden, 46; Convention of Diocese of Massachusetts (Proportionate Representation), 52; New York Bible and Prayer Book Society 53; Bishop of Western New York, 78.

MESSAGES FROM HOUSE OF DEPUTIES.

- No. 1. Announcing organization of H. D., 8.
2. Prayer Book (see Supplementary Journal).
3. Prayer Book (see Supplementary Journal).
4. On referring to Joint Committee Memorial of Colored Clergy, 18; H. B. concurs, 20.
5. As to admitting Diocese of Colorado, and consenting to election of Bishop Spalding, 18; H. B. concurs, 21, 34.
6. Prayer Book (see Supplementary Journal).
7. Prayer Book (see Supplementary Journal).
8. As to admitting Diocese of Oregon, and consenting to election of Bishop Morris, 21; H. B. concurs, 22, 34.
9. Erection of new Diocese in Missouri, 22; H. B. non-concurs, 39; H. B. concurs, 47, 49.
10. Joint Committee on Provincial System, 23 (concurring in Message of H. B.).
11. Erection of new Diocese in California, 23; H. B. non-concurs, 39, 82.
12. Appointing Committee on Memorial from Conference of Colored Clergymen, 25.
13. Transmitting testimonials of Assistant Bishop-elect of Ohio, 30.
14. Transmitting testimonials of Bishop-elect of Michigan, 30.

INDEX — JOURNAL OF THE HOUSE OF BISHOPS. xvii

MESSAGES FROM HOUSE OF DEPUTIES *(Continued)*.

15. On service memorial of late Bishop of Kansas, 30, 31.
16. Prayer Book (see Supplementary Journal).
17. Election of Registrar of General Convention, 32.
18. On consent of Standing Committees as to Consecration of a Bishop, 35;
H. B. concurs, 38.
19. On Title II., Canon 12, § 1 (communicant removing from one parish to another), 35; H. B. non-concurs, 39.
20. Amending Article 8 of the Constitution (Book of Common Prayer), 36;
H. B. non-concurs, 40.
21. Prayer Book (see Supplementary Journal).
22. Prayer Book (see Supplementary Journal).
23. On documents of General Convention in General Theological Seminary,
43; H. B. concurs.
24. The Bishop of Newark to continue Secretary of Joint Committee on
Spiritual Care of Immigrants, 46; H. B. concurs.
25. On Church University Board of Regents, 49; H. B. concurs.
26. On Joint Committee to nominate Missionary Council, 50.
27. Commending peace through arbitration, 50; H. B. concurs.
28. On the supervision of work among colored people, 50; H. B. non-concurs,
and asks for Committee of Conference, 77.
29. Requesting a uniform law on divorce, 51; H. B. non-concurs, 77.
30. Concurring in Message No. 40, H. B., postponing meeting of Board of
Missions, 51.
31. Continuing Commission on Christian Unity, 54; H. B. concurs, 55.
32. To promote Missions on waters of United States, 60; H. B. concurs, 61.
33. Concurring in Message No. 51, H. B., as to service on St. Luke's Day, 62.
34. Prayer Book (see Supplementary Journal).
35. Appointing Joint Committee on Care of Sailors, 67.
36. Appointing Joint Committee on Standard Prayer Book, 67; H. B. concurs
with amendment, 87.
37. Missionary Bishops to be chosen Bishops of Dioceses organized within
their Jurisdiction, 67; H. B. concurs, 86.
38. Concurring in Message No. 35, H. B. (Amendment to Title III., Canon 7,
Article iv.), 68.
39. Amending Title I., Canon 19, Sect. iii., as to delivering to Custodian of
Standard Prayer Book true copies of alterations, etc., 68; H. B. concurs
amendment, 88.
40. On American Bible Society Memorial, 76; H. B. concurs.
41. Committee on place of next General Convention, 76; H. B. concurs, 77.
42. Prayer Book (see Supplementary Journal).
43. Prayer Book (see Supplementary Journal).
44. Prayer Book (see Supplementary Journal).
45. Prayer Book (see Supplementary Journal).
46. Prayer Book (see Supplementary Journal).
47. Prayer Book (see Supplementary Journal).
48. Prayer Book (see Supplementary Journal).
49. Prayer Book (see Supplementary Journal).
50. Prayer Book (see Supplementary Journal).
51. Prayer Book (see Supplementary Journal).
52. Prayer Book (see Supplementary Journal).
53. Prayer Book (see Supplementary Journal).
54. Prayer Book (see Supplementary Journal).
55. Prayer Book (see Supplementary Journal).
56. Prayer Book (see Supplementary Journal).
57. Prayer Book (see Supplementary Journal).
58. Prayer Book (see Supplementary Journal).

MESSAGES FROM HOUSE OF DEPUTIES (*Continued*).

59. Prayer Book (see Supplementary Journal).
60. Prayer Book (see Supplementary Journal).
61. Prayer Book (see Supplementary Journal).
62. Prayer Book (see Supplementary Journal).
63. Prayer Book (see Supplementary Journal).
64. Concurring in Message No. 83 as to meeting of Board of Missions, 80.
65. On place of holding next General Convention, 83.
66. On Committee of Conference on Work among Colored People, 83; appointed, 93.
67. Concurring in Message No. 90, H. B., as to continuance of Joint Committee on Evangelistic Work, 83.
68. Prayer Book (see Supplementary Journal).
69. Prayer Book (see Supplementary Journal).
70. On Missionary Jurisdiction in Nebraska, 83; H. B. concurs, 102.
71. Amending Article 5 of the Constitution, 84; H. B. concurs, 103.
72. On final adjournment of General Convention, 84; Committee of Conference asked, 97.
73. Confirming nomination of Missionary Council, 84.
74. Prayer Book (see Supplementary Journal).
75. Prayer Book (see Supplementary Journal).
76. Prayer Book (see Supplementary Journal).
77. Prayer Book (see Supplementary Journal).
78. Prayer Book (see Supplementary Journal).
79. Prayer Book (see Supplementary Journal).
80. Asking Committee of Conference on division of California, 85. H. B. concurs.
81. Prayer Book (see Supplementary Journal).
82. Consenting to Missionary Jurisdiction in Michigan, 97. H. B. non-concurs, 103, 141.
83. Prayer Book (see Supplementary Journal).
84. Prayer Book (see Supplementary Journal).
85. Prayer Book (see Supplementary Journal).
86. Prayer Book (see Supplementary Journal).
87. Prayer Book (see Supplementary Journal).
88. Prayer Book (see Supplementary Journal).
89. Prayer Book (see Supplementary Journal).
90. Prayer Book (see Supplementary Journal).
91. Prayer Book (see Supplementary Journal).
92. Prayer Book (see Supplementary Journal).
93. Prayer Book (see Supplementary Journal).
94. Concurring with message No. 123, H. B. as to Committee of Conference on final adjournment, 98.
95. Prayer Book (see Supplementary Journal).
96. Prayer Book (see Supplementary Journal).
97. Prayer Book (see Supplementary Journal).
98. Prayer Book (see Supplementary Journal).
99. Amending Title I., Canon 19, § iv. (Standard Prayer Book), 99; H. B. concurs, 107.
100. Non-concurring in Message No. 116, H. B., as to alteration in Articles 5 and 10 of Constitution, 99, 100.
101. On the Pastoral Letter of H. B., 100.
102. Joint Committee on Standard Prayer Book, 100.
103. Next General Convention to be in city of Baltimore, 100; H. B. concurs.
104. Fixing time of Final adjournment of General Convention, 100; H. B. concurs.
105. Prayer Book (see Supplementary Journal).

MESSAGES FROM HOUSE OF DEPUTIES (*Concluded*).

106. Concurring in appointment of Rev. Dr. Hoffman on Committee on Foreign Churches, 102.
107. Prayer Book (see Supplementary Journal).
108. Prayer Book (see supplementary Journal).
109. Prayer Book (see Supplementary Journal).
110. Prayer Book (see Supplementary Journal).
111. Concurring in Message No. 119, H. B. (Standard Prayer Book), 102.
112. Prayer Book (see Supplementary Journal).
113. Prayer Book (see Supplementary Journal).
114. Prayer Book (see Supplementary Journal).
115. Prayer Book (see Supplementary Journal).
116. Prayer Book (see Supplementary Journal).
117. Prayer Book (see Supplementary Journal).
118. Prayer Book (see Supplementary Journal).
119. Prayer Book (see Supplementary Journal).
120. Prayer Book (see Supplementary Journal).
121. Prayer Book (see Supplementary Journal).
122. Prayer Book (see Supplementary Journal).
123. On Committee of Conference on Missionary Jurisdiction in Michigan, 105; Committee appointed H. B., 105.
124. Prayer Book (see Supplementary Journal).
125. Prayer Book (see Supplementary Journal).
126. Prayer Book (see Supplementary Journal).
127. Amending Title I., Canon 15, § v. (Assistant Bishops), 113; H. B. concurs, with amendment, 139.
128. To provide for hearing reports on Sunday School work, at sessions of Board of Missions next General Convention, 113; H. B. non-concurs, 142.
129. Continuing Joint Committee on Evangelistic work, 114. H. B. concurs.
130. Concurring with H. B. as to Standard Prayer Book of 1844, 114.
131. Prayer Book (see Supplementary Journal).
132. Concurring with Message, H. B. (discharging Committee on Functions of Rectors, etc.), 114.
133. Prayer Book (see Supplementary Journal).
134. Amending Title I., Canon 15, Sec. iii. (1), (consecration of Bishop-elect), 117; H. B. non-concurs, 139.
135. Prayer Book (see Supplementary Journal).
136. Amending Title I., Canon 19, Sec. iii. (Standard Prayer Book), 117; H. B. concurs, 118.
137. Concurring with amendment of Title III., Canon 7, Sec. iv., 118.
138. Appointing Commission on Ecclesiastical Relations, 118.
139. Concurring with Message No. 162 (Day of Intercession), 118.
140. Transmitting testimonials of Missionary Bishops-elect, 133.
141. Appointing Joint Committee on Evangelistic work, 134.
142. Adopting and amending Canon on Deaconesses, No. 10, 134; H. B. concurs, 135.
143. Amending Title III., Canon 5, Sec. iii. (7), 137; H. B. concurs, 141.
144. Concurring with Message No. 52, H. B., adopting report of Committee on Petition of Colored Clergy and Laity, 141.
145. On closing service at 8 P.M., of this Convention, 141.
146. Non-concurring in Message No. 170, H. B. (Canons of Ordination), 143.
147. Non-concurring in Message No. 166, H. B. (Article 3 of Constitution), 143.
148. Appointing Committee to certify Canons, 144.
149. Appointing Deputation to Provincial Synod in Canada, 144.
150. Concurring with Message No. 173, H. B. (Title I., Canon 15, Sec. v.), 144.
151. Prayer Book (see Supplementary Journal).
152. Announcing adjournment *sine die*, 144.

M (*Concluded*).

- Mexico, Council to hear report of Missionary in, 24.
 Michigan, testimonials of Bishop-elect, 19, 30; report of Committee, 31; adopted, 32; order of consecration of Bishop-elect of, 52; introduced, 85; appointed on Commission on Ecclesiastical Relations, 97, 110; on Deputation to Provincial Synod in Canada, 142; as to Missionary Jurisdiction in Diocese of, 97, 103, 105, 110, 135, 141.
 Milwaukee, Bishop of, introduced, 6; appointed on deputation to Provincial Synod in Canada, 142.
 Minnesota, Bishop of, appointed on Joint Committee on Petition of Colored Clergy and Laity, 20; appointed on Joint Committee on Ecclesiastical Relations, 82; withdrawal from Committee, 97.
 Minutes, Prayer Book and Hymnal to be kept separately from general, 13; reading of postponed, 14.
 Missionary Bishops, election of, 27, 115, 133, 140, 141. (See also Committee on Rules of Order.)
 Missionary Council, 24; nominations submitted, 82; Message, H. D., confirming, 84.
 Missions, Day of intercession for, 105.
 Missouri, as to new Dioceses in, 22, 39, 47, 49.
 Missouri, Bishop of, appointed on Joint Committee on Functions of Rectors, etc., 82.
 Montana, Report of Missionary Bishop of, 33.

N.

- Naming of Dioceses, 59, 65, 114.
 Nassau, Bishop of, introduced to H. B., 101.
 Nebraska, Missionary Jurisdiction in, 83, 84, 102, 104; called the Platte, 114.
 Bishop of appointed on Committee on Prayer Book in German Language, 143.
 Nelson, Rev. George F., appointed Assistant Secretary, H. B., 6.
 Nevada and Utah, Bishop of, introduced, 6; Report of Bishop of, 38.
 Newark, Bishop of, continued as Corresponding Secretary of Joint Committee on Spiritual Care of Immigrants, 46; appointed on Joint Committee on Spiritual Care of Sailors, 61; on Committee on Sisterhoods, etc., 115.
 New Hampshire, Bishop of, appointed on Joint Committee on Ecclesiastical Relations, 82; withdrawal from Committee, 97.
 New Jersey, Bishop of, appointed on Committee of Conference on time of adjournment, 97.
 New Mexico and Arizona, Bishop of, introduced, 7; Report of Bishop of, 27.
 New York, Bishop of. Leave of Absence, 7, 59; appointed on Joint Committee on Petition of Colored Clergy and Laity, 20; on Joint Committee on Standard Prayer Book, 87; on Joint Committee on Sisterhoods, etc., 115; on fulfilling 5th Standing Order, H. B., 138. Continued on Committee on Supply of Candidates for Holy Orders, 142.
 New York Sabbath Committee (see Committee on Memorials).
 Nicene Creed, Recitation of, as printed, with interpolation, has no dogmatic force against our brethren of Greek Churches, 79.
 Nomination of Missionary Bishops, 104, 115.
 North Carolina, Bishop of, appointed on Committee of Conference on Diocese of Michigan, 105; on Joint Commission on Ecclesiastical Relations, 110.
 North Dakota, boundaries to be those of proposed state, 97, 110.
 Northern Texas, Report of Missionary Bishop of, 17; as to readjustment of lines of, 36.
 Nova Scotia, Lord Bishop of, at opening service, 5; introduced, 7; took leave, 61.

O.

- Offerings at Church services, 46, 62, 64, 138.
- Offeratory sentences, motion of Bishop of Western New York, 61 (see Supplementary Journal).
- Ohio, Expression of sympathy to Bishop of, 7; communication from Bishop of, received, 20; Resignation of Bishop of, referred to Special Committee, 45; reported, 59; entered on the minutes, 75; accepted, 75; letter received and read, 98; testimonials of Assistant Bishop-elect of, 30; Report of Committee, 31; adopted, 32; order for Consecration of Assistant Bishop of, 37; House adjourned to attend Consecration of Assistant Bishop-elect of, 40; Assistant Bishop of, introduced, 40.
- Old Catholics in France, Report of the Rev. Dr. J. Aberigh Mackay referred to Bishops in Council, 135.
- Old Catholics of the German Empire (see Committee on Memorials and Committee on Ecclesiastical Relations).
- Ordination, Canon of, Report of Joint Committee on, presented and referred to Committee on Canons, 13; reported, 53; Canon 1 adopted, 77; Canon 2 amended and adopted, 77; Canon 3 amended and adopted, 78; Report of Committee presented and discussed, 118-133; amended, adopted, 133-135; referred to Special Committee to sit during Recess of General Convention, 144.
- Opening Services, 1.
- Order for consecration of Assistant Bishop-elect of Ohio, 37; for consecration of Bishop-elect of Michigan, 52.
- Oregon, Memorial of the Diocese of, 10; Message from H. D. No. 8, consenting to election of Missionary Bishop of, as Bishop of Diocese, 21; Diocese of, admitted, 22; consent to election of Bishop Morris, 34; triennial report of Bishop of, 31.
- Organization effected, 7, 8.

P.

- Pastoral Letter, read to H. B., 105; recommitted, 105; adopted, 137.
- Peace—Memorial of Universal Peace Union, 20; peace through Arbitration, Message No. 27, H. D., concurred in, 50.
- Pennsylvania, Bishop of, leave of absence, 72; Appointed on Joint Committee on Provincial System, 25; on Commission on Formation of Missionary Jurisdictions into Dioceses, 82.
- Pittsburgh, Bishop of, Appointed on Committee on Roll of House, 32; on Joint Committee on Place of Next Convention, 77; on Joint Committee on Spiritual Care of Sailors, 61; on Commission on notifying Bishops nominate, 82; on Evangelistic work, 114.
- Platte, Jurisdiction of the, name given, 114; nomination for Missionary Bishop of, 115; testimonials from H. D., 133; H. B. consents to consecration of, 140, 141.
- Potter, Howard, Esq., Representing Church of St. John at Dresden, communication from, 46.
- Prayer Book, proposed amendments of (see Supplementary Journal); Message No. 20, H. D., as to amending Article 8 (see Committee on Amendments to Constitution), Minutes to be kept separately, 13; Reading of Minutes postponed, 14; Joint Committee on Standard, 88; Standard of 1884, 104, 114. (See also Standard Prayer Book.)
- Presiding Bishop, Report of, 8, 9, 10, 17; Report of Special Committee appointed, 1887, on office of, 10, 11; Report of Committee on Canons as to change in Canons on duties of, 33; appointed on Joint Committee on Provincial System, 25; on Committee to confer with the English Church ■ to Board of Reference, etc., 82.
- Proportionate Representation, 52; 88, 89.
- Provincial System, Resolution concerning, 17; H. D. concurs, 23; appointments on Joint Committee, 25.

Q.

Quincy, Bishop of, appointed on Committee on Roll of House, 32; on Joint Committee to Nominate Missionary Council, 49; on Joint Committee on Relations of the Two Houses, 82; on Committee of Conference on time of adjournment, 97; on fulfilling 5th of Standing Orders, H. B., 138.

R.

Rector Emeritus, Resolution concerning title, 80; report of the Committee, adopted, 108.

Rectors, Wardens, and Vestrymen, (see Joint Committee on).

Reese, the Rev. Dr. J. L., nominated Registrar of General Convention, 26; elected, 32.

Register, entry in, to be signed by Bishops who take part in laying on of hands at consecration of Bishops, 142.

Registrar of General Convention. The Rev. Dr. J. L. Reese nominated, 16; elected, 32.

Religious Services (see Committee on).

RESOLUTIONS OFFERED BY THE BISHOP OF

Alabama, on Title II. Canon 2, § i. (5), 17 (see Committee on Canons).

Albany, on organization, adopted, 7.

On Rule 7, adopted, 12.

On hours of session, adopted, 13.

On Rule III. (Chairman of Committee), 15 (see Committee on Rules of Order).

On Presiding Bishop, 17 (see Committee on Canons).

On Suffragan Bishops, 27 (see Committee on Canons).

On inviting Rev. Mr. Gordon to address Board of Missions, adopted, 45.

On Church University Board of Regents, adopted, 47.

On thanks to St. George's Parish, N.Y., adopted, 136.

On making up list of Bishops, 137; adopted, 140.

On Churches in Foreign Lands — referring subject to Joint Commission, adopted, 141.

On adjournment *sine die*, adopted, 145.

Central New York, on Provincial System, adopted, 17.

Chicago, on recording votes of absent Bishops, 25 (see Committee on Rules of Order).

On Standard Prayer Book, 1892, 35 (see Committee on Canons).

On responses before act of confirmation, 76 (see Joint Committee on Liturgical Revision).

East Carolina, on special forms of service, laid on table, 32.

On Title I., Canon 15, § xv. (4) (seat of resigned Bishop), 34 (see Committee on Canons).

Fond du Lac, on Deaconesses, Brotherhoods, etc., 72 (see Committee on Canons).

On special Committee to report to next General Convention on Brotherhoods, etc., adopted, 109.

Iowa, on Centennial, adopted, 6.

On foreign congregations, 17 (see Committee on Canons).

On death of Bishop of Kansas, adopted, 19.

On office of Devotions, 24 (see Committee on Religious Services).

On election of Registrar, adopted, 26.

On changes in legislation respecting Assistant Bishops, 52 (see Committee on Canons).

On amending Title III., Canon 7, Act IV., 96 (see Committee on Canons).

On non-concurring with H. D. concerning Nebraska, not adopted, 102.

On referring to Joint Committee Standard Prayer Book of 1844, adopted, 104.

On repealing old Canons of Ordination, adopted, 135.

On numbering new Canons of Ordination, adopted, 135.

INDEX — JOURNAL OF THE HOUSE OF BISHOPS. xxiii

RESOLUTIONS OFFERED BY THE BISHOP OF (*Continued*).

Iowa (*Concluded*).

On Rule XXIII, adopted, 137.

On referring Ordination Canons to special Committee to sit during recess of General Convention, adopted, 144.

Kentucky, on Ambiguous Rubrics in Prayer Book, 76 (see Committee on Prayer Book).

On day of Intercession for Missions, adopted, 105.

Long Island, on continuing special Committee on Candidates for Holy Orders, adopted, 142.

Milwaukee, on Title I., Canon 15, § xv. (4) 34 (see Committee on Canons).

Minnesota, Assistant Bishop of, on Missionary Council (Title III., Canon 7, Article IV), 24 (see Committee on Canons).

Assistant Bishop of, on bounds of North and South Dakota, adopted, 110.

Missouri, on Religious Services, 13 (see Committee on Religious Services).

Nebraska, on naming Missionary Jurisdiction in Western Nebraska, "The Platte," adopted, 114.

New Jersey. — On amending Title I., Canon 14, § iii. (2), 46. (See Committee on Canons.)

New York. — On Memorial of Mrs. Wolcott and others, 26. (See Committee on Memorials.)

On Service Memorial of late Bishop of Kansas, adopted, 31.

On provision for support of Bishop of New Diocese, not adopted, 48, 49.

On postponing meeting of Board of Missions, adopted, 50.

On defining construction of "Three Days' Law," 51. (See Joint Committee on Relations of Two Houses.)

As to amendment to Title I., Canon 14, § iii. (2) (offerings at Church services), 62. (See Committee on Canons.)

On Council of Bishops, adopted, 137.

North Carolina. — On nominations of Missionary Bishops, adopted, 115.

Pennsylvania. — On Rule XX., referred to Committee on Rules of Order, 63.

Maryland. — On amending Rule XX., adopted, 62.

On non-concurring with Message 82, H. D., as to cession of part of Diocese of Michigan, adopted, 141.

Massachusetts. — On title of Rector Emeritus, 80. (See Committee on Canons.)

Quincy. — On Rule 7, adopted, 6.

Retirement of Bishops (Title I., Canon 15, § xv. (4), 24. (See Committee on Canons.)

On Roll of H. B., 30. (See Special Committee on Roll of H. B.)

On Reports of Committees, adopted, 106.

On fulfilling fifth of Standing Orders, adopted, 138.

On order of names on Roll of Bishops regaining seats, adopted, 140.

Rhode Island. — On Missionary in Mexico, adopted, 24.

South Carolina. — On order for closing services, adopted, 106.

Springfield. — On election of Missionary Bishop, 27. (See Committee on Rules of Order.)

On amendment of Title I., Canon 15, § xv. (7), 46. (See Committee on Canons.)

On referring to Committee of Conference question as to attaching upper peninsula of Michigan to Diocese of Fond du Lac, adopted, 110.

On thanks to Bishop of Albany, adopted, 135.

On signing entry in Register, adopted, 142.

Texas. — As to amending Title I., Canon 14, § vii. (1), 96. (See Committee on Canons.)

Western Michigan. — Referring Report to Committee on Canons, 93.

On discharging Committee on Rectors, etc., adopted, 106.

xxiv INDEX — JOURNAL OF THE HOUSE OF BISHOPS.

RESOLUTIONS OFFERED BY THE BISHOP OF (*Concluded*).

- Western New York. — On funeral of Bishop of Kansas, adopted, 24.
 On amending Title I., Canon 2, § vii. (candidates for Holy Orders), 29. (See Committee on Canons.)
 On printing in Appendix Report on Revision of Course of Theological Studies, adopted, 36.
 On Coadjutor Bishops (Title I., Canon 15), 46. (See Committee on Canons.)
 On amending Article 5 of Constitution, 51. (See Committee on Amendments to Constitution.)
 On naming of Dioceses, 59. (See Committee on Canons.)
 On "Filioque" in Nicene Creed, 79. (See Committee on Prayer Book.)
 On Commission on Ecclesiastical Relations, adopted, 110.
 On appointment of Committee to report to next General Convention on Prayer Book in German language, adopted, 143.
 South Dakota. — On bounds of North and South Dakota, 97. (See Committee on Domestic Missions.)
 On bounds of Nebraska, adopted, 104.

R (*Concluded*).

- Representation, Proportionate (see Committee on Memorials and Committee on Amendments to Constitution).
 Retirement of Bishops, 24, 41.
 Rhode Island, Bishop of, appointed to fill vacancy on Joint Commission on Christian Unity, 38; on Joint Committee to nominate Missionary Council, 49; on Committee of Conference on Diocese of Michigan, 105.
 Roll of the House, as to Committee on, 30; Committee on, appointed, 32; reported, 58; place on, of Bishops regaining seats, 140; place on, of resigned Bishops, 137, 140.
 Rubrics, ambiguous, 76.
 Rules of Order. Rule III. proposed amendment, adopted, 15; Rule XII. as to Chairman of House, 6-11, 12, 13; office of devotions, 24; votes of absent Bishops, 25, 44; Form of Service, 54, 61; Rule XX. amended, 62; proposed amendment, 63; amended, 89; Rule XXIII. adopted, 68; referred to Committee, 116; amended and adopted, 137.

S.

- Sailors, Message H. D. No. 32, as to aiding or originating Missions for, concurred in, 60, 61.
 Saint George's Church, New York, opening services at, 5; Memorial House, H. B. meet in, 6; thanks to Rector, Wardens, and Vestrymen voted, 136.
 Salutations of H. B. to the Bishops of Ohio, Kansas, and Southern Ohio, 7.
 Seat of resigned Bishop, etc., 34, 137, 140.
 Secretaries H. B. elected and appointed, 6.
 Services, special, as to form of, 32; Holy Communion on St. Luke's Day, 54; Bishops to conduct same, 72; closing, 106.
 Sessions, daily, 13; evening, 115.
 Shanghai, Report of Bishop of, 19; Report of Committee on questions asked by Bishop of, as to qualifications of native Deacons, etc., 81; resolution adopted, 88.
 Sisterhoods, etc., Committee on, appointed, 109, 115.
 South Carolina, Bishop of, appointed on Joint Committee on Petition of Colored Clergy and Laity, 20.
 South Dakota, Report of Bishop of, 26; excused from attendance, 110; boundaries of Jurisdictions to be those of proposed State, 97, 110.
 Southern Ohio, expressions of sympathy to Bishop of, 7; Assistant Bishop of, introduced, 6; Assistant Bishop of, appointed on Committee on Prayer Book in German Language, 143.

INDEX — JOURNAL OF THE HOUSE OF BISHOPS. XXX

- Springfield, Bishop of, appointed on Joint Commission on Ecclesiastical Relations, 110.
- Standard Bible, Report of Custodian of, referred to Committee on Pastoral Letter, 70, 71; referred to Committee on Canons, 105; referred to Special Committee to sit during recess of General Convention, 139.
- Standard Prayer Book, resolution of Bishop of Chicago, 35; Message 36, H. D., proposing Joint Committee, referred to Committee on Canons, 67; Report of Committee on Canons concurring with amendment, 87; amendment concurred in by Message No. 111, H. D., 102; appointment of Joint Committee Bishops of Albany, Iowa, and New York, 87; Message No. 39, H. D., as to copies of alterations for Custodian, referred to Committee on Canons, 68; concurring with amendment, 88; Message 102, H. D., appointing Joint Committee, 100; resolution of Bishop of Iowa, referring Standard Prayer Book of 1844, etc., to Joint Committee, 104; Message 130, H. D. concurs with reference of same, 114; Message 136, H. D., as to amending Title I., Canon 19, § iii., concurred in, 117; Message 99, H. D., as to amending Title I., Canon 19, § iv., referred to Committee on Canons, 99; reported, 106; adopted, concurring, 107; Bishops of Albany and Iowa to act with Presiding Bishop in approving certificate of alterations, etc., in 1886 and 1889, 135.
- Standing Committees appointed, 14.
- Suffragan Bishops, 27, 29, 63, 64.
- Support of Bishops of new Dioceses, 48.

T.

- Tatlock, the Rev. Dr. William, elected Secretary H. B., 6.
- Tennessee, Bishop of, appointed on Committee on Resignation of Bishop of Ohio, 45.
- Texas, Bishop of, appointed on Joint Committee on Provincial System, 25; state of, as to re-adjustment of boundaries (see Committee on Domestic Missions).
- Thanks of H. B. to Bishop of Albany, 136; to St. George's Church, New York, 136.
- Theological Studies, Committee on Revision of Course of, report, 36; Report to be printed in Appendix, 36.
- "Three Days' Law," resolution as to, referred to Committee, 51; resolution reported by Committee, 95; adopted, 111.
- Treasurer of General Convention, resolution as to election requiring concurrent action of the two Houses, 95.

U.

- University Board of Regents, Memorial referred, 16; reported favorably, 20; Minute of Committee, 22; resolution of Bishop of Albany from Committee on Christian Education adopted, 47; Message H. D. (concurred in), 49; organized 137.

V.

- Vacancies filled. Commission on Christian Unity, Bishop of Rhode Island, 38; On Hymnal (additional member), Bishop of Kentucky, 72; Revision of Course of Theological Study, Bishop of Long Island, 82; Functions of Rectors, Wardens, and Vestrymen, Bishop of Missouri, 82; Relations of the Two Houses, Bishop of Quincy, 82; To confer with English Church as to Board of Reference, Presiding Bishop, Bishop of Iowa, 82; Notifying Bishops-nominate, Bishop of Pittsburgh, 82; Moravian Orders, Bishop of Central New York, 82; Formation of Missionary Jurisdictions into Dioceses, Bishop of Pennsylvania, 82.
- Vermont, Bishop of, excused from further attendance, 45.
- Virginia, Bishop of, appointed on Joint Committee on Petition of Colored Clergy and Laity, 20.
- Votes of absent Bishops, 25, 44.

W.

Western New York, Bishop of, appointed on Committee on Resignation of the Bishop of Ohio, 45; on Joint Commission on Ecclesiastical Relations, 110; on Committee on Prayer Book in German Language, 143.

West Virginia, Bishop of, leave of absence and expressions of sympathy to, 45.

White Cross Society (see Committee on Memorials).

Widows and Orphans of Deceased Clergymen, etc., sixth triennial Report of Trustees of Fund for Relief of, received, referred to Committee on Pastoral Letter, 27.

Wine, use of unfermented (see Committee on Memorials).

Wyoming and Idaho, Triennial Report of Bishop of, 36.

Y.

Yedo, Report of Bishop of, 25; resignation of, referred to Committee on Foreign Missions, 45; accepted, 74; nomination of, 104, 115; testimonials from H. D., 133; H. B. consents to consecration, 140.

INDEX

TO THE SUPPLEMENTARY JOURNAL OF THE HOUSE OF BISHOPS (pp. 146-225).

- All conditions of men, prayer for, changed and to be printed with bracketed clause, 162, 185.
- Ascension Day, Proper Preface for, 178, 191.
- Ash-Wednesday, Penitential Office, 169, 186; substitute proposed for Venite, 175, 188, 191.
- Baptismal Services, Creed inserted, 180, 191; Thanksgiving in Adult Baptism, 181, 199; performed changed to administered, 181, 199; shortening Order of Adult Baptism, 181, 199; hypothetical form, 182, 199; these persons to these thy servants, 211, 214.
- Benedicite, proposal to shorten when sung, 162, 188.
- Benedictus, use and printing of, 162, 188.
- Book of Offices, referred to next Convention, 210.
- Burial Office, additional Sentences, 197, 207, 209; Anthem, 198, 208, 214; Kyrie inserted, 200, 212; additional prayers, 200, 212; Committal at sea, 201, 212; Collect, Epistle and Gospel, 204, 213, 216; Sentence, Suffer little children, 209.
- Canon, xix. § iv. of Title I. changed, 217, 218.
- Catechism, proposed addition, 182, 208.
- Celebration, none except there be some to communicate with the priest, 180, 191.
- Changes to be certified, 217.
- Christmas, Alternate Collect, Epistle and Gospel, 172, 187.
- Collect for Feast may be used on eve, 171, 187.
- Committee of Conference requested by H. of B. on Message 3, 155; acceded to by H. of D., 157; report, 157; not accepted by H. of D., 159.
 requested on Mess. 63, 188.
 on Octavo P. B., 190, 191, 192.
 on Short Office, 199.
 on Mess. 98, 208.
 on Prayer of Humble Access, 215, 216, 217.
- Commendatory Prayer, 195, 207; additional, 196, 208.
- Communicating, opportunity must be given for, 209, 213.
- Communion, see Lord's Supper.
- Communion of the Sick, Kyrie, 192, 208; shortened form, 196, 207; changing Minister to Priest, 196, 208.
- Confirmation, presenting candidates, 153; inserting passage from the Acts, 182, 200; alternate form, 183, 208; other changes proposed, 183, 184.
- Consecration of a Church, Gloria at end of Psalm, 189, 209; omit "performance," 189, 210; rubrics after Gospel, 189, 210; prayer before Blessing, 189, 210.
- Conventions and Councils, prayer for, 151; Collect, Epistle and Gospel, 205.
- Creed, use of Nicene, 152; in Baptismal Services, 180, 191; Ordinal, 193, 208.
- Decalogue, omission of, 174, 187; if omitted Summary of the Law to be followed by Kyrie, 175, 187.
- Direct us, O Lord, 179.
- Easter, Anthem, 171, 187; Collect, Epistle and Gospel, 172, 187.
- Evening Prayer, Sentences, Resolution VII. of Notification, 148; omission of alternate Canticles, Resolutions XVII. and XVIII. of N., 154; Versicles, 159, 160, 209; prayer for All Conditions, 162, 185; General Thanksgiving, 163, 185.
- Exhortation in Morning Prayer, 147.

xxviii INDEX TO THE SUPPLEMENTARY JOURNAL.

Fruitful Seasons, prayer for, 165, 185.

General Thanksgiving, printed with bracketed clause, 163, 185.

Gloria, use of, 147; printed at end of Easter Anthem, 171, 187.

Good Friday, change in proper psalms, 186.

Gospel, intercession for those who labour in, 167, 186.

Hymnal, report of Joint Committee, 219; resolution offered by Bp. of Iowa, 219, 220, 221, 223, 224. Objections to hymns to be presented, 220; mode of procedure, 221; hymns omitted, 222; referred to a Joint Commission, 222, 223; H. of B. declines to license, 224; Joint Commission to print its report, 224; additional member of Commission, 225; Committee's report to be printed without Hymns, 225. Separate Supplementary Journal, 217, 225.

Hymnal and Prayer Book, binding together, 190, 198.

Jubilate, rubric before, 148.

Lectionary, blemishes to be removed, 217; amendment to, 214.

Litany, use of, 150, 157; on Christmas, etc., 163, 188; changes proposed but not adopted, 163, 164; "From fire and flood," 164, 185; "Here endeth," 164, 185.

Liturgical Revision, report of Joint Committee, 146; Minority report, 154; Majority report withdrawn for signatures, 154; resolutions of Minority not adopted, 158; Majority report considered in detail, 159 *et seq.* — Committee on, resolution to discharge laid on table, 146; changes referred to, 206; report on Book of Offices, 210; report on changes referred, 211; on rubrics, 211.

Lord's Supper, Creed inserted, 152; Offertory Sentences, 152; rubric before Prayer for Christ's Church, 153; Decalogue, 174, 187; Kyrie after Decalogue, 175, 187; Thanks be to Thee, 175, 188; rubric before Offertory Sentences, 176, 191; proposed Offertory Sentences, 176, 191; Militant, 177; change in prayer for Christ's Church, 177; pause after, 178; Preface for Ascension, 178, 191; Prayer of Humble Access, 178, 206, 213, 215, 216, 217; Prayer of Consecration, 179, 191; Direct us, O Lord, 179; rubric for no celebration except some be present to communicate, 180, 191; if consecrated elements remain, 180; Trisagion, 206; arrangement of rubrics, 206; opportunity to communicate, 209, 213.

Marriage, Collect, Epistle and Gospel for, 203, 213; change in Exhortation, 194, 208, 216; Minister to Priest in rubric before Blessing, 195.

Messages from House of Deputies, —

- No. 2. Adopting changes in P. B. in Resolutions I., II., III., of Notification, 147.
3. Adopting Resolutions IV., V., VI., VII., IX., X., XI., XIII., XIV., XV., XVI., XVII., XVIII., 155.
6. Adopting Resolution XII., 156.
7. Acceding to request for Committee of Conference on Resolutions in Notification, 157.
16. Not approving report of Committee of Conference, 159.
21. On Supplementary Journal, 161.
22. Referring Hymnal to Joint Commission, 222.
34. Concurring in Message No. 54 concerning Commission on Hymnal, 224.
42. Authorizing Commission on Hymnal to print report, 224.
43. Concurring in Resolution 1 of Message No. 15, H. of B., on inserting Proper before Lessons, 184.
44. Concurring in Resolution 9 of Message No. 30, H. of B. on printing Prayer for All Conditions and General Thanksgiving with bracketed clause, 185.
45. Concurring in Resolution 12 of Message No. 32, H. of B., with an amendment on insertion of From fire and flood in Litany, 185.
46. Concurring in Resolution 14 of Message No. 33, H. of B., on omitting Here endeth the Litany, 185.
47. Concurring in Resolution 15 of Message No. 42, on Prayer for Fruitful Seasons, 185.
48. Concurring in Resolution 17 of Message No. 44, on Prayer for Unity, 185.
49. Concurring in Resolution 18 of Message No. 47, H. of B., on Prayer for Missions, 185.

INDEX TO THE SUPPLEMENTARY JOURNAL. XXIX

50. Non-concurring in Resolution 19 of Message No. 48, H. of B., on Prayer for those labouring in the Gospel, 186.
51. Concurring in Resolution 20 of Message No. 49, H. of B., on Thanksgiving for Child's Recovery, 186.
52. Concurring in Resolution 21 of Message No. 50, H. of B., on Thanksgiving for Safe Return, 186.
53. Changing Ps. 69 in Proper Psalms for Good Friday to Ps. 64, 186.
54. Concurring in Resolution 22 of Message No. 56, H. of B., on Penitential Office, 186.
55. Concurring in Resolution 23 of Message No. 57, H. of B., on use of Collect on the eve, 187.
56. Concurring in Resolution 24 of Message No. 58, H. of B., on printing Gloria at end of Easter Anthem, 187.
57. Concurring in Resolution 25 of Message No. 59, H. of B., on services for Sundays after Trinity, 187.
58. Concurring in Resolution 27 of Message No. 60, H. of B., on Collect, Epistle and Gospel for Christmas, 187.
59. Concurring in Resolution 28 of Message No. 61, H. of B., on Collect, Epistle and Gospel for Easter, 187.
60. Concurring in Resolution 29 of Message No. 62, H. of B., on omission of Decalogue, 187.
61. Concurring in Resolution 30 of Message No. 63, H. of B., on insertion of Kyrie, after Summary of the Law, 187.
62. Adopting Short Office for Sundry Occasions, 188.
63. Non-concurring in Resolutions 2, 3, 4, 6, 7, 8, 10, 16, 31, and 32, — 188.
68. Cheap Prayer Book and Hymnal in one volume, 190.
69. Non-concurring in Message No 91, H. of B., on octavo P. B., 190.
74. Concurring in Resolution 16 of Message No. 43, H. of B., with amendment on Prayer for One Journeying, 191.
75. Concurring in Resolution 34 of Message No. 67, on additional Offertory Sentence, 191.
76. Concurring in Resolution 41 of Message No. 71, on Prayer of Consecration, 191.
77. Concurring in Resolution 44 of Message No. 73, on insertion of Creed in Baptismal Offices, 191.
78. Non-concurring in Resolutions 32, 33, 35, 39, and 43, — 191.
79. On Committee of Conference on octavo P. B., 191.
81. Asking Committee of Conference on Short Office, 199.
83. Concurring in Resolution 45 of Message No 74, H. of B., with amendment on Thanksgiving in Adult Baptism, 199.
84. Concurring in Resolution 46 of Message No. 75, H. of B., on changing performed to administered, 199.
85. Concurring in Resolution 47 of Message No. 76, H. of B., on hypothetical Baptism, 199.
86. Concurring in Resolution 49 of Message No. 78, H. of B., on inserting passage from Acts in Confirmation, 200.
87. Concurring in Resolution 55 of Message No. 96, H. of B., on Prayer for Patience, 207.
88. Concurring in Resolution 56 of Message No. 97, H. of B., on Commendatory Prayer, 207.
89. Concurring in Resolution 59 of Message No. 100, H. of B., on shortening Communion of the Sick, 207.
90. Concurring in Resolution 61 of Message No. 102, H. of B., on additional Sentences in Burial of the Dead, 207.
91. Concurring in Resolution 63 of Message No. 104, H. of B., on omission of Selections of Psalms for Holy Days, 207.
92. Concurring in Resolution 69 of Message No. 105, H. of B., on numbering the Psalms, 207.
93. Concurring in Resolution 70 of Message No. 106, H. of B., on printing Psalms with colon, 208.
95. Concurring in Resolution 71 of Message No. 107, H. of B., with amendment, on rubric about saying Morning Prayer in Ordinal, 208.
96. Concurring in Resolution 75 of Message No. 109, H. of B., on printing Creed in Ordinal, 208.

XXX INDEX TO THE SUPPLEMENTARY JOURNAL.

97. Concurring in Resolution 76 of Message No. 110, H. of B., on omitting longer form of *Veni Creator*, 208.
 98. Non-concurring in Resolutions 48, 50, 53, 57, 58, 60, 62, and 72, — 208.
 105. Concurring in Resolution 3 of Message No. 17, H. of B., with amendment, on Versicles after Creed, 209.
 107. Concurring in Resolution 78 of Message No. 111, H. of B., on printing Gloria after Psalm in Consecration of a Church, 209.
 108. Concurring in Resolution 79 of Message No. 112, H. of B., omitting "performance," 210.
 109. Concurring in Resolution 80 of Message No. 113, H. of B., on change in rubric in Consecration of a Church, 210.
 110. Concurring in Resolution 81 of Message No. 114, H. of B., on change in Prayers, 210.
 112. Consenting to Committee of Conference asked in Message No. 135, H. of B., 210.
 113. Concurring in Resolution 63 of Message No. 126, H. of B., on insertion of Kyrie in Burial of the Dead, 212.
 114. Concurring in Resolution 64 of Message No. 127, H. of B., on additional prayers in Burial of the Dead, 212.
 115. Concurring in Resolution 65 of Message No. 128, H. of B., with amendment, on Committal at Sea, 212.
 116. Concurring in Resolution 66 of Message No. 129, H. of B., on Anthem in Thanksgiving Service, 212.
 117. Concurring in Resolution 67 of Message No. 130, H. of B., on special Thanksgiving in Thanksgiving Service, 212.
 118. Concurring in Resolution 83 of Message No. 131, H. of B., with amendment, on Collect, Epistle and Gospel for Marriage, 213.
 119. Non-concurring in Resolutions 84 and 40, 213.
 120. Concurring in Resolution in Message No. 140, H. of B., on allowing opportunity for those present to communicate, 213.
 121. Concurring in Message No. 145, H. of B., on printing changes in Litany, etc., in the Ordinal, 214.
 122. Concurring in Message No. 146, H. of B., on changes in Adult Baptism, 214.
 124. Changing 27 in Table of Lessons to "next before Advent," 214.
 125. Changing Anthem in Burial Service, 214.
 126. Concurring in Resolution 53 of Message No. 95, H. of B., with amendment, on Exhortation in Marriage Service, 216.
 131. Non-concurring with recommendations of Committee of Conference on additional Offertory Sentence proposed in Message No. 68, H. of B., 216.
 133. Consenting to Committee of Conference on Prayer of Humble Access, 216.
 135. Correcting Message No. 133, H. of D., 216.
- Militant**, omitting the word, 177.
- Minority Report of Committee on Liturgical Revision**, 154, 158.
- Missions**, Prayer for, 167, 185.
- Morning Prayer**. Omitting Exhortation, Resolution II. of Notification, 147; Opening Sentences, Resolution III. of N., 147; rubric after *Venite*, Resolution IV. of N., 147; rubric before Jubilate, Resolution V. of N., 148; omitting prayers after Prayer for President, Resolution VI. of N., 148; additional Versicles, 159, 160, 188, 209; alternate for *Venite*, 160, 188; *Te Deum*, 160; *Benedicite*, 162, 188; *Benedictus*, 162, 188; Prayer for All Conditions and General Thanksgiving, 162, 185, 188.
- Notification to the Dioceses**,
 Resolutions I., II., III., IV., V., VI., VII., 147, 148, 155.
 Resolution VIII., 150.
 Resolution IX., 150, 155.
 Resolutions X., XI., 151, 155.
 Resolution XII., 152, 156.
 Resolutions XIII., XIV., XV., XVI., XVII., XVIII., 152-154, 155.
- N or M**, 182, 208.
- Offertory**, Anthem, 153; additions to Sentences adopted, 152; proposed additions, 176, 191, 206, 216; rubrics before, 176, 191.
- Offices**, Book of, 210.

Opening Sentences, in Morning Prayer, 147 ; in Evening Prayer, 148.
Ordinal, first rubric about Morning Prayer, 190, 206, 208 ; omitting Litany, etc., 190 ; rubric about Priest presenting, 192, 208 ; rubric commending to prayer, 192 ; substituting "to baptize," for "to baptize infants," 193 ; Nicene Creed, 193, 208 ; omitting longer form of Veni Creator, 193, 208 ; changing Litany, etc., 211, 214.

Penitential Office, 169, 186.

Pennsylvania, resolution from, 156.

Performance, 189, 210.

Performed, 181, 199.

Prayer Book, Octavo edition for 1892, 158 ; Committee of Conference, 190, 191, 192.

Prayer Book and Hymnal in one volume, 190, 198.

Prayer for Convention, 151 ; for All Conditions of Men, 162, 185, 188 ; for Fruitful Seasons, 165, 185 ; for One Journeying, 166, 188, 191 ; for Unity, 166, 185 ; for Missions, 167, 185 ; for Christ's Church Militant, 177 ; of Humble Access, 178, 206, 213, 215, 216, 217 ; of Consecration, 179, 191 ; for those who labour in the Gospel, 167, 186 ; for Patience, 195, 207.

Prayers, permission to omit all in Morning Prayer after Prayer for the President, 148.

Prayers and Thanksgivings upon Several Occasions, 150, 151, 165, 166, 167, 168.

Presentation of Alms, hymn may be sung, 153.

Proper, to be inserted before Lessons, 159, 184.

Proper Psalms for Good Friday, 186.

Psalm, 64 for 69 on Good Friday, 186 ; Ps. 119, verses to be numbered consecutively, 194, 207.

Psalms, Selections of, omitted, 153 ; for Holy Days, 193, 207.

Psalter, numbering in common numerals, 194, 207 ; printing with musical colon, 194, 208.

Resolutions offered by the Bishops of, —

Alabama. — On Hymnal, 221.

Albany. — Making proposed changes in P. B. Order of the Day, 146 ; making Report on Liturgical Revision, Order of the Day, 146 ; discharging Committee on Liturgical Revision, 146 ; of Non-concurrence with H. of D. on Short Office, 188 ; asking return of Message from H. of B., 211.

Chicago. — On Octavo Prayer Book, 158 ; of Non-concurrence with H. of D. on Short Office, 188.

Connecticut. — On use of Litany, 163 ; on providing opportunity for all to communicate, 209.

East Carolina. — On consuming Consecrated Elements, 180.

Georgia. — On Hymnal, 220.

Iowa. — On Hymnal, 219.

Kentucky. — On posture during hymn after Consecration, 180.

Maryland. — On referring back proposed Sentence in Burial of the Dead, 209.

Rhode Island. — On Hymnal, 220.

Western New York. — Appointing Committee to revise Lectionary, 217.

Rogation Days, prayers for, 165, 185.

Rubrics, see Morning Prayer, Lord's Supper, etc.

Saint Mary Magdalene, on restoration of feast of, 165.

Saint John the Evangelist, Collect, 172.

Selections of Psalms, 153 ; for Holy Days, 193, 207.

Service of the Church, 147.

Short Office of Prayer, 188, 199, 209.

Supplementary Journal, ordered by H. of B., 146 ; by H. of D., 161 ; to be approved by a Committee, 217 ; on the Hymnal, 217, 225.

Te Deum, proposed changes, 160.

Thanks be to Thee, after the Gospel, 175, 188.

Thanksgiving, for Child's Recovery, 168, 186 ; for Safe Return from Sea, 168, 186 ; General, 163, 185.

Thanksgivings, Special, 151.

Thanksgiving Day Service, Change in Anthem, 202, 212 ; Special Thanksgiving, 202, 212.

xxxii INDEX TO THE SUPPLEMENTARY JOURNAL.

Trinity, provision for Sundays after, 172, 187 ; Twenty-seventh Sunday after, Change in Table of Lessons, 214.

Trisagion, 206.

Unity, prayer for, 166, 185.

Veni Creator, omission of longer form, 193, 208.

Venite, rubric after, 147 ; Psalm 95 ■ ■ alternate, 160, 188 ; substitute for, on Ash-Wednesday, 175, 188, 191.

Versicles, additional proposed, 159, 160, 188, 209.

Visitation of the Sick, Prayer for Patience, 195, 207 ; Commendatory Prayer, 195, 207 ; Additional Commendatory Prayer, 196, 208.

INDEX

TO MINUTES OF SPECIAL MEETING.

ASSISTANT BISHOPS.

Title to seats, p. 522; report on, p. 523; report accepted, p. 524.

CALL FOR SPECIAL MEETING.

p. 525.

DEPOSITION OF SAMUEL A. MCCOSKRY FROM THE MINISTRY.

Resolutions reported, p. 528; consideration postponed, p. 529; resumed, p. 529; resolutions adopted, p. 529; form of deposition referred, p. 530; reported and adopted, p. 530; deposition pronounced, p. 530; certified, p. 531; original document to be placed in archives, p. 531; copy to be entered on registry of consecrations, p. 531; deposition to be published, p. 531.

EXPENSES.

Order touching, p. 532.

FOREIGN MISSIONARY BISHOPS.

Title to seats, p. 522; report on, p. 522; report accepted, 524.

INFORMAL PROCEEDINGS.

Record of, approved, p. 528.

MICHIGAN, BISHOP OF.

Letter of resignation, pp. 526, 527; resignation of jurisdiction accepted, p. 528; deposition of, pp. 528, 529, 530.

PRAYER, FORM OF.

For sufferers from yellow fever, referred, p. 525; reported and adopted, p. 531.

PROCEDURE, MODE OF.

Resolutions of Bishop of Maryland, p. 526; referred, p. 526; report on, pp. 528, 529; resolutions adopted, p. 529; report of Special Committee on, adopted, p. 529.

QUORUM.

Constitution of, p. 521; referred, p. 522; resolution to wait for, p. 524; committee formally appointed, p. 525; report of, p. 525; report accepted, p. 526.

RESIGNING BISHOP.

Title to seat, pp. 522, 523.

SECRETARY.

Appointed, p. 521; instructed to summon absent members, pp. 524, 525; thanks, p. 532.

YELLOW FEVER.

See "Prayer, Form of."

INDEX

TO JOURNAL OF SPECIAL SESSIONS.

ALASKA.

Missionary jurisdiction of, established, p. 540; Board of Missions to be notified, p. 541.

ASSISTANCE TO PRESIDING BISHOP.

p. 542.

BOONE, REV. WILLIAM J.

See "Shanghai."

CALL FOR SPECIAL SESSION OF 1884.

p. 533.

CAPE PALMAS, MISSIONARY BISHOP OF.

Nomination of Rev. S. D. Ferguson, p. 535; election of, p. 535.

CLARKSON, RT. REV. R. H.

Announcement of death, p. 534.

COUNCIL.

p. 540; Clerk to assist Presiding Bishop, p. 542; Council, p. 542.

DAY OF INTERCESSION FOR MISSIONS.

p. 542.

ELLIOTT, RT. REV. R. W. B.

Announcement of death, p. 538.

EPISCOPAL RESIDENCE.

Meeting at, p. 534.

FERGUSON, REV. SAMUEL D.

See "Cape Palmas."

GREEN, RT. REV. W. M.

Announcement of death, p. 538.

HOSPITALITY.

Thanks for, p. 543.

JOHNSTON, REV. JAMES S.

See "Western Texas."

KENTUCKY, BISHOP OF.

Greetings to, p. 535.

LEE, RT. REV. ALFRED.

Announcement of death, p. 537.

LEONARD, REV. ABIEL.

Elected Bishop of Nevada and Utah, p. 542.

MINNESOTA, BISHOP OF.

Excused, p. 542.

NEVADA AND UTAH, MISSIONARY BISHOP OF.

Nomination of, p. 539; election of, p. 541; notifications, p. 541.

NEW YORK, BISHOP OF.

Greetings to, p. 535.

NOMINATIONS, STANDING COMMITTEE ON.

Filled up, p. 539.

OFFICE FOR THE HOUSE OF BISHOPS, IN SEE HOUSE OF NEW YORK.

Proffer of, p. 542; accepted, p. 542.

PASTORAL LETTERS OF HOUSE OF BISHOPS.

Secretary to procure complete set, p. 540.

POTTER, RT. REV. HORATIO.

Announcement of death, p. 538.

PRESIDING BISHOP, OFFICE OF.

Communication touching, p. 538; referred, p. 539.

ROLL OF HOUSE.

Official information of consecrations to be given to the Secretary, p. 539; referred, p. 539; resolution of Bishop of Quincy referred, p. 540; report on, p. 540; report withdrawn, p. 540; report renewed, p. 541; standing order adopted, p. 540.

ROOMS IN SEE HOUSE OF NEW YORK FOR MISSIONARY BISHOPS.

p. 542.

RULES OF ORDER.

Suspended, pp. 535, 538, 539.

SCOTTISH CHURCH.

Greetings to, p. 536; address to, p. 536.

SECRETARY.

Instructed to summon absent members, p. 534.

SHANGHAI, MISSIONARY BISHOP OF.

Nomination of Rev. W. J. Boone, p. 536; election of, 536.

SPECIAL COMMITTEE OF FIVE SENIOR BISHOPS.

Appointed, p. 539; communication touching presidency referred, p. 539; standing order referred, p. 539; resolution touching roll of House referred, p. 539; fourth standing order referred, p. 542.

STANDING ORDERS.

Touching episcopal consecrations referred, p. 539; touching an official register of the House of Bishops, p. 541; adopted, p. 542; fourth standing order referred, p. 542.

STEVENS, RT. REV. W. B.

Announcement of death, p. 538.

WALKER, RT. REV. W. D.

Introduced, p. 533.

WATSON, RT. REV. A. A.

Introduced, p. 534.

WESTERN TEXAS, MISSIONARY BISHOP OF.

Nomination of, p. 539; election of, p. 541; notifications, p. 541.

YEDDO, BISHOP OF.

Put in charge *pro tem.* of China Mission, p. 586.

INDEX

TO THE JOURNAL OF THE HOUSE OF DEPUTIES, INCLUDING THE SUPPLEMENTARY JOURNAL.

A.

ABBOT, THE REV. EDWARD.

Nominated as Missionary Bishop of Yedo, p. 375; nomination confirmed, p. 375.

ADJOURNMENT.

Date of proposed, in Report of Committee, p. 347; action of H. B., 357; further action, p. 366.

AMERICAN BIBLE SOCIETY.

Memorial from, p. 289; report of Committee, p. 342.

APPELLATE COURT. See Judicial System of the Church.

ASSISTANT SECRETARIES.

Appointment of, p. 253.

B.

BOARD OF MISSIONS.

Canon respecting amended, p. 336.

C.

CALIFORNIA, DIOCESE OF.

Memorial for division of, p. 259; report of Committee, p. 273; action of H. B., pp. 302, 352; Committee of Conference, p. 352; further action of H. B., p. 375.

CANADA, PROVINCIAL SYNOD OF.

Resolution to receive Deputation from, p. 252; report of Deputation to, p. 257; reception of Deputation from, p. 257; Deputation to attend next meeting of, p. 385.

CANONS, AMENDMENTS OF, PROPOSED.

TITLE I.

CANON 9, p. 310.

CANON 15, § iii. (1), p. 323; report of Committee, p. 369.

CANON 15, § iii. (2), p. 276; report of Committee, p. 287.

CANON 15, § v., p. 323; report of Committee, p. 370.

CANON 15, § vi. (7), p. 313; report of Committee, p. 335.

CANON 19, § iii., p. 298; report of Committee, p. 335.

CANON 19, § iii., p. 324; report of Committee, p. 335.

CANON 19, § iv., p. 312; report of Committee, p. 359.

CANON 19, § iv., p. 322; report of Committee, p. 359.

TITLE II.

CANON 12, § i., p. 275; report of Committee, p. 287.

TITLE III.

CANON 3, § iii., p. 277; report of Committee, p. 316.

CANON 6, p. 311; report of Committee, p. 336.

CANONS, AMENDMENTS OF, ADOPTED. (See Appendix XX.)

CENTENNIAL ANNIVERSARY OF CONVENTION.

Message from H. B., p. 254.

CLERGY, AGED AND INFIRM.

Support of, resolution respecting, p. 308; report of Committee, p. 327.

CLERICAL CHANGES.

Memorial respecting, p. 275; report of Committee, p. 346.

CLERICAL TITLES.

Resolution respecting, p. 398; report of Committee, p. 319.

CHRISTIAN UNITY.

Report of Committee, p. 327.

COLORADO.

Petition for admission of, p. 258; report of Committee, p. 266.

COLORADO CLERGY.

Memorial from Conference of, p. 265; referred to Committee, p. 266; Committee appointed, p. 282; report of Committee, p. 328; minority report, p. 329; reports considered, p. 380.

COLORADO RACE.

Proposed Missionary Episcopate for, p. 309; résolutions of Rev. Dr. Eccleston, p. 332; action of H. B., p. 342; Committee of Conference, p. 344; report of Committee, p. 371.

COMMITTEE ON ADMISSION OF NEW DIOCESES.

Appointment of, p. 255.

- REPORTS.** — 1. On the admission of Colorado, p. 266.
 2. On the admission of Oregon, p. 269.
 3. On the division of Missouri, p. 270.
 4. On the division of California, p. 273.
 5. On the division of Nebraska, p. 284.
 6. On the division of Michigan, p. 284.

COMMITTEE ON AMENDMENTS TO THE CONSTITUTION.

Appointment of, p. 255.

- REPORTS.** — 1. On proposed amendment of Article 8, p. 288.
 2. On Proportionate Representation of Dioceses, p. 294.
 3. Respecting printing Offices of the Church in modern languages, p. 296.
 4. On proposed amendment of Articles 8 and 9, p. 303.
 5. On proposed amendment of Article 9, p. 305; considered, p. 385.
 6. On proposed amendment of Article 2, p. 319.
 7. On use of Book of Common Prayer in Missionary Jurisdictions, p. 320.
 8. On proposed amendment of Article 5, p. 330; considered, p. 349.
 9. On several resolutions relating to courts of appeal, p. 330; considered, p. 385.
 Second report on same subject, p. 362.
 10. On proposed amendment of Article 1, p. 340; considered, p. 385.
 11. On the division of the Diocese of Nebraska, p. 348.
 12. On the division of the Diocese of Michigan, p. 349; considered, p. 355; action of H. B., p. 368.
 13. On the resolution of Mr. Burgwin (p. 324), p. 353; considered, p. 386.
 14. On the resolution of Rev. Dr. Hoffman (p. 308), p. 353; considered, p. 386.
 15. On the change of name of the Church, p. 355.
 16. On reducing the number of Deputies, p. 355; considered, p. 386.
 17. On amendment to Constitution proposed in Message 116, H. B., p. 363.
 18. On proposed amendments to Article 3, p. 382.

COMMITTEE ON CANONS.

Appointment of, p. 255.

- REPORTS.** — 1. Announcing organization of the Committee, p. 265.
 2. On proposed amendment of Title I., Canon 15, § iii. (2), p. 287.
 3. On proposed amendment of Title II., Canon 12, § i., p. 287.

COMMITTEE ON CANONS (*Concluded*).

4. On proposed amendment of Title III., Canon 3, § iii., p. 316; considered, p. 376.
5. Canon Of Deaconesses, p. 334; considered, p. 378.
6. On registration of communicants, p. 335.
7. Amending Title I., Canon 19, § iii., p. 335; adopted, p. 335.
8. Amending Title I., Canon 15, § vi. (7), p. 335; adopted, p. 336.
9. Referring "Proposed substitute for Title III., Canon 6," to Committee on Provincial System, p. 336; adopted, p. 336.
10. Recommending concurrence with H. B. in amending Title III., Canon 7, Art. IV., p. 336; adopted, p. 336.
11. On proposed amendment of Title I., Canon 9, p. 336.
12. On proposed Canon for erecting Missionary Episcopal Jurisdiction for colored race, p. 337; considered, p. 381.
13. On proposed amendment of Title I., Canon 21, § i., p. 338; considered, p. 386.
14. On proposed amendment (Message 34, H. B.), of Title I., Canon 15, § xv. (4), p. 339; considered, p. 386.
15. Amending Title I., Canon 19, § iii., p. 359.
16. Amending Title I., Canon 19, § iv., p. 359.
17. On report of Committee on Functions of Rectors, Wardens, and Vestrymen, p. 360.
18. On request for Canon on Organization of Missionary Jurisdictions into Dioceses, p. 369.
19. Amending Title I., Canon 15, § iii. (1), p. 369; action H. B., p. 383.
20. Amending Title I., Canon 15, § v., p. 370; action H. B., p. 384.
21. Announcing appointment of Committee to certify changes in the Canons, p. 370.
22. Amending Title III., Canon 3, § iii. (7), p. 379; adopted, p. 379.

COMMITTEE ON CONSECRATION OF BISHOPS.

Appointment of, p. 255.

- REPORTS.—1. On testimonials of Rev. William A. Leonard, D.D., Assistant Bishop-elect of Ohio, p. 274; considered, p. 281.
2. On testimonials of Rev. Thomas F. Davies, D.D., Bishop-elect of Michigan, p. 374; considered, p. 281.

COMMITTEE ON CHRISTIAN EDUCATION.

Appointment of Committee, p. 256.

Report constituting Church University Board of Regents, p. 317.

Report on Memorial of American Bible Society, p. 342.

General Report, p. 363.

COMMITTEE ON THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Appointment of, p. 255.

COMMITTEE ON ELECTIONS.

Appointment of, p. 356.

Reports, pp. 258, 264, 273, 281, 283, 293, 303, 315, 327, 334, 337, 345, 353, 358, 368, 377.

COMMITTEE ON EXPENSES.

Appointment of, p. 255; Secretary added to, p. 260; Chairman of empowered to receipt for assessments, p. 265.

General Report, p. 315; report on printing during recess, p. 371.

COMMITTEE ON THE GENERAL THEOLOGICAL SEMINARY.

Appointment of, p. 254.

Trustees' Report referred to, p. 290; Report on, p. 340.

COMMITTEE ON MEMORIALS OF DECEASED MEMBERS.

Appointment of, p. 256.

Preliminary Report, p. 296; General Report, p. 318. (Appendix VI.)

COMMITTEE ON THE PRAYER-BOOK.

Appointment of, p. 256.

- REPORTS.** — 1. On proposed change of Proper Psalms for Good Friday evening, p. 406; considered, p. 433.
 2. On the use of the General Thanksgiving, p. 406.
 3. On the Nunc dimittis, p. 406.
 4. On the Athanasian Creed, p. 406.
 5. On proposed change in Table of Lessons, p. 417; considered, p. 482.
 6. On proposed omission of words "Protestant Episcopal" from title page of Prayer Book, p. 417; considered, p. 484.

COMMITTEE ON RULES OF ORDER.

Appointment of, p. 257.

- REPORTS.** — 1. On proposed amendment to fourth rule, p. 293; considered, pp. 331, 371.
 2. On proposed new rule, p. 294; considered, p. 382.

Instructed to prepare a rule on Orders of the Day, p. 309.

COMMITTEE ON THE STATE OF THE CHURCH.

Appointment of, p. 255.

- REPORTS.** — 1. On pensions for clergy, p. 306; considered, p. 385.
 2. On clerical titles, p. 319.
 3. On International peace, p. 319; action of H. B., p. 326.
 4. On Fund for Relief of Widows and Orphans, etc., p. 327.
 5. On enumeration and registration of communicants, p. 345.
 6. On frequent clerical changes, p. 346.
 7. On the spiritual needs of the Army and Navy, p. 347.
 8. On cheap edition of Prayer Book and Hymnal, p. 347.
 General Report. (Appendix I.)
 9. On Sunday-schools, p. 370; action of H. B., p. 384.

COMMITTEE ON UNFINISHED BUSINESS.

Appointment of, p. 256.

- REPORTS.** — 1. On unfinished business of last Convention, p. 269.
 2. On time of adjournment, p. 347; action of H. B., p. 357.

COMMITTEES, JOINT AND SPECIAL.

To inform H. B. of organization H. D., p. 244.

On Judicial System of Church, report of, p. 245; minority report, p. 251; reports considered, pp. 280, 291, 292.

On Evangelistic work, report of, p. 371; committee continued, p. 378.

On Hymnal, report of, p. 259; report considered, p. 299; thanks tendered to, p. 311.

On Spiritual Care of Immigrants, report of, p. 313.

On death of Bishop of Kansas, pp. 271, 273, 296.

On Liturgical Revision, p. 387, *et seq.*

On Marriage and Divorce, report of, p. 260; report considered, pp. 373, 376.

To memorialize Congress on Marriage and Divorce, report of, p. 320.

On Canons of Ordination, report of, p. 261; report considered, pp. 376, 380, 382.

On Functions of Rectors, Wardens, and Vestries, report of, p. 337.

On Relations of the two Houses, p. 352.

On those navigating inland waters, pp. 290, 331, 333.

On Standard Prayer Book, pp. 358, 387, 419.

On Christian Unity, p. 327.

COMMITTEES OF CONFERENCE.

On Message 81 from H. B., p. 343.

On missionary work amongst colored people, p. 344.

On Division of California, p. 352.

On Message 72 from H. B., p. 357.

On Division of Michigan, p. 368.

On Liturgical Revision, p. 400, *et seq.*

COMMITTEE OF THE WHOLE.

On the Hymnal, p. 300.

On Liturgical Revision, pp. 417, 419, 426.

COMMUNICANTS.

Memorial from Massachusetts on enumeration and registration of, p. 289; report of committee, p. 345.
Memorial from Nebraska asking for definition of, p. 289; report of committee, p. 335.

CONSTITUTION, AMENDMENTS OF, PROPOSED.

Article 1, p. 308; report of committee, p. 340.
Article 2, p. 291; report of committee, p. 355.
Article 6, p. 298; report of committee, p. 362.
Article 6, p. 299; report of committee, p. 362.
Article 8, p. 283; report of committee, p. 288.
Article 8, p. 277; report of committee, p. 303.
Article 8, p. 280; report of committee, p. 288.
Article 9, p. 277; report of committee, p. 303.

COURTS OF APPEAL. See Judicial System.

CHURCH CLUB.

Invitation from, p. 252.

CHURCH UNIVERSITY BOARD OF REGENTS.

Memorial respecting, p. 275; referred, report of committee, pp. 317, 363; report from Secretary of Board, p. 366. (Appendix VIII.)

CUSTODIAN OF STANDARD PRAYER BOOK.

Report of, p. 325. (Appendix XI.)

D.

DAVIES, REV. THOMAS F., D.D.

Certificate of election as Bishop of Michigan, presented and referred to committee, p. 259; report of committee, p. 274; action thereon, p. 281.

DEACONESSES.

Canon of, proposed by Rev. Dr. Huntington, p. 276; report of committee, p. 334;
Canon ordered to be printed, p. 336; action of H. B., p. 373; Message of H. B. considered and amended, p. 378; H. B. concurs, p. 381.

DIX, REV. MORGAN, D.D., D.C.L.

Chosen President of the House, p. 244.

E.

EVANGELISTIC WORK.

Report of Joint Committee on, p. 371; action of H. B., p. 378; committee appointed, p. 378.

ECCLESIASTICAL RELATIONS.

Commission appointed, p. 374.

F.

FEDERATE COUNCILS.

Proposed canon on, p. 311.

FOREIGN CHURCHES.

Memorial from, p. 307; considered, p. 376.

G.

GRAVES, REV. ANSON R.

Nominated as Missionary Bishop of the Platte, p. 375; confirmed, p. 375.

GENERAL CONVENTION.

Message from H. B. on centenary of, p. 254.

Books and documents belonging to, resolution relating to, p. 312; action of H. B., 313.

Committee to select place for holding next, p. 342; report of, p. 366.

Relations of the two Houses of, report of committee thereon, p. 352.

GENERAL THEOLOGICAL SEMINARY.

Invitation to a reception at, p. 252.

Memorial for representation of Alumni on Board of Trustees, p. 267; referred to committee, report of, p. 340; action of H. B., p. 339; committee to nominate Trustees, p. 277; report of, p. 297.

Triennial Report presented, p. 290 (Appendix IV.); report of committee thereon, p. 340.

H.

HUTCHINS, REV. CHARLES L.

Chosen Secretary of the House, p. 244.

HYMNAL.

Report of Committee on, p. 259 (Appendix XI.); report considered, p. 299; committed to new commission, p. 300.

Thanks tendered to committee on, p. 311.

Commission on instructed to print, p. 342.

Vacancy in commission filled, p. 358.

Commission not permitted to incur expenses, p. 385.

I.

IMMIGRANTS, SPIRITUAL CARE OF.

Report of committee on, pp. 313, 371.

INVITATIONS.

From Church Club, p. 252.

From the Board of Managers of the Domestic and Foreign Missionary Society, 258.

From the New York Historical Society, p. 292.

From the Bishop of New York and Dean of General Theological Seminary, p. 252.

J.

JUDICIAL SYSTEM OF THE CHURCH.

Report of committee on, p. 245; report considered, pp. 280, 283, 286.

Amendment of Rev. Mr. Taylor, p. 286; withdrawn, p. 291.

Amendment of Mr. Parker, p. 286; withdrawn, p. 291.

Resolution of Rev. Dr. Kedney, p. 290; considered, p. 293; referred to committee, report of committee, p. 362.

Motion to refer report, lost, p. 291.

Resolution appended to Report lost, p. 292.

Resolution of Mr. Judd to amend Article 6 of constitution, p. 298; report of committee, p. 362.

Resolution of Rev. Dr. Egar, to amend Article 6 of constitution, p. 299; report of committee, p. 362.

Resolution of Mr. Stotsenburg to amend Article 6 of constitution, p. 299; report of committee, p. 362.

Resolution (2) of Rev. Dr. Kedney, p. 322; considered, p. 385.

K.

KANSAS, BISHOP OF.

Resolution of Rev. Dr. Beatty on the death of, p. 271; committee appointed, p. 273; resolution of Rev. Dr. McVickar, p. 283; Memorial Service, p. 286; resolution of the committee, p. 296.

L.

LEONARD, REV. WILLIAM A., D.D.

Certificate of election as Assistant Bishop of Ohio, presented and referred to committee, p. 252; report of committee, p. 274; action of House thereon, p. 281.

LITURGICAL REVISION.

Majority Report of Committee on, p. 387 (Appendix X., 1).

Minority Report of Committee on, p. 387 (Appendix X., 3).

General proceedings of House, pp. 387-489.

M.

MARRIAGE AND DIVORCE.

Report of Committee on, p. 260; report considered, pp. 373, 376; postponed to next Convention, p. 376.

Report of Special Joint Committee to memorialize Congress upon, p. 320.

MESSAGES FROM THE HOUSE OF BISHOPS.

1. Informing H. D. of organization of H. B., p. 253.
2. Informing H. D. of adoption of resolution on the centenary anniversary of Convention, p. 254.
- 3, 4, 5, and 6. On Liturgical Revision, p. 393, etc.
7. Proposing Joint Committee on Provincial System, p. 268.
8. Concurring with H. D. in appointment of Committee on Memorial from Conference of Colored Clergy, 279.
9. Concurring with H. D. in ratifying formation of Diocese of Colorado, p. 279.
10. Concurring with H. D. in ratifying formation of Diocese of Oregon, p. 279.
11. On Liturgical Revision, p. 403.
12. Appointing members of Joint Committee on Provincial System, p. 283.
13. Nominating Registrar, p. 285.
14. Relating to Service Memorial of late Bishop of Kansas, p. 285.
- 15, 16, 17, and 18. On Liturgical Revision, p. 404, etc.
19. Con. senting to election of Bishops Morris and Spalding of the Dioceses of Oregon and Colorado, respectively, p. 299.
- 20 and 21. On Liturgical Revision, pp. 409, 410.
22. Concurring with H. D. in amending Title I., Canon 15, § iii. (2), p. 301.
23. Non-concurring with H. D. in amending Title II., Canon 12, § i., p. 302.
24. Non-concurring with H. D. in division of Diocese of Missouri, p. 302.
25. Non-concurring with H. D. in division of Diocese of California, p. 302.
26. Non-concurring with H. D. in amending Article 8 of Constitution, p. 302.
- 27 to 33. On Liturgical Revision, p. 410, etc.
34. Amending Title I., Canon 15, § xv. (4), p. 318.
35. Amending Title III., Canon 7, Article IV., p. 318.
36. Concurring with H. D. in its action relating to books and papers belonging to the General Convention, p. 319.
37. Concurring with H. D. in establishing Church University Board of Regents, p. 325.
38. Concurring with H. D. in re-appointing the Bishop of Newark as Corresponding Secretary of Committee on Spiritual Care of Immigrants, p. 325.
39. Concurring with H. D. in division of Diocese of Missouri, p. 325.
40. Postponing meeting of the Board of Missions, p. 325.
41. Non-concurring with H. D. in its action on the Report of Hymnal Committee, p. 326.
- 42, 43, and 44. On Liturgical Revision, p. 415, etc.
45. Appointing members of Joint Committee to nominate Missionary Council, p. 326.
46. Concurring with H. D. in its resolution relating to peace through arbitration, p. 326.
- 47 to 50. On Liturgical Revision, p. 417, etc.
51. Relating to a United Religious Service of the two Houses, p. 331.
52. Announcing adoption of Report of Joint Committee on the memorial from Conference of Colored Clergy, p. 331.
53. Concurring with H. D. respecting Committee on Christian Unity, p. 332.
54. Providing for Commission on Hymnal, p. 332.
55. Concurring with H. D. in appointment of Committee on Spiritual Care of Sailors on inland waters, p. 333.
- 56 to 60. On Liturgical Revision, p. 420, etc.
70. Amending Article 3 of Constitution of General Theological Seminary, p. 339.
- 71 to 80. On Liturgical Revision, p. 439, etc.
81. Non-concurring with H. D. on Supervision of Work among Colored People, p. 342.

MESSAGES FROM THE HOUSE OF BISHOPS (*Continued*).

82. Non-concurring with H. D. on Memorializing Congress on Marriage and Divorce, p. 342.
83. On meeting of Board of Missions, p. 343.
84. Concurring with H. D., *in re* American Bible Society, p. 343.
85. Concurring with H. D. in appointing committee to name place of next meeting, p. 343.
86. Informing H. D. of acceptance of resignation of the Bishop of Ohio, p. 343.
87. Informing H. D. of acceptance of resignation of the Missionary Bishop of Yedo, p. 343.
88. Concurring with H. D. in instructing the Committee on Hymnal to print Report, p. 344.
89. On Liturgical Revision, p. 443.
90. Continuing Joint Committee on Evangelistic Work, p. 344.
- 91 to 93. On Liturgical Revision, p. 443, etc.
94. Non-concurring with H. D. in division of Diocese of California, p. 352.
- 95 to 114. On Liturgical Revision, p. 448, etc.
115. Non-concurring with H. D. in allowing cheap edition of Prayer Book and Hymnal, p. 356.
116. Amending Article 5 of the Constitution, p. 356.
117. Assenting to request for Conference Committee on division of California, p. 356.
- 118 and 119. On Liturgical Revision, p. 463.
120. Conferring nominations of members of Missionary Council, p. 356.
121. Appointing members of Conference Committee on supervision of Work amongst Colored People, p. 357.
122. On Liturgical Revision, p. 464.
123. Non-concurring with H. D. as to time of adjournment, p. 357.
124. Concurring with H. D. in amending Title I., Canon 15, § vi. (7), p. 358.
125. Concurring with H. D. in amending Title I., Canon 19, § iii., p. 358.
- 126 to 133. On Liturgical Revision, p. 465, etc.
134. Filling Vacancy in Standing Committee on Churches in Foreign Lands, p. 367.
- 135 and 136. On Liturgical Revision, p. 471.
137. Concurring with H. D. in naming Baltimore as place for next Convention, p. 367.
138. Concurring with H. D. in fixing time of adjournment, p. 367.
139. Naming members of Joint Committee on order of work for next Missionary Council, p. 367.
- 140 and 141. On Liturgical Revision, p. 477.
142. Concurring with H. D. in consenting to division of Nebraska, p. 367.
143. Concurring with H. D. in amending Article 5 of Constitution, p. 367.
144. Non-concurring with H. D. in consenting to division of Michigan, p. 368.
- 145 to 147. On Liturgical Revision, p. 477, etc.
148. Referring Standard Prayer Book to Joint Committee, p. 372.
- 149 to 152. On Liturgical Revision, p. 483, etc.
153. Discharging Joint Committee on Functions of Rectors, Wardens, and Vestries, p. 372.
154. Consenting to Committee of Conference on division of Michigan, p. 372.
155. On Liturgical Revision, p. 488.
156. Concurring with H. D. in amendment of Lectionary, p. 372.
157. On Liturgical Revision, p. 488.
158. Concurring with H. D. in amending Title I., Canon 19, § iv., p. 373.
159. Proposing amendment to Title III., Canon 7, Article IV., p. 373.
160. Proposing Canon Of Deaconesses, p. 373.
161. Announcing appointment of members of Commission on Ecclesiastical Relations, p. 374.
162. Appointing Day of Intercession for Missions, p. 374.
163. On Liturgical Revision, p. 489.
164. Nominating Missionary Bishops, p. 375.
165. Adhering to its action in not consenting to division of California, p. 375.
166. On Report of Committee on relations of the two Houses, p. 377.

xliv INDEX — JOURNAL OF THE HOUSE OF DEPUTIES.

MESSAGES FROM THE HOUSE OF BISHOPS (*Concluded*).

167. Concurring with H. D. in continuing Committee on Evangelistic Work, p. 378.
168. Concurring with H. D. in amending Title I., Canon 19, § iii., p. 381.
169. Concurring with H. D. in amending Canon Of Deaconesses, p. 381.
170. Transmitting Canons Of Ordination as amended by H. B., p. 382.
171. Non-concurring with H. D. in amending Title I., Canon 15, § iii. (1), p. 383.
172. Announcing appointment of Committee to certify changes in Canons, p. 383.
173. Concurring with H. D. in amending Title I., Canon 15, § v., p. 383.
174. Concurring with H. D. in amending Title III., Canon 3, § iii. (7), p. 384.
175. Non-concurring with H. D. in consenting to division of Michigan, p. 384.
176. Non-concurring with H. D. in its action respecting Sunday-school work, p. 384.
177. Announcing appointment of members of Deputation to Provincial Synod of Canada, p. 384.
178. Amending Title I., Canon 19, § iv., p. 384.

MICHIGAN.

Memorial for division of, p. 259; report of committee, p. 284; Memorial referred to Committee on Amendments to Constitution, p. 290; report of committee, p. 349.

MISSIONARY COUNCIL.

Committee to nominate, p. 308; nominations, p. 350.

MISSIONARY SOCIETY, DOMESTIC AND FOREIGN.

Invitation from managers of, p. 258.

MISSOURI.

Memorial for division of, p. 259; report of committee, p. 270.

N.

NAME OF THE CHURCH.

Resolution of Diocese of Maryland, p. 262; memorial from Rhode Island, p. 271; memorial from Delaware, p. 275; report of committee, p. 355.
Resolution of Mr. Judd, p. 314; report of committee, p. 417.

NASSAU, LORD BISHOP OF.

Invited to seat on platform, p. 357; presented to House, p. 369.

NEBRASKA.

Memorial for division of, p. 262; report of committee on, p. 284; resolutions of Mr. Woolworth, p. 310; report of committee, p. 348.

NEW YORK HISTORICAL SOCIETY.

Invitation from, p. 292.

NORTHERN CALIFORNIA.

Protest from referred to committee, p. 264; report of committee, p. 264.

NOTIFICATION TO DIOCESES OF CHANGES IN PRAYER BOOK.

(Appendix X., 5) considered, p. 388.

O.

OPENING SERVICES.

p. 241.

ORDINATION, CANONS OF.

Report of Joint Committee, p. 261 (Appendix XIV., 1), consideration of postponed, pp. 376, 380; action of House of Bishops, p. 382 (Appendix XIV., 2).

OREGON.

Petition for admission of, p. 256; report of committee, pp. 266, 269.

ORGANIZATION OF HOUSE.

p. 244.

P.

PENSIONS FOR CLERGY.

Memorial from Connecticut respecting, p. 270; report of committee, p. 306; resolution adopted, p. 385; resolution of Mr. Fairbanks adopted, p. 385.

PRAYER BOOK.

Changes in, see Liturgical Revision.

PRAYER BOOK, STANDARD.

Resolution that Joint Committee on be appointed, p. 387; appointed, p. 419.

PRESIDENT.

Rev. Morgan Dix, D.D., D.C.L., elected, p. 244; thanks of the House to, p. 379.

PROPORTIONATE REPRESENTATION.

See Representation of Dioceses.

R.

RECTORS, WARDENS, AND VESTRIES, FUNCTIONS OF.

Memorial from Louisiana, respecting, p. 262; report of Committee, referred to Committee on Canons, p. 337; report of committee, p. 360.

REESE, REV. J. LIVINGSTON, D.D.

Elected Registrar, p. 285.

REGISTRAR.

Rev. J. Livingston Reese, D.D., elected, p. 285.

RELATIONS OF THE TWO HOUSES.

Report of Joint Committee on, p. 352.

REPRESENTATION OF DIOCESES.

Memorial from Central Pennsylvania, p. 257; from Connecticut, Massachusetts, New Jersey, Pittsburgh, Pennsylvania, p. 262; from Long Island, p. 265; from Rhode Island, p. 271; report of committee, p. 294; report considered, p. 382; resolution of the Rev. Dr. Alsop, p. 382.

Resolution of Mr. Judd, p. 262; consideration of, p. 314.

RESOLUTIONS OFFERED BY DEPUTIES.

By the Rev. Dr. Alsop; amending resolution appended to Report No. 2 of Committee on Amendments to the Constitution, p. 382.

Relating to the use of the General Thanksgiving, p. 402.

By Mr. Anderson of Tennessee; to change title page of Prayer Book, p. 409.

By the Rev. Mr. Babcock of South Dakota; to amend first Rule of Order, p. 281; report of committee, p. 293.

To amend Article 4, § 1, of Rules of Order, p. 313.

By the Rev. Dr. Beatty; inviting clergy and others to sittings in the House, p. 244.

On the death of the Bishop of Kansas, p. 271.

To hold evening sessions, p. 366.

By the Rev. Dr. Benedict; referring certain reports of Committee to next Convention, p. 355.

By Mr. Biddle; providing for filling of vacancies on Hymnal Commission, p. 301.

By the Rev. Dr. Brooks; to change proper Psalms for Good Friday evening, p. 401.

By Mr. Burgwin; to consider Hymnal Report in Committee of the Whole, p. 300. Instructing Committee on Rules of Order to prepare Rule on Orders of the Day, p. 309.

Giving permission to Committees sitting in recess to print their reports, p. 309.

Requesting opinions from Committee on Amendments to Constitution, p. 324.

On the Organization of Missionary Jurisdictions into Dioceses, p. 324.

By the Rev. Mr. Cassil; to amend Title I., Canon 19, § iii., p. 298.

Referring matters on the Calendar to next Convention, p. 336.

To repeal changes in the Prayer Book, p. 408.

To transpose rubric after Prayer for President, p. 414.

By the Rev. Dr. Davenport; to amend Article 8 of Constitution, p. 280.

To amend Title I., Canon 15, § iii. (1), p. 323.

To amend Title I., Canon 15, § v., p. 323.

For Committee of Conference on Message 26, H. B., p. 324.

By the Rev. Dr. Davies; for Committee to nominate Trustees of General Theological Seminary, p. 297.

By Mr. De Rosset of East Carolina; relating to amendment of Title I., Canon 15, § 6 (7), p. 313.

RESOLUTIONS OFFERED BY DEPUTIES (*Continued*).

- By the Rev. Mr. Dumbell; tendering thanks to the Hymnal Committee, p. 311.
 Relating to place of meetings of H. D., p. 323.
 To amend Clause i. in fourth Rule of Order, p. 331.
- By the Rev. Dr. Eccleston; relating to work amongst colored people, p. 322.
- By the Rev. Dr. Egar; to amend Article 6 of Constitution, p. 299.
 Committing Hymnal Report to new Committee, p. 300.
 Instructing Commission on Hymnal to print, p. 342.
 Relating to *Nunc dimittis*, p. 402.
 To amend resolution concerning short office, etc., p. 438.
- By the Rev. Dr. Elliott; to dispense with ballot in election of President, p. 244.
 Referring proposed amendment of Article 8 of Constitution to Committee, p. 277.
 Referring proposed amendment of Article 9 of Constitution to Committee, p. 277.
- By the Rev. Dr. Fair; to provide for the spiritual wants of sailors on inland waters, p. 290.
- By Mr. Fairbanks; relating to support of aged and infirm clergy, p. 308.
- By the Rev. Mr. Faude; providing for Supplementary Journal, p. 405.
- By the Rev. Dr. Franklin; making Report of Committee on Marriage and Divorce the Order of the Day, p. 261.
 Authorizing signing of testimonials of Bishops-elect, p. 375.
- By the Rev. Mr. Gailor; to amend resolution in Message 107, H. B., p. 461.
- By the Rev. Dr. Gardner; relating to Chaplaincies in Army and Navy, p. 290.
- By Mr. Graves of Connecticut; fixing time for voting on Report of Committee on Judicial System, etc., p. 286.
- By the Rev. Dr. Gray of Tennessee; requesting H. B. to arrange for suitable service for closing of Convention, p. 381.
- By the Rev. Dr. Gibson of Central New York; relating to Athanasian Creed, p. 402.
 Proposing substitute for Title III., Canon 6, p. 311.
- By the Rev. Dr. Hale; to amend resolution in Message 48 for H. B., p. 431.
 To substitute collect for that proposed in Message 131, H. B., p. 474.
 To substitute collect for that proposed in Message 132, H. B., p. 475.
- By the Rev. Dr. Hall of Michigan; referring memorial for division of Michigan to Committee on Amendments to Constitution, p. 290.
- By the Rev. Mr. Hall of Massachusetts; to amend resolution in Message 74, H. B., p. 454.
- By the Rev. Dr. Hanckel; relating to the use of the Hymnal reported, p. 301.
- By the Rev. Dr. Hart of Connecticut; to accept certain invitations, pp. 253, 292.
 To amend Article 2 of Constitution, p. 291.
 To amend Title I., Canon 19, § iv., p. 312.
 To amend Title L., Canon 19, § iii., p. 324.
 To referring Message 125, H. B., to next Convention, p. 386.
 To change Table of Lessons, p. 407.
 To recall proposed alterations in Prayer Book, from Committee of the Whole, p. 444.
- By the Rev. Dr. Hart of Colorado; to change the Declaration of Absolution, p. 414.
- By the Rev. Dr. Harwood; to fix hour for receiving Deputation from Provincial Synod of Canada, p. 252.
 To go into Committee of the Whole on the Hymnal, p. 300.
- By the Rev. Mr. Hilliard; instructing the Secretary to cast the ballot of the House, for the Rev. Dr. Dix as President, p. 244.
- By the Rev. Dr. Hoffman; to fix the hours of daily Session, p. 245.
 Inviting members of Canadian Deputation to seats on platform, p. 258.
 Proposing new Rule of Order, p. 280.
 Inviting President Smith of Trinity College to a seat on the platform, p. 289.
 To refer the report on the Judicial System, p. 291.
 Relating to meaning of Article 9 of the Constitution, p. 308.
 To print Canon on Deaconesses, p. 336.

RESOLUTIONS OFFERED BY DEPUTIES (*Continued*).

- By the Rev. Dr. Huntington; to admit Deputies-elect from Colorado to seats, p. 258.
- To refer memorial from Conference of Colored Clergy to Special Committee, p. 266.
- To refer proposed Canon Of Deaconesses to Committee on Canons, p. 276.
- Relating to the offices of the Church in different languages, p. 277.
- To go into Committee of the Whole on the Hymnal, p. 300.
- To sit with closed doors in considering Report on Marriage and Divorce, p. 372.
- To refer Report No. 3 of Committee on Amendments to Constitution to next Convention, p. 386.
- To take action on Notifications to Dioceses, p. 387.
- To appoint Joint Committee on Standard Prayer Book, p. 387.
- Proposing Short Office of Prayer, etc., p. 409.
- Providing for procedure in considering Liturgical Revision, p. 412.
- To go into Committee of the Whole on Liturgical Revision, p. 415.
- Proposing changes in sentences for Morning and Evening Prayer, p. 488.
- By the Rev. Mr. Jones; making Reports of Committee on Consecration of Bishops the Order of the Day, p. 275.
- Directing Secretary to transmit to H. B. testimonials of Bishops-elect, p. 282.
- By Mr. Judd; to amend Article 6 of Constitution, p. 298.
- To print Report of Committee relating to Court of Appeal, p. 331.
- To postpone consideration of Report No. 6 of Committee on the Prayer Book till next Convention, p. 484.
- By the Rev. Dr. Kedney; relating to Courts of Appeal, p. 290.
- Referring resolution to committee, p. 293.
- Relating to Courts of Appeal, p. 322.
- By Mr. King of Long Island; to refer proposed amendment of Article 8 of the Constitution to committee, p. 263.
- By Mr. King of Ohio; to refer proposed amendment of Title I., Canon 15, § iii. (2), to committee, p. 276.
- By the Rev. Dr. Littell; to refer Report of General Theological Seminary to next Convention, p. 385.
- By the Rev. Dr. Locke; on the composition of new Committee on Hymnal, p. 301.
- By Mr. Low; to recommit Report of Committee on Canons to committee, to report to next Convention, p. 381.
- To go into Committee of the Whole, p. 419.
- By the Rev. Dr. Mann; requesting Committee on Liturgical Revision, to prepare suitable prayer for departed soul, p. 407.
- By the Rev. Dr. McVickar; relating to death of Bishop of Kansas, pp. 272, 283.
- By Mr. Merrick; to appoint committee to inform H. B. of organization of H. D., p. 244.
- By the Rev. Dr. Moore of Long Island; to proceed to election of President, p. 244.
- Relating to books, etc., belonging to the Convention, p. 312.
- By Mr. Morgan of New York; tendering thanks to the Postmaster of New York, p. 385.
- By the Rev. Dr. Morrison; to provide a new office in Prayer Book, p. 407.
- To change communion office, p. 408.
- By Mr. Nash of New York; to amend the Standing Order of the House, p. 263.
- To amend Title I., Canon 19, § iv., p. 322.
- To appoint committee to select place for next Convention, p. 342.
- By Mr. Nash of North Carolina; to print sermon by Bishop Whipple, p. 252.
- By Mr. Nelson of Alabama; to limit number of speeches on Hymnal, p. 300.
- By the Rev. Dr. Nelson of Virginia; returning thanks to the President, p. 379.
- To suspend rule fixing hour of adjournment, p. 390.
- By the Rev. Dr. Nelson of Western New York; to permit Hymnal Commission to incur expense, etc., p. 385.

xlvi INDEX—JOURNAL OF THE HOUSE OF DEPUTIES.

RESOLUTIONS OFFERED BY DEPUTIES (*Concluded*).

- By the Rev. Dr. Nevins; to refer proposed amendment of Canons to Committee on Canons, p. 277.
 - To refer memorial from Foreign Churches to Special Committee, p. 307.
 - To amend 4th Rule of Order, p. 371.
 - To amend Title III., Canon 3, § iii., pp. 376, 379.
- By Mr. Old; to print Morning and Evening Prayer in certain style of type, p. 322.
- By Mr. Packard; to limit length of speeches on Hymnal, p. 300.
- By Mr. Parker of Newark; to amend resolution in Report of Committee on Judicial System, etc., p. 286.
- By the Rev. Dr. Perkins; to accept invitation from managers of Domestic and Foreign Missionary Society, p. 258.
- By Mr. Prince; relating to use of clerical titles, p. 298.
 - To amend Clause 1 in 4th Rule of Order, p. 331.
 - Proposing change in Communion Office, p. 401.
- By the Rev. Mr. Putnam of Ohio; to refer certificate of election of Rev. W. A. Leonard, as Bishop-elect of Ohio, to committee, p. 252.
- By Mr. Roots; instructing the assistant secretary to cast the ballot of the House for the Rev. Dr. Hutchins as Secretary, p. 244.
- By Mr. Shattuck; to add Secretary of House to Committee on Expenses, p. 260.
 - To refer matters involving expense to committee, p. 260.
- By Mr. Stack; to suspend Rules, p. 256.
 - To refer petition for admission of Oregon to committee, p. 257.
 - To admit Deputies-elect from Oregon, p. 257.
 - To appoint committee to nominate Missionary Council, p. 308.
 - Tendering thanks to churchmen and others, p. 385.
 - To amend resolution respecting Standard Prayer Book, p. 419.
- By Mr. Stewart of Maryland; to change the hour of recess, p. 287.
- By Mr. Smith of Western New York; to amend Title I., Canon 9., p. 310.
- By Mr. Stotsenburg; to dispense with calling of roll, p. 253.
 - To refer proposal to create Archbishops to committee, p. 278.
 - Relating to work amongst colored people, p. 278.
 - To amend Article 6 of Constitution, p. 299.
- By the Rev. Mr. Taylor; to amend resolution in Report of Committee on Judicial System, etc., p. 286.
- By Mr. Wilder; to refer proposed amendment of Canon to committee, p. 275.
 - Instructing Committee on Canons to report in print, p. 329.
- By Mr. Wilmer; to amend Article 1 of Constitution, p. 308.
 - Proposing Canon Of Episcopate for Colored Race, p. 309.
 - To adopt rules of Committee of the Whole, p. 444.
- By Mr. Wilkes; to lay motion of Rev. Dr. Egar on table, p. 438.
- By the Rev. Mr. Wilkinson of Quincy; relating to use of the Prayer Book in Missionary Jurisdictions, p. 312.
- By Mr. Woolworth; inviting President Potter of Hobart College to a seat on the platform, p. 289.
 - Asking information of Committee on Amendments to the Constitution, p. 290.
 - Giving consent to the division of Nebraska, p. 310.
 - To take Report of Committee from Calendar, p. 355.

S.

SAILORS ON INLAND WATERS.

- Resolution relating to, p. 290; considered, p. 331; action H. B., p. 333; committee appointed, p. 333.

SECRETARY OF THE HOUSE.

- The Rev. Charles L. Hutchins chosen, p. 244; added to Committee on Expenses, p. 255.

SECRETARIES, ASSISTANT.

- Appointment of, p. 253.

SESSIONS, DAILY.

- Hours of, fixed, p. 245.

INDEX — JOURNAL OF THE HOUSE OF DEPUTIES. xlix

STANDARD PRAYER BOOK.

Resolution for printing of, p. 387; considered, p. 419; joint committee on, appointed, p. 358.

STANDING ORDER OF THE HOUSE.

Amended, p. 263.

SHORT OFFICE OF PRAYER, ETC.

Proposed by Rev. Dr. Huntington, p. 409; (Appendix X. 4) considered, p. 438; action of H. B., p. 447; Committee of Conference, p. 448; report of committee, p. 464.

T.

TREASURER OF THE CONVENTION.

Report of presented, p. 260. (Appendix XVI.)

Mr. Buchanan Winthrop elected, p. 315.

TITLES, CLERICAL.

Resolution of Mr. Prince respecting, p. 298; report of committee, p. 319.

U.

UNITY, CHRISTIAN.

Report of committee on, p. 327.

UNIVERSAL PEACE UNION.

Memorial from, p. 276; report of committee, p. 319.

V.

VOTES BY DIOCESES AND ORDERS. (Except on Liturgical Revision.)

1. On amendment of Article 8 of Constitution, p. 288.
2. On motion to refer Report on Judicial System of Church, p. 291.
3. On resolution appended to Report on Judicial System, p. 292.
4. On Rev. Dr. Egar's first resolution on the Hymnal, p. 301.
5. On resolution of Rev. Dr. Hanckel respecting use of Hymnal, p. 301.
6. On Rev. Dr. Egar's second resolution on Hymnal, p. 301.
7. On motion to substitute Minority for Majority Report, on petition of Colored Clergy, p. 380.
8. On adoption of Majority Report on petition of Colored Clergy, p. 380.
9. On amendment of Rev. Dr. Alsop to resolution in Report No. 2 of Committee on Amendments to Constitution, p. 383.

For votes on changes in Prayer Book, see pp. 388-489.

W.

WINTHROP, MR. BUCHANAN.

Elected Treasurer of the Convention, p. 315.

WHIPPLE, RT. REV. H. B.

Sermon at opening services preached by, p. 241; resolution for printing of sermon, p. 252.

BOARD OF MISSIONS.

FIRST DAY'S PROCEEDINGS.

- Organization, p. 493.
- Deputation from Provincial Synod of Canada invited to platform, p. 493.
- Triennial Report of Board of Managers presented, p. 493 (Appendix II., 1).
- Consideration of proposed plan for Missions House, p. 494.
- Board addressed by the Bishops of Oregon, Indian Territory, Colorado, and the Rev. H. D. Page, Missionary in Japan, p. 494.
- Report of Commission on Work amongst Colored People, p. 494.
- Board addressed by the Bishops of Northern Texas and Montana, p. 496.

SECOND DAY'S PROCEEDINGS.

- Board addressed by the Bishop of South Dakota, p. 496.
- Report of Special Committee on Report of Commission on Work amongst Colored People, p. 496.
- Board addressed by the Bishop of Wyoming and Idaho, by the Rev. A. H. Locke, Missionary in China, and the Rev. P. Moort of Cape Palmas Mission, p. 497.

THIRD DAY'S PROCEEDINGS.

- Communication from House of Bishops on Work in Mexico, p. 498.
- Board addressed by the Bishops of Western Texas, Utah and Nevada, and New Mexico and Arizona, and by the Rev. Mr. Gordon of Mexico, p. 498.
- Report of Special Committee on Report of Board of Managers, p. 498.
- Consideration of Report of Commission on Work amongst Colored People, p. 502.
- Resolution requesting services of Bishop of Kentucky, p. 502.
- Report of Committee on Enrolment Fund, p. 503.
- Resolution of Mr. Biddle on Enrolment Fund, p. 503.

FOURTH DAY'S PROCEEDINGS.

- Report of Special Committee on Report of Board of Managers in relation to Enrolment Fund, p. 504.

FIFTH DAY'S PROCEEDINGS.

- Memorial from Cape Palmas Mission, p. 505.
- Report of General Secretary of Board of Managers on Sunday School Offerings, p. 505.
- Report of Special Committee on Report of Woman's Auxiliary, p. 505.
- Resolutions respecting Enrolment Fund, p. 506.
- Report of American Church Building Fund, p. 507 (Appendix III.).
- Resolutions respecting Church Building Fund, p. 507.
- Resolution of thanks to Mr. Prince, p. 507.
- Mr. George Bliss elected Treasurer, p. 507.
- General Secretary authorized to call together Board of Managers for organization, p. 507.
- Board of Managers authorized to arrange for meetings of Missionary Council, p. 507.

APPENDICES.

APPENDIX I.—STATE OF THE CHURCH.

1. Report of the Standing Committee on the State of the Church, p. 553.
2. Tabular view of some of the chief items of statistics contained in the Triennial Reports, p. 558.

APPENDIX II.—THE MISSIONS OF THE CHURCH.

1. Fourth Triennial Report of the Board of Managers to the Board of Missions, p. 565.
2. Triennial Reports of Missionary Bishops, p. 571.
3. Triennial Report of the Churches on the Continent of Europe, p. 577.
4. Officers of the Board of Missions, 1889-1892, p. 580.

APPENDIX III.

Church Building Fund, p. 582.

APPENDIX IV.—GENERAL THEOLOGICAL SEMINARY.

1. Triennial Report of the Board of Trustees, p. 594.
2. List of Trustees elected by the House of Deputies to serve until Oct. 1, 1892, p. 601.

APPENDIX V.

Sixth Triennial Report of the Board of Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, etc., p. 602.

APPENDIX VI.

Report of the Committee on Memorials of Deceased Members, p. 608.

APPENDIX VII.

Report of the Commission on Ecclesiastical Relations, p. 613.

APPENDIX VIII.

Organization of the Church University Board of Regents, p. 621.

APPENDIX IX.

Letters of Consecration, p. 623.

APPENDIX X.—LITURGICAL REVISION.

1. Report of the Joint Committee on Liturgical Revision, p. 637.
2. A Book of Offices, p. 664.
3. Minority Report, p. 696.
4. A Short Office of Prayer for Sundry Occasions, presented by the Rev. W. R. Huntington, D.D., and adopted by the House of Deputies, p. 700.
5. Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889, p. 706.

APPENDIX XI.

Report of the Custodian of the Standard Prayer Book, p. 716.

APPENDIX XII.

Report of the Custodian of the Standard Bible, p. 717.

APPENDIX XIII.

Report of the Hymnal Committee, p. 718.

APPENDIX XIV.

1. Canons of Ordination reported to the General Convention of 1889, by the Joint Committee, p. 720.
2. The foregoing Canons of Ordination as amended and adopted by the House of Bishops, p. 733.

APPENDIX XV.

Report of the Commission on the Revision of the Course of Theological Study, p. 747.

APPENDIX XVI.

Report of the Treasurer, p. 763.

APPENDIX XVII.

Offices of Devotion to be used on several occasions by the House of Bishops, p. 764.

APPENDIX XVIII.

Action of the Standing Committee of the Diocese of Kentucky on the resolutions adopted by the Board of Missions, p. 766.

APPENDIX XIX.

Report of the Bishop of Haiti, p. 767.

APPENDIX XX.

Changes in the Canons adopted in the General Convention of 1889, p. 769.

APPENDIX XXI.

Rules of Order of the House of Bishops, p. 772.

APPENDIX XXII.

Rules of Order of the House of Deputies, p. 777.

APPENDIX XXIII.

Joint Rule on the Powers of Joint Committees, p. 781.

HOUSE OF BISHOPS.

OFFICERS
OF THE
HOUSE OF BISHOPS.

PRESIDING BISHOP.

The Right Rev. John Williams, D.D., LL.D.,
Bishop of Connecticut.

CHAIRMAN OF THE HOUSE.

The Right Rev. Henry Adams Neely, S.T.D.,
Bishop of Maine.

SECRETARY.

The Rev. William Tatlock, D.D.,
Stamford, Conn.

ASSISTANT SECRETARIES.

The Rev. George Francis Nelson,
29 Lafayette Place, New York.

The Rev. Thomas R. Harris, D.D.,
1446 Washington Avenue, New York.

OFFICE OF THE SECRETARY: *29 Lafayette Place, New York.*

HOUSE OF BISHOPS.

SESSION OF 1889 (AS AMENDED DURING THE SESSION).

- John Williams, D.D., LL.D., Bishop of Connecticut. *Middletown, Conn.*
William Ingraham Kip, S.T.D., LL.D., Bishop of California. *San Francisco, Cal.*
Thomas March Clark, D.D., LL.D., Bishop of Rhode Island. *Providence, R. I.*
Alexander Gregg, D.D., Bishop of Texas. *Austin, Tex.*
Gregory Thurston Bedell, D.D., Bishop.
Henry Benjamin Whipple, D.D., LL.D., Bishop of Minnesota. *Faribault, Minn.*
Richard Hooker Wilmer, D.D., Bishop of Alabama. *Mobile, Ala.*
Thomas Hubbard Vail, S.T.D., LL.D., Bishop of Kansas. *Topeka, Kan.*
Arthur Cleveland Coxe, D.D., LL.D., Bishop of Western New York. *Buffalo, N. Y.*
Charles Todd Quintard, S.T.D., LL.D., Bishop of Tennessee. *Sewanee, Tenn.*
Channing Moore Williams, D.D., Bishop.
Henry Adams Neely, S.T.D., Bishop of Maine. *Portland, Me.*
Daniel Sylvester Tuttle, S.T.D., Bishop of Missouri. *St. Louis, Mo.*
John Watrus Beckwith, D.D., Bishop of Georgia. *Atlanta, Ga.*
Francis McNeece Whittle, D.D., LL.D., Bishop of Virginia. *Richmond, Va.*
William Henry Augustus Bissell, D.D., Bishop of Vermont. *Burlington, Vt.*
Benjamin Wistar Morris, D.D., Bishop of Oregon. *Portland, Or.*
Abram Newkirk Littlejohn, D.D., LL.D., Bishop of Long Island. *Garden City, N. Y.*
William Crowell Doane, S.T.D., LL.D., Bishop of Albany. *Albany, N. Y.*
Frederic Dan Huntington, S.T.D., Bishop of Central New York. *Syracuse, N. Y.*
Ozi William Whitaker, D.D., Bishop of Pennsylvania. *Philadelphia, Pa.*
Henry Niles Pierce, S.T.D., LL.D., Bishop of Arkansas and Indian Territory. *Little Rock, Ark.*
William Woodruff Niles, S.T.D., Bishop of New Hampshire. *Concord, N. H.*
William Bell White Howe, D.D., LL.D., Bishop of South Carolina. *Charleston, S. C.*
Mark Antony DeWolfe Howe, S.T.D., LL.D., Bishop of Central Pennsylvania. *Reading, Pa.*
William Hobart Hare, D.D., Missionary Bishop of South Dakota. *Sionx Falls, Dak.*
Benjamin Henry Paddock, D.D., Bishop of Massachusetts. *Boston, Mass.*
Theodore Benedict Lyman, D.D., Bishop of North Carolina. *Raleigh, N. C.*
John Franklin Spalding, S.T.D., Bishop of Colorado. *Denver, Col.*
John H. D. Wingfield, D.D., LL.D., D.C.L., Missionary Bishop of Northern California. *Benicia, Cal.*
Alexander Charles Garrett, D.D., LL.D., Missionary Bishop of Northern Texas. *Dallas, Tex.*
Thomas Underwood Dudley, D.D., Bishop of Kentucky. *Louisville, Ky.*
John Scarborough, D.D., Bishop of New Jersey. *Trenton, N. J.*
George DeNormandie Gillespie, D.D., Bishop of Western Michigan. *Grand Rapids, Mich.*
Thomas Augustus Jaggar, D.D., Bishop of Southern Ohio. *Cincinnati, Ohio.*

- William Edward McLaren, D.D., D.C.L., Bishop of Chicago. *Chicago, Ill.*
 William Stevens Perry, D.D., LL.D., D.C.L., Bishop of Iowa. *Davenport, Ia.*
 Alexander Burgess, D.D., Bishop of Quincy. *Peoria, Ill.*
 George William Peterkin, D.D., Bishop of West Virginia. *Parkersburg, W. Va.*
 George Franklin Seymour, S.T.D., LL.D., Bishop of Springfield. *Springfield, Ill.*
 Thomas Alfred Starkey, D.D., Bishop of Newark. *East Orange, N. J.*
 John Nicholas Galleher, S.T.D., Bishop of Louisiana. *New Orleans, La.*
 Leigh Richmond Brewer, S.T.D., Missionary Bishop of Montana. *Helena, Mont.*
 John Adams Paddock, D.D., Missionary Bishop of Washington Territory. *Tacoma, W. T.*
 Cortlandt Whitehead, D.D., Bishop of Pittsburgh. *Pittsburgh, Pa.*
 Hugh Miller Thompson, S.T.D., LL.D., Bishop of Mississippi. *Jackson, Miss.*
 David Buel Knickerbacker, D.D., Bishop of Indiana. *Indianapolis, Ind.*
 Henry Codman Potter, D.D., LL.D., Bishop of New York. *New York.*
 Alfred Magill Randolph, D.D., Assistant Bishop of Virginia. *Richmond, Va.*
 William David Walker, S.T.D., Missionary Bishop of North Dakota. *Fargo, Dak.*
 Alfred Augustus Watson, D.D., Bishop of East Carolina. *Wilmington, N. C.*
 William Jones Boone, D.D., Missionary Bishop of Shanghai. *Shanghai, China.*
 Nelson Somerville Rulison, D.D., Assistant Bishop of Central Pennsylvania. *Bethlehem, Pa.*
 William Faret, D.D., Bishop of Maryland. *Baltimore, Md.*
 George Worthington, S.T.D., LL.D., Bishop of Nebraska. *Omaha, Neb.*
 Samuel David Ferguson, D.D., Missionary Bishop of Cape Palmas and Parts Adjacent. *Cape Palmas, Liberia.*
 Edwin Gardner Weed, D.D., Bishop of Florida. *Jacksonville, Fla.*
 Mahlon Norris Gilbert, D.D., Assistant Bishop of Minnesota. *St. Paul, Minn.*
 Elisha Smith Thomas, D.D., Assistant Bishop of Kansas. *Topeka, Kan.*
 Ethelbert Talbot, S.T.D., LL.D., Missionary Bishop of Wyoming and Idaho. *Laramie City, Wyoming.*
 William Forbes Adams, D.D., Bishop of Easton. *Easton, Md.*
 James Steptoe Johnston, D.D., Missionary Bishop of Western Texas. *San Antonio, Texas.*
 Abiel Leonard, S.T.D., Missionary Bishop of Nevada and Utah. *Salt Lake City, Utah.*
 Leighton Coleman, S.T.D., LL.D., Bishop of Delaware. *Wilmington, Del.*
 John Mills Kendrick, D.D., Missionary Bishop of New Mexico and Arizona. *East Las Vegas, New Mex.*
 Boyd Vincent, D.D., Assistant Bishop of Southern Ohio. *Cincinnati, Ohio.*
 Cyrus Frederick Knight, D.D., D.C.L., Bishop of Milwaukee. *Milwaukee, Wis.*
 Charles Chapman Grafton, D.D., Bishop of Fond du Lac. *Fond du Lac, Wis.*
 William Andrew Leonard, D.D., Bishop of Ohio. *Cleveland, Ohio.*
 Thomas Frederick Davies, D.D., Bishop of Michigan. *Detroit, Mich.*

JOURNAL
OF THE
HOUSE OF BISHOPS.

FIRST DAY'S PROCEEDINGS.

ST. GEORGE'S CHURCH, NEW YORK,
Wednesday, October 2, 1889.

THIS being the day appointed in the Constitution, and the place appointed by the last General Convention of the Protestant Episcopal Church in the United States of America, the Right Reverend the Bishops of Connecticut, California, Rhode Island, Texas, Minnesota, Alabama, Tennessee, Maine, Missouri, Oregon, Albany, Pennsylvania, Arkansas, New Hampshire, South Carolina, Central Pennsylvania, Massachusetts, North Carolina, Colorado, Easton, Kentucky, New Jersey, Chicago, Iowa, Quincy, West Virginia, Springfield, Newark, Louisiana, Montana, Washington Territory, Pittsburgh, Mississippi, Indiana, New York, North Dakota, East Carolina, the Assistant Bishop of Central Pennsylvania, the Bishops of Maryland, Nebraska, and Florida, the Assistant Bishops of Minnesota and Kansas, the Bishops of Wyoming, Western Texas, Nevada, Delaware, the Assistant Bishop of Southern Ohio, the Bishops of Milwaukee and Fond du Lac, attended Divine Service with the House of Deputies in St. George's Church. The Right Reverend the Lord Bishops of Algoma and Nova Scotia were also present.

The Holy Communion was celebrated by the Presiding Bishop, assisted by the Bishops of Nova Scotia, Rhode Island, Texas, Tennessee, Maine, Missouri, Oregon, Albany, and Pennsylvania.

The Sermon was preached by the Bishop of Minnesota.

The offerings were devoted to the Domestic and Foreign Missions of the Church.

The House of Bishops met in St. George's Memorial House after Divine Service, in pursuance of the Rules of Order.

The Bishop of Nevada and Utah (Dr. Leonard), the Assistant Bishop of Southern Ohio (Dr. Vincent), the Bishop of Milwaukee (Dr. Knight), and the Bishop of Fond du Lac (Dr. Grafton), consecrated since the last meeting of the House, were presented by their respective consecrators to the Presiding Bishop, and by him welcomed in behalf of the House of Bishops.

The roll was called by the Secretary; present as above.

The Chairman announced that no death had occurred among the Bishops since the last meeting of the House.

On motion of the Bishop of New York the ballot was dispensed with, and the Rev. William Tatlock, D.D., of Connecticut, was unanimously elected Secretary.

The Secretary announced that with the approbation of the Presiding Bishop he had appointed the Rev. George Francis Nelson and the Rev. Thomas R. Harris, D.D., both of the Diocese of New York, as Assistant Secretaries.

On motion of the Bishop of New York, the ballot was dispensed with, and the Bishop of Connecticut was elected Chairman.

The Bishop of Connecticut having declined the election, a motion of the Bishop of New York to postpone the election of a Chairman till Saturday was lost. A motion of the Bishop of Newark to suspend so much of the Rules of Order as relates to the election of a Chairman was lost. The Bishop of Quincy offered the following resolution:

Resolved, That action under Rule 7 be postponed till to-morrow;

which was adopted.

Under a suspension of the Rules of Order, the Bishop of Iowa offered the following preamble and resolutions, viz.:

WHEREAS, The Union of the Churches in New England under the Episcopal Charge of Seabury, with the Churches of the Middle and Southern States under White and Provoost, was effected, by the blessing of Almighty God, on the second day of October, *Anno Domini* 1789, one hundred years ago this very day, and whereas in the records of that day's proceedings the House of Bishops, created by the amended Constitution adopted and signed on that same day, is first recognized and recorded as a co-ordinate part of the legislature of the Church;

Therefore be it

Resolved, That the House of Bishops desires to preface its action at this Centennial Convention, and on this centenary anniversary of its corporate

existence as a legislative body, with its solemn recognition of the grace and goodness of that God, Who maketh men to be of one mind in an house, which has been vouchsafed to it for one hundred years.

Resolved, That a space of time be devoted to praise and thanksgiving to God, the Father, Son and Holy Ghost, for the blessings which have been ours as a Church for the past one hundred years, that prayer be made that He Who has thus blessed our Fathers may bless us their sons as He blessed them, and even more abundantly.

Resolved, That this Preamble and Resolutions be communicated to the House of Deputies;

which were unanimously adopted.

The Presiding Bishop thereupon bid the House to a service of prayer and thanksgiving in pursuance of the foregoing resolutions.

On motion of the Bishop of New York, the rules were suspended, and the Bishops of Albany and Kentucky introduced to the House the Bishop of Algoma and the Bishop of Nova Scotia, who were welcomed by the Presiding Bishop, and conducted to seats on the right and left of the Chair.

On motion, the Bishop of New York was excused for the remainder of the day.

On motion of the Bishop of Albany, the Secretary was instructed to express the affectionate salutations of the House to the Bishops of Ohio, Kansas, and Southern Ohio, together with its sincere sympathy for the occasion of their absence.

On motion of the Bishop of Albany, it was

Resolved, That the Secretary inform the House of Deputies, that this House is organized and ready to proceed to business, having elected the Rev. William Tatlock, D.D., of Connecticut, as its Secretary.

On motion of the Bishop of Albany, the House adjourned till 10 o'clock to-morrow morning.

SECOND DAY'S PROCEEDINGS.

NEW YORK, October 3, 1889.

The House met, the Presiding Bishop in the chair.

The Bishops of Missouri and Indiana introduced the Right Rev. John Mills Kendrick, D.D., Missionary Bishop of New Mexico and Arizona, consecrated since the last meeting of the House.

The roll was called; present 'as yesterday, with the addition of the Bishops of Georgia, Virginia, North Dakota, and New Mexico.

The House being bidden to prayer, a portion of Scripture was read by the Bishop of Fond du Lac, and the Presiding Bishop offered prayer.

A Committee of the House of Deputies consisting of the Rev. Dr. Elliott, and the Hon. Mr. Wilder, was introduced, and presented the following message:

MESSAGE NO. 1.

IN GENERAL CONVENTION,
NEW YORK, 1ST DAY OF THE SESSION,
October 2, 1889.

The House of Deputies informs the House of Bishops that it has organized, has elected the Rev. Morgan Dix, D.D., its President, the Rev. Charles L. Hutchins its Secretary, and is ready to proceed to business.

CHAS. L. HUTCHINS, *Secretary*.

The Minutes were read and approved.

The Presiding Bishop presented the following report:—

REPORT OF THE PRESIDING BISHOP OF THE HOUSE OF BISHOPS, FROM
GENERAL CONVENTION OF 1886 TO GENERAL CONVENTION OF 1889.

During the session of the General Convention of 1886, viz.:—on Sunday, October 17, the Right Reverend Mahlon Norris Gilbert, D.D., Assistant Bishop-elect of the Diocese of Minnesota, was consecrated in St. James's Church in the city of Chicago, by the late Presiding Bishop, and the Bishops of Ohio, Minnesota, Albany, Western New York, Iowa, Montana, North Dakota, and the Assistant Bishop of Central Pennsylvania.

After the adjournment of the General Convention of 1886, the then Presiding Bishop, the late Bishop of Delaware, acting under a Resolution of the Board of Missions, nominated to the Board of Managers the Rev. William B. Gordon, to proceed to Mexico under the terms of the said Resolution. This nomination I have annually renewed, and Mr. Gordon is still serving in Mexico.

The late Presiding Bishop also took order, by commission, for the consecration of the Right Reverend Ethelbert Talbot, D.D., Missionary Bishop-elect of Wyoming and Idaho, and he was consecrated in Christ Church in the city of St. Louis, on Friday, May 27, 1887, by the Bishops of Minnesota, Kansas, Missouri, Iowa, Quincy, Springfield, Fond du Lac, and Indiana, and the Missionary Bishops of Colorado and North Dakota.

I have taken order, in all cases by commission, for the consecration and ordination of the following Bishops-elect, viz.:

1. The Right Reverend Elisha Smith Thomas, D.D., LL.D., Assistant Bishop-elect of the Diocese of Kansas, who was consecrated in St. Paul's Church, in the city of St. Paul, on Wednesday, May 4, 1887, by the Bishops of Kansas, Minnesota, Missouri, Fond du Lac, Indiana, and the Assistant Bishop of Minnesota;

2. The Right Reverend James Steptoe Johnston, D.D., Bishop-elect of the Missionary Jurisdiction of Western Texas, who was consecrated in Trinity Church, in the city of Mobile, on Friday, January 6, the Feast of the Epiphany, 1888, by the Bishops of Alabama, Kentucky, Michigan, Louisiana, and Mississippi;

3. The Right Reverend Abiel Leonard, D.D., Bishop-elect of the Missionary Jurisdiction of Nevada and Utah, who was consecrated in Christ Church in the city of St. Louis, on Wednesday, January 25th, being the Feast of the Conversion of St. Paul, 1888, by the Bishops of Kansas, Tennessee, Missouri, Iowa, Quincy, Springfield, North Dakota, the Assistant Bishop of Kansas, and the Bishop of Wyoming and Idaho;

4. The Right Reverend Leighton Coleman, D.D., LL.D., Bishop-elect of Delaware, who was consecrated in St. John's Church, in the city of Wilmington, Delaware, on Tuesday the 18th day of October, 1888, being the Festival of St. Luke the Evangelist, by the Bishops of Central Pennsylvania, Pennsylvania, New Jersey, Easton, Pittsburgh, and the Assistant Bishop of Central Pennsylvania.

5. The Right Reverend John Mills Kendrick, D.D., Bishop-elect of the Missionary Jurisdiction of New Mexico and Arizona, who was consecrated in Trinity Church, in the city of Columbus, Ohio, on Friday, the 18th day of January, 1889, by the Bishops of Missouri, Kentucky, the Assistant Bishop of Central Pennsylvania, and the Bishop of Indiana;

6. The Right Reverend Boyd Vincent, D.D., Assistant Bishop-elect of Southern Ohio, who was consecrated in St. Paul's Church, in the city of Cincinnati, on Friday, the 25th day of January, being the Feast of the Conversion of St. Paul, 1889, by the Bishops of Colorado, Kentucky, Pittsburgh, Indiana, and the late Missionary Bishop of Cape Palmas;

7. The Right Reverend Cyrus Frederick Knight, D.D., Bishop-elect of Milwaukee, who was consecrated in the Cathedral Church of All Saints in the city of Milwaukee, on Tuesday, the 26th day of March, 1889, by the Bishops of Chicago, Iowa, Quincy, Springfield, North Dakota, and the Assistant Bishop of Minnesota;

8. The Right Reverend Charles Chapman Grafton, D.D., Bishop-elect of Fond du Lac, who was consecrated in the Cathedral Church of St. Paul, in the city of Fond du Lac, on Thursday, the 25th day of April, 1889, being the Festival of St. Mark the Evangelist, by the Bishops of Chicago, Quincy, Springfield, Indiana, the Assistant Bishop of Minnesota, and the Bishop of Milwaukee.

All the documents and certificates connected with these several consecrations have been duly filed and deposited in the Archives of this House.

It has been my duty, acting under provisions of Title I., Canon 15, § xvi., to call two meetings of this House, to take action concerning vacancies in the Missionary Jurisdictions of Nevada and Utah, Western Texas, and New Mexico and Arizona. These meetings having been duly called, were held, the first in the city of Philadelphia, on Thursday, October 27, and Friday, October 28, 1887; and the second in the city of Washington, on Thursday, November 15, 1888.

During the vacancies above mentioned, the charge of the Jurisdiction of Nevada was committed, under provisions of Title I., Canon 15, § vi. (3), to the Bishop of Pennsylvania; that of Utah to the Bishop of Missouri; that of Western Texas to the Bishop of Northern Texas; and that of New Mexico and Arizona to the Bishop of Colorado. Nothing has been done, because nothing seemed possible to be done, in reference to the Missionary Jurisdiction of Alaska, established at the meeting of this House in October, 1887.

In the month of April (April 14), 1888, I requested the Bishop of Pennsylvania to visit the Island of Cuba, and to do what seemed needful in connection with our Missions there. This request he kindly complied with, and his report is in my hands.

On November 29, 1888, I appointed the Bishop of Chicago to fill the vacancy created in the Commission on Ecclesiastical Relations, by the lamented death of the Bishop of Fond du Lac.

I have received from His Grace the Archbishop of Canterbury, notice of the consecrations to the Episcopate, of the Bishops of Eastern Equatorial Africa, Melbourne, the Church of England in Jerusalem and the East, Suffragans of Bedford, Leicester and Guildford, the Assistant Bishop of Jamaica, the Bishops of Trinidad, St. Asaph, and Tasmania; and of the translation of the late Bishop of Chester to the Diocese of Oxford. The Bishops of Tennessee and Springfield were present and assisting at the consecration of the Bishops Suffragan of Bedford and Leicester.

I also received from the Archbishop of Canterbury, in the month of

November, 1887, the invitations to the members of our Episcopate to the Lambeth Conference of 1888; which invitations were duly forwarded to the several Bishops.

I have received from the Primus of the Church in Scotland, notice of the consecrations of the Bishops of Edinburgh, and Glasgow and Galloway. At the last named service the Bishop of Iowa was the preacher.

From the Metropolitan of Canada, of the consecration of the Bishop of Nova Scotia; and

From the Metropolitan of Rupert's Land, of the consecration of the Bishop of Saskatchewan. At this service the Bishop of Minnesota was present.

All these documents are deposited in the Archives of this House.

I have sent to each of the Prelates from whom notices have been received, and also to the Archbishop of Armagh, notifications of all consecrations to our Episcopate from the month of October, 1886, to this present time.

At the request of this House, and also at that of the Board of Managers for our Missions, I have corresponded with the Missionary Bishop of Yedo, in regard to his visiting this country and being with us at the present General Convention. I regret to say that his conclusion is "that the way is not open to him this year." And I still more regret to say that he has placed in my hands to present to this House, his resignation of his Missionary Jurisdiction.

I also deeply regret that I am called upon by our dear brother the Bishop of Ohio, to present to you his resignation, after a most faithful and laborious Episcopate of thirty years' continuance, of the jurisdiction of the Diocese of Ohio. I lay these two papers before the House for its action.

The Commission issued by the late Presiding Bishop to the Bishop of North Carolina, investing him with the Episcopal charge of our Churches on the Continent of Europe, having expired by limitation on the 10th of April last, I was most happy to renew the same; and I am glad to say that the Bishop of North Carolina, though expressing his strong desire to be relieved of the burden, was induced to continue his relations to those Churches and Congregations.

J. WILLIAMS,

Presiding Bishop of the House of Bishops.

The Bishop of Minnesota presented a Memorial from colored clergymen, which, on motion of the Bishop of Missouri, was referred to the Standing Committee on Memorials.

The Bishop of Oregon presented a Memorial of the Diocese of Oregon, asking admission into union with the General Convention, which, on motion of the Bishop of Missouri, was referred to the Standing Committee on the Admission of New Dioceses.

The Bishop of Colorado presented a Memorial from the Diocese of Colorado, asking to be received into union with the General Convention, which, on motion of the Bishop of Missouri, was referred to the Standing Committee on the Admission of New Dioceses.

The Bishop of Rhode Island, from the Special Committee on the office of Presiding Bishop, appointed in 1887, presented the following report:—

The Committee to whom was referred the letter of the Presiding Bishop, in relation to the Presidency of the House of Bishops, beg leave to report the following proposed Rule of Order, viz.:

1. The five senior Bishops present shall present to the House the names of three Bishops, one of whom shall be elected by ballot as Chairman of the House.

2. The Chairman shall take order for the calling of special sessions of the House, in accordance with the rules prescribed for this purpose.

3. He shall also conduct the correspondence incident to the election and consecration of a Bishop, during the interim of the sessions of the General Convention.

4. The Chairman shall retain his office for the period of nine years, unless otherwise ordered by the House, and shall not be eligible to re-election.

5. In the event of the death or personal disability of the Chairman, the duties pertaining to his office shall devolve upon the Bishop who received the next highest number of votes at the election.

6. The senior Bishop shall continue to conduct all official correspondence with foreign Churches and other religious bodies.

7. He shall take order in regard to the time and place of the consecration of a Bishop, after conference with the Bishop-elect, and shall also appoint the consecrators. All other details of the consecration shall be left with the consecrating Bishop and the Bishop-elect.

8. Whenever, in the judgment of the five senior Bishops, the senior Bishop is, for any cause, deemed to be incompetent to the discharge of his duties, they shall devolve the performance of the same upon the Bishop next in order of seniority who shall be deemed competent to act.

WM. INGRAHAM KIP,
THOMAS M. CLARK,
ALEXANDER GREGG,
H. B. WHIPPLE.

On motion of the Bishop of Albany, the House proceeded to take action on the report.

The question being on the first section, a motion of the Bishop of Missouri to strike out the word "present," was not adopted. The Bishop of Quincy offered the following amendment:

"Before the House proceeds to the election of Chairman, the five senior Bishops present shall present the names of three Bishops as candidates for the office;"

which was not adopted.

The question being on the first section, as reported by the Committee, it was not adopted.

On motion of the Bishop of Newark, the report was recommended for further consideration and report.

On motion of the Assistant Bishop of Kansas, this action was reconsidered.

The Bishop of Texas offered the following substitute for the first section, as reported by the Committee, viz.:

"The five senior Bishops present shall present to the House the names of three Bishops, one of whom may be elected by ballot as Chairman of the House;"

which was not adopted.

The following substitute was offered by the Bishop of Kentucky :

"1. The House shall proceed by ballot to elect a Chairman of the House, whose duties shall be as hereinafter provided;"

which was adopted.

The question being on the second section, as reported by the Committee, it was, on motion of the Bishop of Georgia, adopted.

On motion of the Bishop of Maine, the third section was laid on the table until section 4 should be acted upon.

The question being on the fourth section, the Bishop of Kentucky offered an amendment to strike out the words "for the period of nine years, unless otherwise ordered by the House," and substitute the words :

"The Chairman shall continue in office until the General Convention following the one in which he was elected;"

which was adopted.

The question being on section 4, as amended, it was adopted.

The question then being on the third section, the Bishop of East Carolina offered the following substitute, viz. :

"3. He shall also conduct the correspondence incident to the election and consecration of a Bishop, during the interim of the sessions of the General Convention, and shall give the Presiding Bishop such aid in the interval between said conventions, as the Presiding Bishop shall request;"

which was adopted.

On motion of the Bishop of Maine, the words of the substitute, as adopted, were added to Rule 7, so as to make one Rule of Order.

The question being on section 3 of the Committee's report, as amended, it was, on motion of the Bishop of East Carolina, adopted.

The question being on section 5, it was, on motion of the Bishop of Chicago, laid on the table.

On motion of the Bishop of Albany, section 6 was adopted.

The question being on section 7, it was adopted.

The question being on section 8, it was, on motion of the Bishop of West Virginia, adopted.

The question being on the whole report of the Committee as amended, the following substitute, offered by the Bishop of Albany, was adopted, viz. :

Resolved, That Rule of Order No. 7 be amended by inserting after first section, "and to whom the Presiding Bishop may assign any duties con-

nected with his office, from which, from time to time, he may desire to be relieved;" and in the second section, by inserting the word "triennial" before the words "General Convention," and by omitting all after the words "in which he was elected;"

so that the Rule will read as follows, viz.:

7. The House shall then proceed to elect a Chairman of the House, who shall be assessor to the Presiding Bishop, and in his absence, or at his request, shall be the presiding officer of the House, and to whom the Presiding Bishop may assign any duties connected with his office from which, from time to time, he may desire to be relieved. He shall continue in office until the triennial General Convention following that in which he was elected.

The Bishop of Albany offered the following resolution, viz.:

Resolved, That the hours of session of this House be from 10 to 1 and from 2 to 4;

which was adopted.

On motion of the Bishop of East Carolina, the House proceeded to the election of a Chairman, the Bishops of Milwaukee and Fond du Lac being appointed tellers.

On the second ballot, the Bishop of Maine having received a majority of votes, his election as Chairman was declared, and he took his seat with the Presiding Bishop.

On motion of the Bishop of Maine, it was ordered that the Minutes on Prayer Book Revision and Hymnal Revision be kept separately from the General Minutes.

The Bishop of Maine presented the Report of the Joint Committee on the Canons of Ordination, which, on motion, was referred to the Standing Committee on Canons.

The Bishop of New York presented the following invitation, viz.:

The Board of Managers of The Domestic and Foreign Missionary Society extends a most cordial invitation to the Bishops and the Deputies, to meet them in the parlors of the Academy of Music, on Thursday, October 10. Luncheon will be served at one o'clock.

On his motion, the invitation was accepted, and the Secretary was instructed to inform the Board of Managers accordingly.

The House took a recess.

The House assembled after recess.

On motion of the Bishop of Missouri, it was

Resolved, That the Standing Committee on Religious Services, when appointed, be directed to confer with the Rector of St. George's Church with reference to a daily celebration of the Holy Communion.

The Order of the Day was called, being the consideration of the "Notification." (See Special Minutes.)

On motion of the Bishop of Missouri, the Order of the Day was postponed till 2 P.M. on Monday, October 7.

On motion of the Bishop of Georgia, the House adjourned.

THIRD DAY'S PROCEEDINGS.

NEW YORK, Friday, October 4, 1889.

The House met; the roll was called. Present as yesterday, with the addition of the Bishops of Western New York, Northern Texas, and Western Michigan.

A portion of Scripture was read by the Assistant Bishop of Southern Ohio, after which the House was bidden to prayer by the Chairman.

The Minutes were read, and approved.

On motion, the reading of the Minutes on the Prayer Book was postponed.

The Chairman announced the following Standing Committees:

1. *Prayer Book*. — The Bishops of Western New York, Tennessee, Georgia, Kentucky, and Pittsburgh.

2. *Amendments to Constitution*. — The Bishops of Rhode Island, Alabama, Albany, Pennsylvania, and Massachusetts.

3. *Canons*. — The Bishops of Missouri, Central Pennsylvania, Chicago, Iowa, Quincy, New York, and East Carolina.

4. *Pastoral Letter*. — The Bishops of Connecticut, California, Texas, Louisiana, and New Hampshire.

5. *Religious Services*. — The Bishops of South Carolina, New Jersey, Springfield, Assistant Bishop of Central Pennsylvania, and the Bishop of Nebraska.

6. *Domestic Missions*. — The Bishops of Oregon, North Dakota, Florida, Maryland, and the Assistant Bishop of Minnesota.

7. *Foreign Missions*. — The Bishops of Virginia, Vermont, Central New York, South Dakota, and Easton.

8. *Christian Education*. — The Bishops of Tennessee, Albany, Central New York, New Hampshire, and New York.

9. *Consecration of Bishops*. — The Bishops of Arkansas, Colorado, Western Michigan, West Virginia, and Newark.

10. *Nomination of Missionary Bishops*. — The Bishops of South Carolina, Northern Texas, Montana, Washington Territory, and Mississippi.

11. *Admission of New Dioceses*. — The Bishops of Minnesota, New Jersey, Indiana, the Assistant Bishop of Virginia, and the Bishop of Maryland.

12. *General Theological Seminary*. — The Bishops of Springfield, Pittsburgh, Wyoming and Idaho, Delaware, and Milwaukee.

13. *Memorials and Petitions*. — The Bishops of Albany, Pennsylvania, the Assistant Bishop of Kansas, the Bishop of Western Texas, and the Assistant Bishop of Southern Ohio.

14. *Unfinished Business*. — The Bishops of Western Michigan, New Mexico, and Fond du Lac.

15. *Despatch of Business.*—The Bishops of Quincy, Nebraska, and Nevada and Utah.

16. *Rules of Order.*—The Bishops of Iowa, East Carolina, and the Assistant Bishop of Central Pennsylvania.

The Bishop of Albany offered the following resolution; which, on motion of the Bishop of Missouri, was referred to the Committee on Rules of Order:

Resolved, That Rule III. of the General Rules be amended to read: "the Bishop first named on the Committee shall act as its convener, and each Committee at its first meeting shall elect its own Chairman."

On motion, the House adjourned to meet with the House of Deputies as the Board of Missions.

FOURTH DAY'S PROCEEDINGS.

NEW YORK, Saturday, October 5, 1889.

The House met. Present as yesterday, with the addition of the Bishop of South Dakota.

The Bishop of Milwaukee read a portion of Scripture, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read, and approved.

On motion of the Bishop of Iowa, the Rules of Order were suspended, and he presented the following Report, viz.:

The Committee on Rules of Order, to which was referred a resolution of the Bishop of Albany proposing an amendment of Rule III. of the General Rules, to wit: in place of the second and third sentences of said Rule to substitute the following words: viz., "The Bishop first named on the Committee shall act as the convener, and each Committee at its first meeting shall elect its own Chairman;" respectfully report that the Committee has considered the proposed change, and recommend the adoption of the same, so that the third Rule of Order shall read as follows:

III. Committees shall be appointed by the Chairman of the House unless otherwise ordered. The Bishop first named on the Committee shall act as its convener, and each Committee at its first meeting shall elect its own Chairman. Whenever an appointment to any place or position," etc.

All which is respectfully submitted.

WILLIAM STEVENS PERRY, *Chairman*.

The question being on Rule III., as recommended by the Committee, it was, on motion, adopted.

The Secretary read to the House a communication from the Chairman of the Executive Committee of the Church Club, stating that the Church Club has arranged for a reception to the

Bishops and Clerical and Lay Deputies to the General Convention on the 14th inst.; and the Secretary was, on motion of the Bishop of Albany, instructed to express the thanks of the House, and its acceptance of the invitation.

The Bishop of Tennessee presented the following Memorial, which, on motion, was referred to the Standing Committee on Memorials, viz.:

Whereas, This Church, by the action of her General Convention, can give encouragement (as our Mother Church has done) to her schools, colleges, and institutions of higher learning; and by a Central Board can invite their co-operation, secure the help of Churchmen and others in their behalf, and promote the educational interests of the Church; and

Whereas, However circumscribed at the outset, a promising field of usefulness awaits such a Central Educational Board, authorized by and subject to the General Convention:

Therefore Resolved, The House of Deputies concurring, that a body to be known as THE CHURCH UNIVERSITY BOARD OF REGENTS is hereby authorized and constituted as follows:

The Chairman of the Committee of the House of Bishops on Christian Education, for the time being, and two other Churchmen chosen by that Committee, shall be Regents; and an advocate to secure the interest and aid of the Church, appointed by the same Committee, is also to be a Regent.

The Committee of the House of Deputies on Christian Education may choose additional Churchmen, to the number of three, to be members of the Board of Regents.

The Regents thus chosen may choose five others to be Regents, but the total number of the Board of Regents must not exceed twelve.

The Board may appoint examiners to test the attainments of candidates, and may offer and award prizes and testimonials. It shall invite the co-operation, and seek to promote the general welfare of our schools, colleges, and institutions of higher learning.

It may appoint other officers, and transact other business, subject to the General Convention, to which it is to report at each Triennial Session.

The Secretary read to the House the following Memorial:

MEMORIAL OF THE DIOCESE OF LOUISIANA, *In re* THE RELATIONS OF RECTORS, WARDENS, AND VESTRYMEN.

This is to certify that at a session of the Council of the Diocese of Louisiana, convened in Trinity Church, New Orleans, May 3, 1889, the following resolution was adopted:

Resolved, That the Council of the Diocese of Louisiana commend to the next General Convention the passage of Canons modifying and restricting the powers of Wardens and Vestries, in such wise as to limit their operation immediately to the temporal interests of the Church.

Attest: HERMAN C. DUNCAN, *Secretary*.

On motion of the Bishop of Louisiana, the Memorial was referred to the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen.

The Bishop of Iowa offered the following resolution:

Resolved, That it be referred to the Committee on Canons to consider and report to this House what changes, if any, are necessary in Title III., Canon 5, Section iii. or if further legislation is necessary to secure the better organization and more effective government of our congregations in foreign lands;

which was adopted.

The Bishop of Albany offered the following resolution :

Resolved, That it be referred to the Committee on Canons to inquire what, if any, changes are necessary in the Canon relating to the duties of the Presiding Bishop because of the changes made at this session of the House in the Rule of Order appointing the Chairman of the House;

which was adopted.

The Presiding Bishop presented a Memorial from the Rev. George H. Hunt, dated at St. Charles, Mo., Oct. 2, 1889, asking for work;

which was referred to the Committee on Memorials.

The Bishop of Alabama offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that clause (5) of Section i. of Canon 2, Title II., be amended by adding after the words "Ordination vows" the words "and any conduct unbecoming a Clergyman of the Church;"

which, on motion, was referred to the Committee on Canons.

The Bishop of Northern Texas presented a Triennial Report of the Missionary Jurisdiction of Northern Texas; which, on motion, was referred to the Standing Committee on Domestic Missions.

The Bishop of Central New York offered the following resolutions, viz.:

Resolved, The House of Deputies concurring, that a Committee consisting of five members of this House, including the Presiding Bishop, with five Clerical members and five Lay members of the House of Deputies, be appointed to consider and report to the Convention of 1892: (1) whether a territorial division of the whole Church in the United States and the Territories into provinces is expedient; (2) by what changes in the Constitution and Canons of the Church a system of provincial legislation and discipline could be established; and (3) on what general plan such a division might be effected.

Resolved, That to this Committee any Petitions or Memorials relating to this subject be referred;

which were adopted.

The House united with the Presiding Bishop in prayer for the Bishop of Kansas, concerning whose extreme illness a message had just been received.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 4TH DAY OF THE SESSION,
October 5, 1889.

MESSAGE No. 4.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the Memorial presented to the General Convention by a Conference of Colored Clergy and other workers of the Church among colored people held in New York, Sept. 25 to 27, 1889, be referred to a Joint Committee to consist on the part of this House of five clerical and five lay members.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

which, on motion of the Bishop of Iowa, was referred to the Standing Committee on Memorials.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 4TH DAY OF THE SESSION,
October 5, 1889.

MESSAGE No. 5.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the Diocese of Colorado be admitted as a Diocese of the Protestant Episcopal Church in the United States.

And the House of Deputies informs the House of Bishops that it has given consent to the election of the Right Rev. J. F. Spalding, D.D., as Bishop of said Diocese.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Albany the first clause of the foregoing Message was referred to the Standing Committee on the Admission of New Dioceses, and the second clause was referred to the Standing Committee on the Consecration of Bishops.

On motion the House adjourned.

FIFTH DAY'S PROCEEDINGS.

NEW YORK, Monday, October 7, 1889.

The House met. Present as on Saturday, October 5, with the addition of the Bishop of Northern California. The Secretary read to the House a communication from Andrew Wheeler, Esq., of Bryn Mawr, announcing the death at that place yesterday morning, of the Right Rev. Dr. Vail, Bishop of Kansas.

The House united with the Chairman in prayer.

A portion of Scripture was read by the Bishop of Delaware, after which the House was bidden to prayer by the Chairman.

The Bishop of Iowa offered the following resolutions:

Resolved, That after the reading of the Minutes and the transaction of the necessary routine business, this House adjourn as a token of respect to the memory of our beloved brother, the late Bishop of Kansas, whose entrance upon the rest of Paradise has just been announced;

Resolved, That the Chair appoint a Committee of three Bishops to attend the service appointed in the Church at Bryn Mawr on Wednesday next, as representing this House;

which were adopted by a rising vote.

The Minutes were read and approved.

The Bishop of Algoma took leave of the House.

The Bishop of California presented a Memorial from the Thirty-ninth Annual Convention of the Diocese of California, as to the erection of a new Diocese within the limits of the present Diocese of California, which, on motion, was referred to the Committee on the Admission of New Dioceses.

On motion, the Assistant Bishop of Kansas was granted leave of absence.

The Chairman appointed the following Deputation to attend the funeral of the Bishop of Kansas, viz.:

The Bishop of Rhode Island, the Bishop of Texas, the Bishop of Minnesota.

The Bishop of Pennsylvania presented a petition from fifty-one women of the Diocese of Pennsylvania, asking the House of Bishops to reconsider its action at the last General Convention, in reference to the use of unfermented wine in the celebration of the Holy Communion;

which, on motion, was referred to the Committee on Memorials.

The Bishop of New Jersey presented a Report from the Bishop of Shanghai, dated August 9, 1889;

which, on motion, was referred to the Committee on Foreign Missions.

The Bishop of Springfield presented a Memorial from the Alumni of the General Theological Seminary;

which, on motion, was referred to the Committee on the Theological Seminary.

The Bishop of Western Michigan presented testimonials as to the election of the Rev. Dr. Davies as Bishop of Michigan; which, on motion, were referred to the Committee on the Consecration of Bishops.

The Bishop of Albany, as Chairman of the Committee on Memorials, presented the following report :

The Committee on Memorials and Petitions, to whom was referred the Memorial of the Conference of Colored Clergy and other workers for the Church among colored people, together with Message No. 4 from the House of Deputies, respectfully recommend that this House concur with Message No. 4 from the House of Deputies.

The question being on the recommendation of the Committee, it was adopted.

The Chairman appointed as members on the part of this House of the Joint Committee on the Memorial of Colored Clergy, asked for in Message No. 4 of the House of Deputies:

The Bishop of Minnesota, the Bishop of Virginia, the Bishop of Central New York, the Bishop of South Carolina, the Bishop of New York.

On motion of the Bishop of Albany, the Order of the Day for 2 P.M. to-day was postponed till the same hour to-morrow.

The House adjourned.

SIXTH DAY'S PROCEEDINGS.

NEW YORK, Tuesday, October 8, 1889.

The House met, the Chairman of the House being in the chair.

A portion of Scripture was read by the Bishop of Northern Texas, after which the House was bidden to prayer by the Chairman.

The Minutes were read and approved.

The Secretary read to the House a communication from the Bishop of Ohio, thanking the House for its expression of sympathy.

The Bishop of Central Pennsylvania presented a Memorial from the Universal Peace Union, which, on motion, was referred to the Committee on Memorials.

The Bishop of Albany, from the Committee on Memorials, presented a report, recommending the adoption of the resolution contained in the Memorial on the Church University Board of Regents (see page 16, Minutes of Fourth Day's Proceedings, Oct. 5, 1889);

and, on motion of the Bishop of Virginia, the consideration of

the subject was postponed till the Memorial should be printed and distributed in the House.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 5TH DAY OF THE SESSION,
October 7, 1889.

MESSAGE No. 8.

The House of Deputies informs the House of Bishops that it has adopted the following resolution :

Resolved, The House of Bishops concurring, that the Diocese of Oregon be admitted as a Diocese of the Protestant Episcopal Church in the United States.

And the House of Deputies informs the House of Bishops that it has given consent to the election of the Right Rev. B. Wistar Morris, D.D., as Bishop of said Diocese.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the first clause of the foregoing Message was referred to the Committee on the Admission of New Dioceses, and the second clause to the Committee on the Consecration of Bishops.

The Bishop of Maryland presented the following Report :

The Committee on the Admission of New Dioceses to whom was referred the Memorial of the Council or Convention of the Diocese of Colorado, asking that said Diocese be admitted into union with the General Convention, respectfully report, recommending the adoption of the following resolution:

Whereas, documentary evidence has been submitted, including

1. A certified record of the due calling of a Primary Council or Convention, dated March 25, 1887, "for the purpose of forming a Diocese, and electing a Bishop, etc."

2. The meeting, June 8, 1887, of the Council or Convention so called, and its action by unanimous vote, organizing the Diocese of Colorado, "whose bounds shall be coterminous with the bounds of the said State."

3. The action of said Council or Convention, acceding to the Constitution of the Protestant Episcopal Church in the United States, and adopting the same.

4. That the Diocese thus organized has at least eleven Parishes and thirty-one Clergymen.

5. That it has property and invested funds for the support of the Episcopate, amounting to \$47,000; to which the gifts of the Rev. Dr. Saul and of the Harold Brown trust will add \$11,000 more.

And Whereas, The requirements of Article V. of the Constitution have thus been fulfilled: therefore,

Resolved, That the House of Bishops concurs with the House of Deputies, in ratifying the formation of the Diocese of Colorado, and admitting it into union with the General Convention.

On motion of the Bishop of Missouri, the resolution recommended by the Committee was adopted.

The Bishop of Maryland presented the following Report :

The Committee on the Admission of New Dioceses, to whom was referred the request of the Diocese of Oregon to be admitted into union

with the General Convention, respectfully report, recommending the adoption of the following resolution:

Whereas, documentary evidence has been submitted, including

1. A duly certified record of the meeting of "the Primary Convention of the Protestant Episcopal Church in Oregon, September 11, 12, and 13, 1889, representing more than six Parishes and more than six Clergymen in Canonical residence."

2. The resolutions declaring the organization of the Diocese.

3. A resolution "acceding to the Constitution of the Protestant Episcopal Church in the United States, and adopting the same."

4. That the bounds of the Diocese shall be coterminous with those of the State.

5. That it has a fund for the support of the Episcopate, yielding an annual income of \$2,140, to the principal of which may be added the Dr. Saul gift of \$1,000, and the Harold Brown bequest of \$10,000.

And Whereas, The requirements of Article V. of the Constitution have thus been fulfilled: therefore,

Resolved, That the House of Bishops concurs with the House of Deputies in ratifying the formation of the Diocese of Oregon, and consents to its admission into union with the General Convention.

On motion of the Bishop of Missouri, the resolution recommended by the Committee was adopted.

On motion of the Bishop of Missouri, the Secretary was instructed to send to the House of Deputies immediate information of the foregoing action in reference to the new Dioceses of Colorado and Oregon.

The Bishop of Albany presented the following Report from the Committee on Memorials, being a copy of a Minute of the Committee's proceedings, viz.:

On motion, after hearing an address by the Rev. Dr. Potter, President of Hobart College, upon the subject:

Resolved, That the Memorial in reference to the appointment of a Church University Board of Regents be referred to the Committee of this House on Christian Education, with the expression of this Committee's sense of the importance of the subject.

(Signed)

BOYD VINCENT, *Secretary pro tem.*

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 5TH DAY OF THE SESSION,
October 7, 1889.

MESSAGE No. 9.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the consent of this Convention is hereby given to the erection of a new Diocese within the limits of the existing Diocese of Missouri; said new Diocese to consist of the following counties: Andrew, Atchison, Barry, Barton, Bates, Benton, Buchanan, Caldwell, Camden, Carroll, Cass, Cedar, Chariton, Christian, Clay, Clinton, Cooper, Dade, Dallas, Daviess, De Kalb, Douglas, Gentry, Green, Grundy, Harrison, Henry, Hickory, Holt, Howard, Howell, Jackson, Jasper, Johnson, Laclede, Lafayette, Lawrence, Linn, Livingston, McDonald, Mercer, Moni-

teau, Morgan, Newton, Nodaway, Ozark, Pettis, Platte, Polk, Putnam, Ray, St. Clair, Saline, Stone, Sullivan, Taney, *Vernon, Webster, Worth, and Wright, sixty counties in all.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Missouri, the foregoing Message was referred to the Committee on the Admission of New Dioceses.

The Bishop of Missouri presented a Memorial on the same subject, from Deputies to the General Convention from the Diocese of Missouri;

which, on motion, was referred to the Committee on the Admission of New Dioceses.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 5TH DAY OF THE SESSION,
October 7, 1889.

MESSAGE No. 10.

The House of Deputies informs the House of Bishops that it concurs in Message No. 7 from the House of Bishops, proposing a Joint Committee to consider the subject of a Provincial System, and to report to the General Convention of 1892.

And the House of Deputies names as members of said Joint Committee on its part:

The Rev. Dr. Hoffman, of New York; the Rev. Dr. Benedict, of Southern Ohio; the Rev. Dr. Davenport, of Springfield; the Rev. Dr. Garrison of New Jersey; the Rev. Mr. Gailor, of Tennessee; Mr. Burgwin, of Pittsburgh; Mr. Judd, of Chicago; Mr. Nash, of New York; Mr. Woolworth, of Nebraska; Mr. Browne, of Massachusetts.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 6TH DAY OF THE SESSION,
October 8, 1889.

MESSAGE No. 11.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the consent of this Convention be given to the erection of a new Diocese within the limits of the existing Diocese of California.

The distribution of territory between the old and new Diocese to be as follows:—

The convocational boundaries, as defined in Section 6 of Canon 14, shall be the boundaries of the old and new Diocese, save as hereinafter departed from, viz.: All territory lying south of the northerly boundary line of the County of San Luis Obispo, and the westerly and southerly line of Kern County, as far as the southwest corner of Township 9, North Range, 16 west, San Bernardino B. & M., thence northeasterly across Kern County, along the ridge of the mountain range to a point on the northerly line of Kern County, at the northwest corner of Township 25, South Range, 38 east, Mount Diablo B. & M., thence to the northeast corner of Kern County, and

thence along the northerly line of San Bernardino County, and including the counties of San Bernardino, San Luis Obispo, Santa Barbara, Ventura, Los Angeles, and San Diego, shall constitute the new diocese; all lying north of the aforesaid line shall belong to the Diocese of California.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Missouri, the foregoing Message was referred to the Committee on the Admission of New Dioceses.

On motion of the Bishop of Rhode Island, it was

Resolved, That this House go into council on Thursday, October 10, at 12 M., to hear a report from the Missionary in Mexico.

The Bishop of Western New York offered the following resolutions:

Resolved, That at 3.30 o'clock on Wednesday, to-morrow afternoon, the hour appointed for the funeral of our venerated brother, the Bishop of Kansas, this House will unite in commemorative devotions under the direction of the Chair;

Resolved, That at the close of said commemorative services, this House will adjourn for the day;

which were adopted.

The House took a recess.

The House assembled after recess, the Presiding Bishop in the chair.

The Assistant Bishop of Minnesota offered the following resolution, viz.:

Resolved, That Article IV., Canon 7, Title III., of the Digest, be amended by the insertion of the following clause:

There shall be appointed, at the meeting of the General Convention, a Committee, consisting of two Bishops, two Clergymen, and two Laymen, together with the General Secretary of the Board of Missions, whose duty it shall be to arrange an order of work for the Missionary Council in such way as they, in their judgment, shall deem best suited to the largest usefulness of the Council;

which, on his motion, was referred to the Standing Committee on Canons.

The Bishop of Iowa offered the following resolution, viz.:

Resolved, That the action of this House, at the General Convention of 1886, enlarging the Office of Devotion for daily use in this House, as printed in the Journal, on pages 92 and 93, be referred to the Standing Committee on Religious Services, to consider and report thereon;

which was adopted.

The Bishop of Quincy offered the following resolution, viz.:

Resolved, That the Committee on Canons be requested to present at an early date, for the consideration of the House, such amendment of the Canons as shall permit the retirement of Bishops from the charge of their Dioceses, without loss of their general privileges as members of this House;

which was adopted.

The Chair announced the appointment of the following members, on the part of this House, of the Joint Committee on a Provincial System, viz.:

The Presiding Bishop, the Bishop of Texas, the Bishop of Central New York, the Bishop of Pennsylvania, the Bishop of Kentucky.

The Bishop of Chicago offered the following resolution:

Resolved, That it shall be the rule of this House, that no member absent at the time of taking any vote shall have the liberty of recording his vote afterwards;

which was not adopted.

On motion of the Bishop of Maryland, the above proposed Rule was referred to the Committee on Rules of Order.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 6TH DAY OF THE SESSION,
October 8, 1889.

MESSAGE No. 12.

The House of Deputies informs the House of Bishops that it appoints as members, on its part, of the Joint Committee on the Memorial from the Conference of Colored Clergymen:

The Rev. Dr. Brooks, of Massachusetts; Rev. Mr. Bird, of Texas; Rev. Dr. Stringfellow, of Alabama; Rev. Dr. Gray, of Tennessee; Rev. Dr. Vibbert, of Chicago; Mr. McConnell, of Louisiana; Mr. Wilmer, of Maryland; Mr. Stotsenberg, of Indiana; Mr. Morgan, of New York; Mr. Wilder, of Minnesota.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Bishop of Arkansas presented his Triennial Report, which, on motion, was referred to the Committee on Domestic Missions.

The Bishop of South Dakota presented the Triennial Report of the Bishop of Yedo;

which, on motion, was referred to the Committee on Foreign Missions.

The House adjourned.

SEVENTH DAY'S PROCEEDINGS.

NEW YORK, Wednesday, October 9, 1889.

The House met, the Chairman presiding. The Assistant Bishop of Virginia appeared and took his seat.

A portion of Scripture was read by the Assistant Bishop of Minnesota, after which the House was bidden to prayer by the Chairman.

The Minutes were read and approved.

On motion of the Bishop of Iowa, the rules were suspended.

The Bishop of Iowa offered the following resolution :

Whereas, A vacancy exists in the office of Registrar of the Convention, occasioned by the lamented death of the late Rev. John Henry Hobart, D.D.; therefore be it

Resolved, That this House proceed to the nomination to the House of Deputies of a Registrar of the General Convention;

which was adopted.

The Bishop of Iowa nominated the Rev. J. Livingston Reese, D.D., of the Diocese of Albany, as Registrar of the General Convention.

On motion of the Bishop of Texas, the Secretary was instructed to cast the ballot of the House in favor of the nomination of Dr. Reese.

The Secretary having reported that he had cast the ballot accordingly, Dr. Reese was declared the nominee of this House for the office of Registrar of the General Convention.

The Bishop of Springfield presented a Memorial from the White Cross Society in reference to restoring the Feast of St. Mary Magdalene to the Book of Common Prayer; which, on motion, was referred to the Committee on Memorials.

The Bishop of New York presented a Memorial from Mrs. P. S. Wolcott and others, and offered the following resolution :

Resolved, That the Memorial of Mrs. P. S. Wolcott and others be referred to the Standing Committee on Memorials with instructions to consider and report whether it may not be expedient to commend the subject to which it refers to the consideration of the Committee on the Pastoral Letter;

which resolution was adopted.

The Bishop of Pittsburgh presented a Memorial from the Church Unity Society, recommending that the Sunday nearest the Feast of St. Simon and St. Jude should be observed as a day when sermons should be preached on the subject of Church Unity; which, on motion, was referred to the Committee on Memorials.

The Bishop of South Dakota presented copies of his annual addresses to the Convention of South Dakota and of his annual reports to the Board of Managers of the Domestic and Foreign Missionary Societies, as his Triennial Report to the General Convention;

which, on motion, were referred to the Committee on Domestic Missions.

On motion of the Bishop of New York, the printed proposed Canon on Deaconesses was referred to the Committee on Canons.

The Bishop of Springfield offered the following resolutions:

Resolved, That the Resolution on page 76, Journal of 1883, adopted on the 14th day of the General Convention of 1883, viz.:

"*Resolved*, That no election of a Missionary Bishop shall be made until the third day after nomination," be amended by the addition of the words "without the unanimous consent of this House,"—and

Resolved, That the Resolution, as amended, be made a Rule of Order of this House;

which, on motion, were referred to the Committee on Rules of Order.

The Bishop of New York read to the House a communication signed by the First Crown Solicitor General, member of the Synodal Representation of the Old Catholics of the German Empire, and signed also by the Vicar of the Old Catholic Parish of Karlsruhe, expressing regret that the Right Rev. Dr. Reinkens is unable to attend the General Convention of 1889;

which, on motion, was referred to the Committee on Memorials.

The Bishop of New York presented the Sixth Triennial Report of the Board of Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen;

which, on motion, was referred to the Committee on the Pastoral Letter.

The Bishop of New Mexico and Arizona presented his Report; which, on motion, was referred to the Committee on Domestic Missions.

The Bishop of Albany offered the following resolution:

Resolved, That the proposed Canon "of Suffragan Bishops" reported by the Committee on Canons of the House of Bishops in the General Convention of 1886, and the consideration of which was by vote of this House deferred until the present Session of the General Convention, be referred to the Committee on Canons to consider and report upon the same to this House, to wit:

Resolved, The House of Deputies concurring, that the following Canon be enacted as Title I., Canon 15, Sect. xviii., to wit:

Of Suffragan Bishops.

§ xviii. (1.) It shall be lawful for the Convention of any Diocese of this Church, on the application of the Diocesan thereof, to establish, from time to time, within said Diocese, a district or districts, not more than two, as Suffragan Bishoprics; and for each district so established to elect, agreeably to such rules as may be provided by the General Convention, a Suffragan Bishop, who shall bear the title of Suffragan Bishop, with such local design-

nation as the said Diocesan Convention shall see fit to give him, and shall be invested with all the rights and powers, and be subject to all the duties and liabilities, of a Bishop of this Church, save as hereinafter excepted.

(2.) Such districts shall not be in any wise severed from the Diocese to which they belong, nor shall they constitute independent Bishoprics, or be at liberty to organize or hold legislative conventions or councils. They shall be liable to enlargement, diminution, alteration, or extinction, at the will of the Convention of the Diocese, acting with the consent of the Diocesan; *provided, always*, that no such Suffragan district shall be extinguished during the incumbency of any Suffragan, or altered without his consent.

§ xix. (1.) Each Suffragan shall, within the district for which he may have been elected, perform such Episcopal duties, and exercise such Episcopal authority, as his Diocesan may, from time to time, assign to him. And no Suffragan shall have or exercise any jurisdiction, or perform any Episcopal offices, without the limits of the district so assigned him, except by express request of his Diocesan. Nor shall any Diocesan direct the performance of any Ecclesiastical offices, or the exercise of any Episcopal jurisdiction, by one Suffragan within the district of another, without the consent of the latter; *provided*, that should any Suffragan be disabled for the performance of his duties, either physically or judicially, or refuse to perform such duties, or any of them, the Diocesan shall have the power to direct their performance by another. And *provided*, that nothing herein contained shall be construed as interfering with the right of the Diocesan personally to officiate or exercise jurisdiction at his own pleasure within any part of his own Diocese.

(2.) Should the Diocese become vacant, or its Diocesan become disabled, either physically or by judicial sentence, it shall become the duty of the Suffragan or Suffragans of the Diocese, until the consecration or translation to the Diocese of another Diocesan or Assistant Bishop, to perform all the Episcopal offices which may be required therein, subject, however, to the provisions of Section xxi. of this Canon. And should there be more than one such Suffragan, each shall exercise such Episcopal jurisdiction, and perform all such Episcopal offices within his own district. And should there remain any part of the Diocese not thus provided for, it shall be the duty of the Suffragans, or either of them, to perform such additional offices, in the portion of the Diocese not thus provided for, as may be requested by the Standing Committee.

§ iii. (1.) No Suffragan shall ever act as chief Consecrator of any Bishop, Diocesan, or Suffragan.

(2.) No Suffragan shall ordain any Priest or Deacon without the request of his Diocesan; *provided*, that during a vacancy in the Diocesan Episcopate, or the continuance of a disability on the part of the Diocesan to make such request it shall be sufficient that the request be made in like manner by the Standing Committee.

(3.) Should any Suffragan be guilty of a violation of the provisions of this section, it shall be the duty of his Diocesan, upon becoming satisfied of the fact of such violation, to suspend him immediately from the exercise of all his Episcopal functions, until such time as he may be tried and a verdict rendered. Should the Diocese be vacant, or the Diocesan be under such disabilities as may prevent him from taking such action, it shall be the duty of the Presiding Bishop of the Church in the United States to take all such action upon the application of the Standing Committee of the Diocese in which the offence may have been committed.

§ iv. (1.) No Suffragan Bishop shall, by virtue of his office, be entitled to a seat in the House of Bishops. The consent of a Suffragan shall not be necessary for the consecration of any other Bishop, Diocesan, or Suffragan.

(2.) Any Suffragan Bishop may be elected Diocesan or Assistant Bishop. In case of any such election the same evidence of election and testimonial from the requisite majority of the members of the Convention shall be necessary, as in the case of any other election. Copies of such testimonials

shall be transmitted to the Standing Committees of all the Dioceses of this Church in the same manner as if the Bishop-elect had been a Presbyter; and if the required number of the said Standing Committees shall consent to the confirmation of the said election, the Standing Committee of the Diocese concerned shall forward the evidence of such consent to the Presiding Bishop of the House of Bishops, or, in case of his death, to the Bishop who, according to the Rules of the House of Bishops, is to preside at the next General Convention, who shall communicate the same to all the Bishops of this Church in the United States; and if a majority of the Bishops consent to a confirmation of the election, the Presiding Bishop, or the Bishop who, according to the Rules of the House of Bishops, is to preside at the next General Convention, shall proceed to confirm such election by a public act declaring such election, and by such confirmation such Bishop-elect shall be Bishop or Assistant Bishop, as the case may be, of such vacant Diocese.

§ xxii. Nothing in this or any other Canon shall be construed to prevent the transfer of a Suffragan to another district within the Diocese, with his own consent, and with the consent of the Diocesan.

§ xxiii. Title I., Canon 15, Section v., so far as it prohibits Suffragan Bishops, and all other Canons, or parts of Canons, so far as they may conflict herewith, are hereby repealed.

The resolution of the Bishop of Albany that the foregoing proposed Canon be referred to the Committee on Canons was adopted.

The Bishop of Western New York offered the following resolution :

Resolved, That Title I., Canon 2, Section vii., be amended so as to read as follows, viz. :

When any person duly confirmed and admitted as a Communicant of this Church, desires to become a candidate for Holy Orders, with a dispensation from the usual period of candidateship but not from any canonical examination prescribed for the Diaconate and Priesthood, and applies for this dispensation on the ground of mature age and experience in speaking and teaching publicly, then, on such ground, the Bishop may proceed as follows:

(1.) He shall require such evidence of the age, academic attainments, unblemished character, and pious living of the said person, as he judges equivalent, in all respects, to that required by the Canons in other cases. And no person shall be entitled to dispensation under this Canon who has not fully attained the age of thirty years.

(2.) If for any reason such person shall not be able to obtain such testimony, as is required by Canon, from members of this Church, as to his life and character for three years previous to his application, it shall suffice to obtain a like certificate, signed by others, professing faith in our Lord Jesus Christ, and known to be men of virtuous life and character; *provided*, always, that not less than three members of this Church, and at least one Presbyter of the same, subscribe their names to such certificate, as from evidence satisfactory to them; adding also what they can testify from personal knowledge.

(3.) If such person be not a graduate in arts of some reputable college or university, he must be examined, as elsewhere required in these Canons, in the case of literate persons not graduates.

(4.) Also, his examinations in theology shall be the same as are required of candidates for the Priesthood.

(5.) The Bishop, by and with the advice and consent of the Standing Committee, may then admit such a person as candidate, fixing the term of his candidateship as by the said Standing Committee may be recommended.

(6.) But, if in any case the term so recommended shall seem to the Bishop inexpedient, he may extend or shorten it, by and with the advice and consent of three learned Presbyters of his own Diocese, being Rectors of Parishes, provided the said term be in no case less than for the period of ———;

which, on motion, was referred to the Committee on Canons.

The Bishop of Quincy offered the following resolution:

Resolved, That the roll of the House of Bishops be referred to a Committee of three Bishops, to ascertain if any corrections be needed in the same;

which was adopted.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 7TH DAY OF THE SESSION,
October 9, 1889.

MESSAGE No. 13.

The House of Deputies herewith transmits to the House of Bishops the testimonials in favor of the Rev. Wm. A. Leonard, D.D., Assistant Bishop-elect of Ohio; the said testimonials having been signed by a constitutional majority of both orders of this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

which, on motion of the Bishop of Missouri, was referred to the Committee on the Consecration of Bishops.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 7TH DAY OF THE SESSION,
October 9, 1889.

MESSAGE No. 14.

The House of Deputies herewith transmits to the House of Bishops the testimonials in favor of the Rev. Thomas Frederick Davies, D.D., Bishop-elect of Michigan; the said testimonials having been signed by a constitutional majority of both orders of this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

which, on motion of the Bishop of Missouri, was referred to the Committee on the Consecration of Bishops.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 7TH DAY OF THE SESSION,
October 9, 1889.

MESSAGE No. 15.

The House of Deputies informs the House of Bishops that it has adopted the following preamble and resolution:

Whereas, This afternoon has been appointed as the time for the funeral service, in another Diocese, of the late venerated and beloved Bishop of Kansas, the Right Rev. Thomas Hubbard Vail, D.D., LL.D., therefore

Resolved, That the House of Bishops be invited to join with and lead this House in a short memorial service, appropriate to the occasion, immediately on its reassembling after recess this afternoon, at 2.30 o'clock, and that arrangements be made for such a service.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The question being on the resolution contained in the foregoing Message, the Bishop of New York offered the following resolution:

Resolved, That the Secretary of this House be instructed to inform the House of Deputies that this House having already taken action in regard to a service memorial of the late Bishop of Kansas, it will be eminently in accordance with its feelings, in view of Message No. 15, this morning received from the House of Deputies, to transfer such service to the place of meeting of the House of Deputies; the service to be conducted under the direction of the Presiding Bishop at 3.30 P.M. to-day, the hour appointed for the funeral service in Philadelphia, in accordance with the Order already taken by this House;

which was adopted.

The Bishop of Oregon presented his Triennial Report; which, on motion, was referred to the Committee on Domestic Missions.

The Secretary read to the House the following Report from the Committee on the Consecration of Bishops:

The Committee on the Consecration of Bishops, to whom was referred Message No. 13 from the House of Deputies, transmitting the testimonials in favor of the Rev. William Andrew Leonard, D.D., Assistant Bishop-elect of Ohio, report that said testimonials are in conformity with the Canonical requirements, and move the adoption of the subjoined resolution, viz.:

Resolved, That the House of Bishops consents to the consecration of the Rev. William A. Leonard, D.D., Assistant Bishop-elect of Ohio, and requests the Presiding Bishop to take the necessary order for such consecration.

H. N. PIERCE, *Arkansas*.

JOHN F. SPALDING, *Colorado*.

GEO. D. GILLESPIE, *Western Michigan*.

GEO. W. PETERKIN, *West Virginia*.

THOMAS A. STARKEY, *Newark*.

The Secretary read to the House the following Report from the Committee on the Consecration of Bishops:

The Committee on the Consecration of Bishops, to whom was referred Message No. 14 from the House of Deputies, transmitting the testimonials in favor of the Rev. Thomas Frederick Davies, D.D., LL.D., Bishop-elect of Michigan, report that said testimonials are in conformity with the Canonical requirements, and move the adoption of the subjoined resolution, viz.:

Resolved, That the House of Bishops consents to the consecration of the Rev. Thomas Frederick Davies, D.D., LL.D., Bishop-elect of Michigan, and requests the Presiding Bishop to take the necessary order for such Consecration.

H. N. PIERCE, *Arkansas*.

JOHN F. SPALDING, *Colorado*.

GEO. D. GILLESPIE, *Western Michigan*.

GEO. W. PETERKIN, *West Virginia*.

THOMAS A. STARKEY, *Newark*.

The House took a recess.

The House assembled after recess, the Chairman presiding.

The Chair announced the following Committee called for by the resolution of the Bishop of Quincy on the roll of the House, to wit:

The Bishop of Quincy, the Bishop of Pittsburgh, the Bishop of Indiana.

The question being called on the Report of the Standing Committee on the Consecration of Bishops, the Chairman bid the House to prayer, in the form established by this House in 1874 (Journal, p. 303), after which the vote was taken on the resolution reported by the Committee, consenting to the consecration of the Rev. Thomas Frederick Davies, D.D., LL.D., as Bishop of Michigan, and it was unanimously adopted.

The vote being taken on the resolution reported by the Committee, consenting to the consecration of the Rev. William Andrew Leonard, D.D., as Assistant Bishop of Ohio, it was unanimously adopted.

The Bishop of East Carolina offered the following resolution, viz.:

Resolved, That it is the sense of this House, that it is competent to any Bishop of this Church to appoint forms of service for Parochial or Special Missions or Services of an extraordinary nature within his Diocese;

which, on motion, was laid on the table.

The Order of the Day was called. (See Supplemental Journal.)

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 7TH DAY OF THE SESSION.
October 9, 1889.

MESSAGE No. 17.

The House of Deputies informs the House of Bishops that it has elected the Rev. J. Livingston Reese, D.D., Registrar of the General Convention, on the nomination of the House of Bishops, communicated in their Message No. 13 to the House of Deputies.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Bishop of Albany moved that the House adjourn to 10 o'clock to-morrow morning.

The House adjourned to meet with the House of Deputies for the service memorial of the late Bishop of Kansas.

EIGHTH DAY'S PROCEEDINGS.

NEW YORK, Thursday, October 10, 1889.

The House met, the Chairman presiding.

A portion of Scripture was read by the Bishop of Florida, after which the House was bidden to prayer by the Chairman.

The Minutes were read and approved.

The Bishop of New York, in behalf of the Bishop of Western New York, presented a Memorial from the American Bible Society;

which, on motion, was referred to the Committee on Memorials.

The Bishop of Montana presented his Triennial Report; which, on motion, was referred to the Committee on Domestic Missions.

The Bishop of Missouri presented the following Report:

COMMITTEE ON CANONS.

REPORT NO. 1.

The Committee on Canons, to whom was referred a resolution of inquiry offered by the Bishop of Albany, whether any changes are necessary in the Canons relating to the duties of the Presiding Bishop because of the adoption of a Rule of Order appointing a Chairman of the House, respectfully report that they have examined the Canons in which reference is made to the office and duties of a Presiding Bishop, and find that no changes are necessary or expedient.

All which is respectfully submitted.

Attest: DANL. S. TUTTLE, *Chairman*.

WILLIAM STEVENS PERRY, *Secretary*.

The Bishop of South Carolina presented the following Report:

The Committee on Religious Services beg leave to present a partial report in regard to matters referred to them by the House of Bishops under the following resolution:

"*Resolved*, That the action of this House at the General Convention of 1886, enlarging the Office of Devotion for daily use in this House as printed in the Journal on pp. 92 and 93, be referred to the Standing Committee on Religious Services to consider and report thereon." In obedience to such reference the Committee would recommend the use of the Apostles' or Nicene Creed after the Lesson; and the Gloria Patri after the Creed, to be said or sung in the daily office.

The Committee also recommend that the House of Bishops meet on *Thursday* of each week during this session of General Convention for the celebration of Holy Communion at Grace Chapel, Fourteenth Street, at 9.30 A.M.

W. B. W. HOWE, *Bishop of South Carolina,*
Chairman.

On motion of the Bishop of New York, the foregoing Report was re-committed to the Committee on Religious Services for further consideration.

The Secretary read to the House the following Report from the Committee on the Consecration of Bishops:

The Committee on the Consecration of Bishops, to whom was referred Message No. 5 from the House of Deputies, transmitting its consent to the election of the Right Rev. J. F. Spalding, D.D., as Bishop of Colorado, move the adoption of the subjoined resolution, viz.:

Resolved, That the House of Bishops concurs in, and gives express consent to, the election of the Right Rev. John Franklin Spalding, D.D., as Bishop of Colorado, of which the evidence has been laid before the Committee.

H. N. PIERCE, *Arkansas*.
J. F. SPALDING, *Colorado*.
GEO. D. GILLESPIE, *Western Michigan*.
GEO. W. PETERKIN, *West Virginia*.
THOMAS A. STARKEY, *Newark*.

On motion of the Bishop of Missouri, the resolution recommended by the Committee was adopted.

The Secretary read to the House the following Report from the Committee on the Consecration of Bishops:

The Committee on the Consecration of Bishops, to whom was referred Message No. 8 from the House of Deputies, transmitting its consent to the election of the Right Rev. B. Wistar Morris, D.D., as Bishop of Oregon, move the adoption of the subjoined resolution, viz.:

Resolved, That the House of Bishops concurs in, and gives express consent to, the election of the Right Rev. B. Wistar Morris, D.D., as Bishop of Oregon, of which the evidence has been laid before the Committee.

H. N. PIERCE, *Arkansas*.
J. F. SPALDING, *Colorado*.
GEO. D. GILLESPIE, *Western Michigan*.
GEO. W. PETERKIN, *West Virginia*.
THOMAS A. STARKEY, *Newark*.

On motion of the Bishop of Missouri, the resolution recommended by the Committee was adopted.

The Bishop of East Carolina offered the following resolution:

Resolved, That it be referred to the Committee on Canons to consider and report whether there is any inconsistency in the language of Title I., Canon 15, Section xv. (4), as to the seat in the House of Bishops of a resigned Bishop;

which was adopted.

The Bishop of Milwaukee offered the following resolution:

Resolved, That Title I., Canon 15, Section xv. (4), be changed by striking out the words "Bishop," etc., after "request of," and inserting "the Ecclesiastical Authority of any Diocese."

which, on motion, was referred to the Committee on Canons.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 8TH DAY OF THE SESSION,
October 10, 1889.

MESSAGE No. 18.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that Title I., Canon 15, Section iii. (2), be amended so as to read as follows:

"The evidence of the consent of the different Standing Committees shall be in the form prescribed for the House of Deputies in General Convention; and, without the aforesaid requisites, no consecration shall take place during the recess of the General Convention; but in case the election of a Bishop shall take place within three months before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting."

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Missouri, the foregoing Message was referred to the Committee on Canons.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 8TH DAY OF THE SESSION,
October 10, 1889.

MESSAGE No. 19.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that Title II., Canon 12, Section i., be amended so as to read as follows:

§ i. A communicant removing from one Parish to another shall procure from the Rector (if any) of the Parish of his last residence, or, if there be no Rector, from one of the Wardens, a certificate stating that he is a communicant in good standing; and the Rector of the Parish or Congregation to which he removes shall not be required to receive him as a communicant until such letter be produced.

And any Rector of a Parish or Minister of a Congregation receiving any such certificate from a communicant, on entering his name in the Parish register shall, without needless delay, notify the Rector of the Parish or Minister of the Congregation from which said communicant shall have removed, that he has so done. And in such case his name shall be removed from the list of communicants in the register of the Parish or Congregation, to which he formerly belonged.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Missouri, the foregoing Message was referred to the Committee on Canons.

The Bishop of Chicago offered the following resolution :

Resolved, That the Committee on Canons be requested to report to this House whether, in its opinion, it will be practicable, under the provisions of Canon 19, Title I., to issue a Standard Prayer Book in 1892;

which was adopted.

The Bishop of Colorado presented his Triennial Report; which, on motion, was referred to the Committee on Domestic Missions.

The Bishop of Wyoming and Idaho presented his Triennial Report; which, on motion, was referred to the Committee on Domestic Missions.

The Bishop of Northern Texas presented a Memorial from himself and the Bishop of Western Texas as to a re-adjustment of the lines of their Missionary Jurisdictions; which, on motion, was referred to the Committee on Domestic Missions.

The Bishop of Western New York presented the following Report:

The Committee on "the Revision of the Course of Theological Studies" is prepared to submit a report, signed by two of their number, whose names are hereto appended. The Bishops of California and Ohio have been unable to work with the undersigned, except by letters and by valuable contributions; but, as these right reverend brethren are now in the city, and as it is desirable that they should be able to complete and to sign the Report, we ask permission to sit for this purpose, and to print the final action of the Committee in the Appendix to the Journal of this House.

J. WILLIAMS.

NEW YORK, October 10, 1889.

A. CLEVELAND COXE.

The Bishop of Western New York offered the following resolution:

Resolved, That the Committee on "the Revision of the Course of Theological Studies" have leave to print their completed Report in the Appendix to the Journal of this House, and to sit again, as desired in their preliminary report, just read;

which was adopted.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 8TH DAY OF THE SESSION,
October 10, 1889.

MESSAGE NO. 20.

The House of Deputies informs the House of Bishops that it has adopted, by a constitutional majority in both orders, the following resolution:

Resolved, The House of Bishops concurring, that Article 8 of the Constitution be amended so as to read as follows:

ARTICLE 8.

A Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and a Form and Manner of making, ordaining, and consecrating Bishops, Priests, and Deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those Dioceses which shall

have adopted this Constitution. No alteration or addition shall be made in the Book of Common Prayer, or other Offices of the Church, or the Articles of Religion, unless the same shall be first proposed in one General Convention by the vote of a majority of the whole number of Bishops entitled to a seat in the House of Bishops, and by the vote of a majority of all the Dioceses entitled to representation in the House of Deputies, and by a resolve of the General Convention, made known to the Convention of every Diocese, and adopted at the ensuing General Convention in the same manner in which it was proposed; *Provided, however*, that the General Convention shall have power, from time to time, to amend the Lectionary; but no act for this purpose shall be valid which is not voted for by a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Missouri, the foregoing Message was referred to the Committee on Amendments to the Constitution.

The House went into Council.

The Council having risen, the House adjourned.

NINTH DAY'S PROCEEDINGS.

NEW YORK, Friday, October 11, 1889.

The House met, the Chairman presiding.

A portion of Scripture was read by the Bishop of Maryland, after which the House was bidden to prayer by the Chairman.

The Minutes were read and approved.

The Chairman read to the House the following Order for the Consecration of the Assistant Bishop of Ohio.

Place: St. Thomas' Church, Fifth Avenue, New York.

Time: Saturday, October 12, 11 A.M.

Presenters: the Bishop of Maryland and the Assistant Bishop of Southern Ohio.

Preacher: the Bishop of Albany.

Celebrant of the Holy Communion: the Bishop of New York.

Epistler: the Bishop of Nova Scotia.

Gospeller: the Bishop of Pittsburgh.

To unite in the laying on of hands: the Presiding Bishop, the Bishop of Nova Scotia, the Bishop of Albany, the Bishop of New York, the Bishop of Maryland, the Bishop of Pittsburgh, the Bishop of Southern Ohio.

The Chairman presented a Memorial from a communicant of Trinity Parish, New York, in reference to the use of the General Thanksgiving, and the first petitions of the Litany, by the Minis-

ter and congregation in unison, and also in reference to other questions;
which, on motion, was referred to the Committee on the Prayer Book.

The Bishop of Albany presented a Memorial from a Convention of American Churches on the Continent of Europe, held at Paris, France, June 12, 1889, in reference to clerical and lay representation from those Churches in the General Convention, and also in reference to the Episcopal oversight of those Churches;
which on motion, was referred to the Committee on Memorials.

The Bishop of Nevada and Utah presented his first Triennial Report;
which, on motion, was referred to the Committee on Domestic Missions.

The Order of the Day was called. (See Supplementary Minutes.)

The House took a recess.

The House assembled after recess.

The Chairman appointed the Bishop of Rhode Island to fill a vacancy in the Joint Commission on Christian Unity.

The Order of the Day was called, being the Report of the Committee on Liturgical Revision. (See Supplementary Journal.)

The Order being suspended, the Bishop of Missouri presented the following Report of the Committee on Canons, viz.:

REPORT NO. 4.

The Committee on Canons, to whom was referred Message No. 18 from the House of Deputies, proposing the amendment of Title I., Canon 15, § iii. (2.), so that the amended Section shall read:

"The evidence of the consent of the different Standing Committees shall be in the form prescribed for the House of Deputies in General Convention; and, without the aforesaid requisites, no consecration shall take place during the recess of the General Convention; but in case the election of a Bishop shall take place within three months before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting;"

Respectfully report that they have considered the same, and recommend the adoption of the following resolution:

Resolved, That this House concur with the House of Deputies in their action communicated in Message No. 18 from the said House amending Title I., Canon 15, § iii. (2).

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

On motion of the Bishop of Albany, the resolution recommended by the Committee was adopted.

The Bishop of Missouri presented the following Report of the Committee on Canons, viz. :

REPORT No. 5.

The Committee on Canons, to whom was referred Message No. 19 from the House of Deputies, proposing amendments in Title II., Canon 12, § i., respectfully report that they have considered the same and offer the following resolution, to wit:

Resolved, That this House does not concur with the House of Deputies in their action communicated in their Message No. 19, relating to the removal of communicants, proposing amendments to Title II., Canon 12, § i., because the matters contemplated seem sufficiently provided for in the present Canon.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the resolution recommended by the Committee, the Bishop of Pittsburgh offered an amendment of concurrence with the action of the House of Deputies; which was not adopted.

The question being again on the resolution recommended by the Committee, it was adopted.

The Bishop of Maryland, from the Committee on the Admission of New Dioceses, offered the following Resolution :

Resolved, That this House does not concur with the House of Deputies in its action as announced in its Message No. 11, giving consent to the erection of a new Diocese within the limits of the Diocese of California; for the reason that the House of Bishops requires further time for consideration;

which was adopted.

The Bishop of Maryland, from the Committee on the Admission of New Dioceses, offered the following resolution :

Resolved, That this House does not concur with the House of Deputies in its action as announced in its Message No. 9, giving consent to the erection of a new Diocese within the limits of the Diocese of Missouri; for the reason that the House of Bishops requires further time for consideration;

which was adopted.

The Order of the Day was called. (See Supplementary Journal.)

The Bishop of Rhode Island presented the following Report :

The Committee on Amendments to the Constitution, to whom was referred Message No. 20, of the House of Deputies, proposing certain changes in Article 8 of the Constitution, report the following resolution :

Resolved, That the House of Bishops does not concur with the House of Deputies in the proposed Amendment to Article 8 of the Constitution, because, while recognizing the propriety of the proposed change as a future law of action, in the judgment of the House it is unwise to change the

method of dealing with the Book of Common Prayer, while the General Convention is occupied in the work of Liturgical Revision, which, after nine years of consideration, is to be completed in 1892.

In behalf of the Committee.

THOMAS M. CLARK, *Chairman.*

The question being on the resolution recommended by the Committee, the Bishop of Alabama offered an amendment of concurrence with the action of the House of Deputies; which was not adopted.

The question being again on the resolution as recommended by the Committee, it was adopted.

On motion of the Bishop of Maryland, it was

Resolved, That this House go into Council immediately after adjournment this afternoon.

The Secretary read to the House an invitation from Hon. John A. King, in behalf of the New York Historical Society, which, on motion of the Bishop of New York, the Secretary was directed to accept with the thanks of the House.

On motion of the Bishop of Montana, the House adjourned till 10 A.M., Monday, October 14.

TENTH DAY'S PROCEEDINGS.

NEW YORK, Saturday, October 12, 1889.

The House stands adjourned, to attend the consecration of the Rev. Dr. Leonard.

ELEVENTH DAY'S PROCEEDINGS.

NEW YORK, Monday, October 14, 1889.

The House met, the Chairman presiding. The Bishop of Long Island appeared, and took his seat.

A portion of Scripture was read by the Bishop of Indiana, after which the House was bidden to prayer by the Chairman.

The Minutes were read and approved.

The Right Rev. William Andrew Leonard, D.D., Assistant Bishop of Ohio, consecrated in St. Thomas' Church, New York,

October 12, 1889, was introduced to the House by the Bishop of Maryland and the Assistant Bishop of Southern Ohio, and welcomed by the Chairman.

On motion of the Bishop of Missouri, it was

Resolved, That this House go into Council to-morrow, October 15, at 3.30 P.M.

The Bishop of Missouri presented the following Report:

COMMITTEE ON CANONS.

REPORT NO. 2.

The Committee on Canons, to which was referred a resolution offered by the Bishop of Quincy, proposing the amendment of the Canons so as to permit the retirement of Bishops from the charge of their Dioceses, without the loss of their privileges as members of this House, respectfully report the following resolution:

Resolved, The House of Deputies concurring, that Title I., Canon 15, Section xv. (4), be amended by striking out of lines 11 and 12 the words "and," "arising," and "therefrom," and inserting in place of the word "and" so stricken out, the word "or," so that the sentence shall read: "Provided, however, that any Bishop whose resignation by reason of advanced age or bodily infirmity has been consummated," etc.

The section thus amended will read as follows:

(4.) No Diocesan or Assistant Bishop whose resignation has been consummated pursuant to this Section, shall under any circumstances be eligible to any Diocese now in union, or which may hereafter be admitted into union, with this Church; nor shall he have a seat in the House of Bishops; but he may perform Episcopal acts at the request of any Bishop of this Church having Ecclesiastical Jurisdiction within the limits of his Diocese. *Provided, however*, that any Bishop whose resignation by reason of advanced age or bodily infirmity has been consummated pursuant to this Section, shall retain his seat in the House of Bishops, with all the rights and precedences therein to which he would otherwise be entitled.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the resolution recommended by the Committee, it was adopted.

The Bishop of Missouri presented the following Report:

COMMITTEE ON CANONS.

REPORT NO. 3.

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Milwaukee, and another offered by the Bishop of East Carolina, proposing amendments in Title I., Canon 15, § xv. (4), respectfully report that they recommend the passage of the following Resolution:

Resolved, The House of Deputies concurring, that Title I., Canon 15, § xv. (4), be amended so that its first sentence shall read as follows:

(4.) No Diocesan or Assistant Bishop whose resignation has been con-

summated pursuant to this Section, shall, under any circumstances, be eligible to any Diocese now in union, or which may hereafter be admitted into union, with this Church; nor shall he have a seat in the House of Bishops; but he may perform Episcopal acts in any Diocese or Missionary Jurisdiction at the request of the Ecclesiastical Authority thereof.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the resolution recommended by the Committee, it was adopted.

The Bishop of Missouri presented the following Report:

COMMITTEE ON CANONS.

REPORT No. 6.

The Committee on Canons, to whom was referred a resolution offered by the Assistant Bishop of Minnesota, proposing an amendment of the IV. Article of the Constitution of the Domestic and Foreign Missionary Society of the Church as contained in Title III., Canon 7, respectfully report the following resolution:

Resolved, The House of Deputies concurring, that Title III., Canon 7, Article IV., be amended by the addition of the following paragraph at the close of the present Article, to-wit:

There shall be appointed at each meeting of the General Convention and of the Missionary Council, a Committee consisting of two Bishops, two Presbyters, and two laymen, together with the General Secretary of the Board of Missions, whose duty it shall be to arrange an order of work for the ensuing meeting of the Board of Missions or the Missionary Council.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being upon the resolution recommended by the Committee, it was adopted.

The Bishop of Missouri presented the following Report:

COMMITTEE ON CANONS.

REPORT No. 8.

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Alabama, proposing the addition to Title II., Canon 2, § i. (5), after the words "Ordination vows," of the words "and any conduct unbecoming a clergyman of the Church," respectfully report that they have considered the same, and offer the following resolution:

Resolved, That the proposed addition to Title II., Canon 2, § i. (5), be not adopted.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the resolution recommended by the Committee, it was adopted.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 11TH DAY OF THE SESSION,
October 14, 1889.

MESSAGE No. 23.

The House of Deputies informs the House of Bishops that it has adopted the following preamble and resolution :

Whereas, This Convention did, at its last session (see Journal, p. 236), order that the Secretary of this House take measures to have all books, documents, and papers belonging to the General Convention placed in the fire-proof room in the General Theological Seminary, offered for this purpose;

And Whereas, It is reported that the Secretary has not yet been able to carry this order into effect: therefore be it

Resolved, The House of Bishops concurring, that the Secretary of this House, in connection with the Secretary of the House of Bishops, take such measures immediately as will secure the enforcement of the order made at the last General Convention.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of New Jersey, the resolution contained in the foregoing Message was concurred in.

The Bishop of Albany, from the Standing Committee on Memorials, offered the following resolutions :

Resolved, 1st, That the Memorial of the *American Bible Society* be referred to the Committee on the Pastoral Letter.

Resolved, 2d, *In re* the Memorial of *The White Cross Society* for restoration of the Feast of St. Mary Magdalene, that, in the judgment of the Committee, it is not desirable to restore the feast or prosecute the discussion of the subject.

Resolved, 3d, *In re* the Memorial of the *Women's Christian Temperance Union*, that the subject having been already acted on by the House of Bishops, and the action having been adopted by the Bishops at the last meeting of the Lambeth Conference, in the opinion of the Committee, no further action on the subject at this time seems necessary.

Resolved, 4th, *In re* the Memorial on the *Care of Foundlings*, that while it is impossible for the General Convention to organize work, even of such importance as that proposed by the Memorial, yet that the Committee, recognizing the grave importance of the subject, beg leave to commend the whole matter to the attention of the several Bishops, in the hope that through Diocesan, or parochial, or individual effort, much may be done to afford the needed relief.

Resolved, 5th, That the Memorial on *Church Unity* be referred to the Committee on Pastoral Letter.

Resolved, 6th, That the Memorial from the *American Churches on the Continent of Europe* be referred to the Committee on Canons, with request for careful consideration.

Resolved, 7th, That the *Letter from certain Old Catholics* be referred to the Committee on Ecclesiastical Relations.

Resolved, 8th, That the Memorial of *Rev. George Hunt* be referred to his Diocesan.

The question being on the first resolution, in reference to referring the Memorial from the *American Bible Society* to the Committee on the Pastoral Letter, it was adopted.

The question being on the second resolution, in reference to the Memorial from the White Cross Society, the Memorial, on motion of the Bishop of Springfield, was referred to the Committee on Liturgical Revision.

The question being on the third resolution, in reference to the Memorial from the Women's Christian Temperance Society, it was adopted.

The question being on the fourth resolution, in reference to the Care of Foundlings, it was adopted.

The question being on the fifth resolution, in reference to referring the Memorial on Church Unity to the Committee on the Pastoral Letter, it was adopted.

The question being on the sixth resolution, in reference to referring the Memorial from American Churches on the Continent of Europe to the Committee on Canons, it was adopted.

The question being on the seventh resolution, in reference to referring to the Committee on Ecclesiastical Relations the letter from certain Old Catholics, it was adopted.

The question being on the eighth resolution, in reference to the Memorial from the Rev. George Hunt, it was adopted.

The Bishop of Iowa presented the following report:

The Standing Committee on Rules of Order respectfully report that they have had under consideration the resolution offered by the Bishop of Chicago, proposing to make it a Rule of this House that no member absent at the time of taking any vote shall have the liberty of recording his vote afterwards, and offer the following resolution:

Resolved, That it is inexpedient to adopt the proposed Rule of Order, and the Committee respectfully ask that they may be discharged from further consideration of the subject matter of the same.

All which is respectfully reported for the Committee.

WILLIAM STEVENS PERRY, *Chairman*.

The question being on the foregoing resolution, the Bishop of Chicago offered an amendment that Bishops absent at the time of voting shall have the privilege of recording their votes, with the understanding that in no case shall such recorded votes of absent Bishops change the action taken by Bishops present at the time of voting.

On motion of the Bishop of Albany, the whole subject was laid on the table.

On motion of the Bishop of Montana, it was

Resolved, That when the House adjourn to-day, it adjourn till to-morrow morning at 10 o'clock.

The Bishop of Albany offered the following resolution :

Resolved, That the Rev. Mr. Gordon, appointed by the Presiding Bishop under the order of the Board of Missions to the oversight of the Church work in Mexico, be asked to address the Board of Missions at its meeting to-day;

which was adopted.

On motion, the House adjourned, to meet the House of Deputies in the Board of Missions.

TWELFTH DAY'S PROCEEDINGS.

NEW YORK, Tuesday, October 15, 1889.

The House met, the Presiding Bishop in the chair.

A portion of Scripture was read by the Bishop of Pittsburgh, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

On motion of the Bishop of Iowa, the Bishop of West Virginia was granted leave of absence, and the House by a rising vote expressed its sympathy with him in the occasion of his absence.

On motion of the Bishop of Maine, the Bishop of Vermont was excused from further attendance upon the sessions of the House.

The Presiding Bishop read to the House a letter from the Bishop of Ohio, resigning his office as Bishop of Ohio, on account of his extreme illness, which, on motion of the Bishop of Albany, was referred to a Special Committee. The chairman appointed as such Committee the Bishops of Alabama, Western New York, and Tennessee.

The Presiding Bishop read to the House a letter from the Bishop of Yedo, resigning his office as Bishop of Yedo; which, on motion of the Bishop of Albany, was referred to the Committee on Foreign Missions.

The Bishop of Albany presented a Memorial from the New York Sabbath Committee; which, on motion, was referred to the Committee on Memorials.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 11TH DAY OF THE SESSION,
October 14, 1889.

MESSAGE No. 24.

The House of Deputies informs the House of Bishops that it has adopted the following resolutions:

Resolved, The House of Bishops concurring, that the Bishop of Newark be continued as Corresponding Secretary on the part of the Joint Committee on the Spiritual Care of Immigrants; and

Resolved, The House of Bishops concurring, that in correspondence with Foreign Bishops, the Secretary be requested to emphasize the importance of Letters of Transfer.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the foregoing Resolutions were concurred in.

The Bishop of Springfield offered an amendment to Title I., Canon 15, § xv., by the addition of a clause as follows:

(7.) The Bishop who shall so resign by reason of advanced age or infirmity shall bear and be known by the title of his Diocese, and the Bishop who shall be chosen and consecrated to succeed him shall bear and be known by an alternative title, to be designated by the said Diocese, during the life of his predecessor, and on said predecessor's death he shall succeed to the original title;

which, on motion, was referred to the Committee on Canons.

The Bishop of Western New York offered the following resolution :

Resolved, That Section fifth of Title I., Canon 15, be so amended that wherever the words "Assistant Bishop" occur in said section, they shall be changed into the form "Coadjutor Bishop," or "Bishop Coadjutor," and that corresponding changes be made wherever the words "Assistant Bishop" are elsewhere found in the Constitution and Canons of this Church.

Resolved, That this resolution be referred to the Committee on Canons.

The resolution of reference to the Committee on Canons was adopted.

The Bishop of New York presented a communication from Howard Potter, Esq., representing the Church of St. John at Dresden ;

which, on motion, was referred to the Committee on Canons.

The Bishop of New Jersey offered the following resolution, viz. :

Resolved, That Title I., Canon 14, § iii. (2), be changed so as to read :
"The alms and contributions at the administration of the Holy Communion — at least one Sunday in the month — shall be" etc., etc.;

which, on motion, was referred to the Committee on Canons.

The Bishop of Albany, from the Committee on Christian Education, offered the following resolution :

Whereas, This Church by the action of the General Convention can give encouragement to her schools, colleges, academic and theological institutions, inviting their co-operation, securing help in their behalf, and advancing the educational interests of the Church;

Resolved, The House of Deputies concurring, that a body to be known as The Church University Board of Regents, be constituted as follows: Three members of this Church shall be appointed by the Committee of the House of Bishops on Christian Education, three more by the Committee of the House of Deputies on Christian Education, and one more by the two Committees on Christian Education acting jointly, the last named Regent to serve as Advocate in awakening and securing the interest and assistance of the Church. These seven Regents may elect five more, but the total number of Regents shall not exceed twelve. They may appoint an Advisory Committee to further the educational interests of schools, colleges, academic and theological Institutions of the Church.

The Board shall have two chief functions:

First, to promote education under the auspices of the Church; and

Second, to receive and distribute all benefactions that may be intrusted to it.

It shall report to the next General Convention a detailed scheme of organization and operation. The Regents appointed under this resolution shall continue in office until the next General Convention, or until their successors are appointed, and shall have power to fill vacancies *ad interim*;

which resolution was adopted.

The Bishop of Maryland presented the following Report :

The Committee on Admission of New Dioceses, to whom was referred Message No. 9 from the House of Deputies, announcing their consent to the division of the Diocese of Missouri, and the erection of a new Diocese within the limits of the same, respectfully report: that they have had before them

1st, Evidence that the Convention of said Diocese did, at its session in May, 1889, by a unanimous vote, recommend the division of the Diocese.

2d, The consent of the Bishop of the Diocese.

3d, The statement by the persons authorized by the Convention that the new Diocese will have a Permanent Fund of \$4,210.55 for the support of the Episcopate, and valid pledges, in addition, of annual payments, amounting to \$3,242, promising in all an income of \$3,601.63.

4th, That in the proposed new Diocese there are 6 Parishes, and more than 6 Presbyters, who have been for at least one year canonically resident within the bounds of such proposed new Diocese, regularly settled in Parishes or Congregations, and qualified to vote for a Bishop; and that the existing Diocese will not be so reduced as to contain less than 12 Parishes, or less than 12 Presbyters who have been residing therein, and settled and qualified as above mentioned.

And your Committee offer the following resolution:

Resolved, That the House of Bishops concurs with the House of Deputies in consenting to the division of the Diocese of Missouri, and the erection of a new Diocese within the limits of the same; said new Diocese to consist of the following counties, viz.: Andrew, Atchison, Barry, Barton, Bates, Benton, Buchanan, Caldwell, Camden, Carroll, Cass, Cedar, Chariton, Christian, Clay, Clinton, Cooper, Dade, Dallas, Daviess, De Kalb, Douglas, Gentry, Greene, Grundy, Harrison, Henry, Hickory, Holt, Howard, Howell,

Jackson, Jasper, Johnson, Laclede, Lafayette, Lawrence, Linn, Livingston, McDonald, Mercer, Moniteau, Morgan, Newton, Nodaway, Ozark, Pettis, Platte, Polk, Putnam, Ray, St. Clair, Saline, Stone, Sullivan, Taney, Vernon, Webster, Worth, Wright, — sixty counties in all, as communicated in Message No. 9 of the House of Deputies.

JOHN SCARBOROUGH, *Chairman.*

The Bishop of Maryland presented the following Minority Report, and moved its adoption as a substitute :

The undersigned asks leave to express his disagreement with the action proposed by a majority of the Committee on Admission of New Dioceses, in the case of Missouri; for the reason that he does not see that the Constitutional condition is fulfilled, which requires satisfactory assurance of a suitable provision for the support of the Episcopate. And he offers, as a substitute for the resolution proposed by the Committee, the following :

Resolved, That the House of Bishops does not concur with the House of Deputies in the resolution of consent to the division of the Diocese of Missouri, and the erection of a new Diocese within the limits of the same, for the reason that there is not satisfactory assurance of suitable provision for the Episcopate.

WILLIAM PARET.

The Bishop of Albany offered the following resolution :

Resolved, That if a vote on the question of the erection of a new Diocese within the limits of the present Diocese of Missouri be not reached before 11.30 o'clock this morning, the Order of the Day shall be taken up;

which was not adopted.

The Bishop of Maryland, on motion, having been permitted to withdraw, for the present, his proposed substitute, the Bishop of New York offered the following resolution :

Resolved, That in the matter of a suitable provision for the support of a Bishop, in the case of the erection of a new Diocese, as required by Article V. of the Constitution, it is the judgment of this House that no promises or pledges may be accepted as a basis of consent in such cases, which may not be dealt with as legal obligations to be collected, if need be, by due process of law.

After some discussion on the subject, a resolution was offered by the Bishop of New York, that his preceding resolution be referred to the Committee on the Admission of New Dioceses for its consideration in connection with the Majority and Minority Reports of that Committee, said Reports to be recommitted to the Committee for the purpose ;

whereupon the Bishop of Delaware offered the following amendment :

Provided, That the stipulation contained herein shall not be construed as having reference to any Memorials on this subject now under consideration.

The question being on the proposed amendment of the Bishop of Delaware, it was not adopted.

The question being on the resolution of the Bishop of New York as to referring his previous resolution to the Committee on the Admission of New Dioceses, together with the recommitment to that Committee of its Majority and Minority Reports; it was not adopted.

The question being on the substitute, being the Minority Report offered by the Bishop of Maryland, it was not adopted.

The question being on the resolution contained in the Majority Report of the Committee, it was adopted.

The Chairman appointed the following Members of the Joint Committee to nominate a Missionary Council and a Board of Managers:

The Bishops of Rhode Island, Georgia, Central Pennsylvania, and Quincy.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE NO. 25.

The House of Deputies informs the House of Bishops that it has adopted the following preamble and resolution:

Whereas, This Church, by the action of the General Convention, can give encouragement to her schools, colleges, academic and theological institutions, inviting their co-operation, securing help in their behalf, and advancing the educational interests of the Church;

Resolved. The House of Bishops concurring, that a body to be known as The Church University Board of Regents be constituted as follows:

Three members of this Church shall be appointed by the Committee of the House of Bishops on Christian Education, three more by the Committee of the House of Deputies on Christian Education, and one more by the two Committees on Christian Education acting jointly; the last-named Regent to serve as Advocate of the Board in awakening and securing the interest and assistance of the Church. These seven Regents may elect five more, but the total number of Regents must not exceed twelve. They may appoint an Advisory Committee to further the educational interests of the schools, colleges, academic and theological institutions of the Church.

The Board shall have two chief functions:

1. To promote education under the auspices of the Church; and
2. To receive and distribute all benefactions that may be intrusted to it.

It shall report to the next General Convention a detailed scheme of organization and operation.

The Regents appointed under this resolution shall continue in office until the next General Convention, or until their successors are appointed, and shall have power to fill vacancies *ad interim*.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the resolution contained in the foregoing Message was concurred in.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 26.

The House of Deputies informs the House of Bishops that it has appointed as members on the part of this House, of the Joint Committee to nominate ■ Missionary Council and a Board of Managers:

The Rev. Dr. Eccleston of Maryland; the Rev. Mr. Christian of Newark; the Rev. Dr. Henshaw of Rhode Island; the Rev. Mr. Gardner of Fond du Lac; the Rev. Dr. Spalding of California; Mr. Wainwright of Connecticut; Mr. Biddle of Pennsylvania; Mr. Wilmer of Virginia; Mr. DeRosset of East Carolina; Mr. Deady of Oregon.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Order of the Day was taken up. (See Supplementary Minutes.)

The House took a recess.

The House assembled after recess.

The Bishop of New York offered the following resolution :

Resolved, The House of Deputies concurring, that the meeting of the Board of Missions appointed for this evening be and is hereby postponed until Thursday evening in view of the arrangements already made for an important meeting this evening of the Church Temperance Society;

which was adopted.

At the request of the Bishop of Albany, he was, on motion, relieved from duty on the Standing Committee on Amendments to the Constitution, and the Bishop of Long Island was appointed to fill the vacancy.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 27.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that this General Convention, representing a branch of the Catholic Church, commends all efforts, by the help and blessing of Almighty God, to prevent war, and to promote universal and lasting peace through arbitration.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the resolution contained in the foregoing Message was concurred in.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 28.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that whenever there shall be a duly appointed officer in any Diocese, having the supervision of the work among the colored people in that Diocese, the Board of Managers may, if they think it wise so to do, appoint such person or persons members of the Commission for Work among Colored People in addition to the fifteen members now provided for, with full powers except the right to vote.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Albany, the foregoing Message was laid on the table for the present.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 29.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that Congress be requested by this Convention to enact a uniform and stringent law regulating Divorce within the District of Columbia, and the Territories of the United States, and that its attention is respectfully invited in framing such a measure, to the "Report on Marriage and Divorce in the United States, 1867 to 1886," by Carroll D. Wright, Commissioner of Labor, made in accordance with the provisions of the Act of Congress of March 3, 1887.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Albany, the foregoing Message was laid on the table for the present, and the Order of the Day was taken up. (See Supplementary Minutes.)

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 30.

The House of Deputies informs the House of Bishops that it concurs in Message No. 40 from the House of Bishops, concerning postponement of the meeting of the Board of Missions appointed for this evening, until Thursday evening next.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Bishop of New York offered the following resolution :

Resolved, That it be referred to the Joint Committee on the Relations of the two Houses to arrange and agree upon a definite construction of the "three days' law;"

which was adopted.

The Bishop of Western New York offered the following resolution :

Resolved, That in Article 5 of the Constitution the following words, viz.: "and such consent shall not be given by the General Convention until it has satisfactory assurance of a suitable provision for the support of the Episcopate in the contemplated new Diocese," be stricken out, and that (a

period being inserted instead of the words stricken out) the following words shall be added, viz.: "but a vote of two-thirds in each House of the General Convention shall be requisite to such consent;"

which, on motion, was referred to the Committee on Amendments to the Constitution.

The Bishop of South Dakota presented a Triennial Report from the Bishop of Cape Palmas;

which, on motion, was referred to the Committee on Foreign Missions.

The Bishop of Iowa offered the following resolution:

Resolved, That it be referred to the Committee on Canons to consider and report what changes, if any, in their judgment are necessary in the canonical legislation of this Church respecting Assistant Bishops;

which was adopted.

The House went into Council.

The Council having risen, the House adjourned.

THIRTEENTH DAY'S PROCEEDINGS.

NEW YORK, Wednesday, October 16, 1889.

The House met, the Chairman presiding.

A portion of Scripture was read by the Bishop of North Dakota, after which the House was bidden to prayer by the Chairman.

The Minutes were read and approved.

The Chairman read to the House the following Order for the Consecration of the Rev. Dr. Davies:

Presenters: Bishops of Pennsylvania and Western Michigan.

Preacher: the Bishop of New York.

Epistler: the Bishop of Nebraska.

Gospeller: the Bishop of New Jersey.

Litany: the Bishop of Missouri.

Celebrant: the Bishop of Minnesota.

Place: St. Peter's, Philadelphia.

Time: Friday, St. Luke's Day, October 18, at 11 A.M.

The Bishop of Massachusetts presented a Memorial from the Convention of the Diocese of Massachusetts, in reference to Proportionate Representation; which, on motion, was referred to the Committee on Memorials.

The Bishop of New York presented a Memorial from the

New York Bible and Common Prayer Book Society, which, on motion, was referred to the Committee on the Prayer Book.

The Bishop of Missouri presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT No. 10.

The Committee on Canons, to whom were referred sundry resolutions respecting the Congregations of the Church in Foreign Lands, respectfully report that they have considered the several matters referred to them, and recommend the adoption of the following resolution:

Resolved, That in the judgment of this Committee, any change in the present legislation respecting the Congregations in Foreign Lands is at this time inexpedient.

All which is respectfully submitted for the Committee,

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the resolution recommended by the Committee, a motion, offered by the Bishop of Albany, to lay the resolution on the table for the present, was not adopted.

On motion of the Bishop of Albany, the Report of the Committee, including the resolution, was referred to the Bishops in Council.

The Bishop of Missouri presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT No. 9.

The Committee on Canons, to whom were referred the Canons on Ordination reported by the Joint Committee appointed at the last General Convention, together with a resolution on the same general subject offered by the Bishop of Western New York, respectfully report that they have carefully considered the same, and report the following resolution, to-wit:

Resolved, The House of Deputies concurring, that the Canons on Ordination herewith submitted be and the same are hereby adopted.

Resolved, The House of Deputies concurring, that Title I., Canons 1, 2, 3, 4, 5, 6, 7, and 8, of the Digest, be and the same are hereby repealed.

All which are respectfully submitted for the Committee,

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

On motion of the Bishop of Massachusetts, the foregoing Report was made the Order of the Day immediately after action on the pending resolutions concerning the Hymnal Report.

The Bishop of South Carolina presented the following Report, viz.:

The Committee on Religious Services beg to present this additional Report: Your Committee would suggest an alternate form of daily devotion to be

used in whole or in part, at the discretion of the Bishop officiating at morning devotions in the House of Bishops, as follows:

1. Selection from Holy Scripture.
2. Creed.
3. *Gloria Patri*, to be said or sung.
4. Collect, viz.:

O God, Who dost teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit; Grant us Thy servants, the Bishops and Pastors of Thy flock, by the same Spirit to have a right judgment in all things, and evermore to rejoice in His Holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. *Amen.*

5. *Collect for first Sunday after Epiphany.*

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

6. *Collect for St. Peter's Day.*

O Almighty God, Who by Thy Son Jesus Christ, didst give to Thy Apostle St. Peter many excellent gifts, and commandedst him earnestly to feed Thy flock, make, we beseech Thee, all Bishops and Pastors diligently to preach Thy Holy Word, and the People obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

7. *Also the following prayer.*

Bless, O gracious Father, Thine Holy Catholic Church; fill it with truth and grace; where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where it is amiss, reform it; where it is right, strengthen and confirm it; where it is divided and rent asunder, heal the breaches of it, O Thou Holy One of Israel, through Jesus Christ our Lord. *Amen.*

8. Our Father Who art in Heaven, etc.

9. The grace of our Lord Jesus Christ, etc. *Amen.*

With regard to the House of Bishops and House of Deputies uniting in the celebration of Holy Communion, your Committee recommend that the Holy Communion be celebrated in St. George's Church on Friday next, being St. Luke's Day, at 9 A.M., and that Morning Prayer be omitted.

W. B. W. HOWE, *Chairman for Committee.*

On motion of the Bishop of Western New York, it was

Resolved, The House of Deputies concurring, that the recommendation of the Committee on Religious Services in reference to this House uniting with the House of Deputies in the celebration of the Holy Communion on St. Luke's Day, be adopted.

On motion of the Bishop of Western New York, the remainder of the Committee's Report was placed on the Calendar, to be taken up at some future time.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE NO. 31.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the Commission on

Christian Unity be continued, and that it be authorized to confer with all or any similar commissions for the restoration of the Unity of the Church, on the basis of those things declared essential elements of such basis by the House of Bishops at the last General Convention; and that the Presiding Officers of the House of Bishops and of the House of Deputies be authorized to fill any vacancies that may occur during the recess.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the resolution contained in the foregoing Message was concurred in.

The Bishop of Western Michigan presented the following Report, viz.:

The Committee on Unfinished Business respectfully report:

That upon careful examination of the last Journal, it appears that the following Committees were appointed to report to the House of Bishops at this Convention:

1. Commission on the Revision of the Course of Theological Study (appointed 1856, reappointed 1868; continued 1871, 1874, 1877, 1880, 1883, 1886). (Journal, p. 100.)
2. Commission on Moravian Orders (appointed 1880; continued 1883). No report was made in 1886.
3. Committee on the Formation of Missionary Jurisdictions into Dioceses (appointed 1880). No report was made in 1886.
4. Committee to confer with the English Church as to a Board of Reference on Foreign Missions of the Anglican Communion (appointed 1880; continued 1883). No report was made in 1886.
5. Commission to prepare a Version of "The Creed and the other Acts of the undisputed General Councils" (appointed 1880; reconstituted 1883; continued 1886, and to report to the next General Convention). The action in 1886—"be specially desired to report at the next General Convention a version of the Creed of the Council of Nicæa and of that of the Council of Constantinople." (Journal, p. 69.)
6. Committee on notifying Bishops-nominate of their election (appointed 1880). No report was made in 1883 or 1886.
7. Committee to report appropriate Forms and Certificates (appointed 1883). No report was made in 1886.
8. Committee to report what Vestments are lawful in this Church (appointed 1883). (Journal, pp. 106, 795.)
9. Committee to act with the Presiding Bishop in approving issues or editions of the Book of Common Prayer (appointed 1886).
10. Committee to report on Resolution of the Bishop of Long Island, as to inadequacy of supply of Candidates for Holy Orders (appointed 1886). (Journal, p. 20.)

Additional Committees, etc. In addition to the reports to be made by the committees and commissions enumerated on pp. iv.-vii. of the Journal of 1886, the following committees of the House of Bishops have been appointed at special sessions to report at the session in October, viz.:

1. A committee appointed in 1887, consisting of the Bishops of California, Rhode Island, Texas, Ohio, and Minnesota, on the communication of the Presiding Bishop in relation to the presidency of the House of Bishops. (See Journal of Special Session of 1887, pp. 19, 20.)
2. To the same committee was referred a proposed substitute for the third standing order. (See p. 20.)
3. To the same committee was referred the question of amending the fourth standing order. (See p. 24.)
4. A communication from the Right Rev. Bishop Schereschewsky, received at the Special Session of 1888, was referred to the Standing Committee of the

House on Foreign Missions, to report at the next meeting of the General Convention. (The Bishops of Ohio, Kansas, Oregon, Springfield, and Shanghai.)

The following is a corrected list of the Commission on Ecclesiastical Vestments, appointed in 1886, viz.: the Bishops of Western New York, Albany, and New York.

The following items seem to come under the head of Unfinished Business:

1. On the 13th day of its Session the House of Bishops adopted certain amendments to Title II. Canon 5, § i. (p. 83). These were communicated to the House of Deputies (p. 272), and their Committee on Canons reported in favor of concurrence, but no further action was taken. (p. 297.)

2. On the 19th day of its session, the House of Bishops adopted certain amendments to Title I., Canon 15, § xvi. (4) (p. 141). These were communicated to the House of Deputies (p. 316), and referred to their Committee on Canons, but no report was made.

3. On the 16th day of its session, the House of Bishops adopted certain amendments of Article IV. of the Constitution (p. 114). These were communicated to the House of Deputies (p. 292), but no final action was taken. (p. 295.)

4. On the 12th day of its session, the House of Bishops adopted certain amendments to Title II., Canon 9, § iv. (p. 72), which were communicated to the House of Deputies (p. 248), but no final action was taken. (p. 278.)

5. On the 10th day of its session, the House of Bishops adopted certain amendments to Title III., Canon 7 (p. 57), which were communicated to the House of Deputies, but no final action was taken. (p. 256.)

6. On the 18th day of its session, the House of Bishops referred the consideration of the subject of Suffragan Bishops to the next General Convention. (p. 128.)

7. On the 14th day of its session, the House of Bishops adopted an amendment of Canon 16 (p. 96), which was laid on the table and not subsequently called up.

8. On the 18th day of its session, the House of Bishops adopted certain amendments of Title II., Canon 6, and Title II., Canon 11 (126), which were communicated to the House of Deputies, but no final action was had. (pp. 236, 308.)

9. On the 11th day of its session, the House of Bishops passed a resolution directing that the Letter of Consecration of the Bishop of Springfield be included in the Appendix of the Journal of 1886, which Letter does not appear in the Appendix.

10. On the 19th day of its session, the House of Bishops adopted certain amendments of Title I., Canon 15, § xvi. (4) (141), which were communicated to the House of Deputies, but no final action was had in that House. (p. 316.)

11. On the 19th day of its session, the House of Bishops adopted a resolution that the proposition of the Bishop of Quincy, to amend Title I., Canon 15, Sect. xi. (1), "be referred to the next General Convention." (p. 142.)

12. On the 20th day of its session, the House of Bishops adopted a resolution concurring with the House of Deputies, that the proposed Canon on Marriage and Divorce "be referred to the next General Convention." (p. 146.)

13. On the 20th day of its session, the House of Bishops adopted a resolution continuing the Committee on the Prayer Book in the French language (p. 146). This Committee does not appear on the list of Committees in the Journal.

14. On the 20th day of its session, the House of Bishops non-concurred with the House of Deputies in change of Article I. of the Constitution, substituting the third Wednesday in September for the first Wednesday in October, "for the reason that the lateness of the session precludes the consideration of the proposed change." (p. 147.)

The Committee recommend:

1. That in view of the difficulty of tracing the action of this House by the present plan of indexing, the attention of the Secretary be called to the subject.

2. That the vacancies existing in the various Committees on the part of this House by the decease of Bishops, be filled in the usual manner.

3. That where duties of a definite nature are imposed by this House, report should be made as to their performance.

They also offer these resolutions:

1. *Resolved*, That this report be referred to the Committee on the Despatch of Business, with a view to attention to the matter contained therein.

2. *Resolved*, That it be referred to the Joint Committee on "the Relations of the two Houses," to consider and report on the proper status of messages from the House of Bishops in the House of Deputies.

GEO. D. GILLESPIE.

J. MILLS KENDRICK.

CHARLES C. GRAFTON.

The question being on the first resolution recommended by the Committee, it was, on motion of the Bishop of Missouri, adopted.

The question being on the second resolution recommended by the Committee, it was, on motion of the Bishop of Missouri, adopted.

The Bishop of Minnesota presented the following resolution and Report, viz.:

Resolved, That the House of Bishops do adopt the following report of the Joint Committee in reply to the petition of Colored Clergy and Laity asking this Convention to define their relations to this Church, and that this action be communicated to the House of Deputies.

REPORT.

The Joint Committee, to whom was referred the petition of Colored Clergy and Laity, asking the General Convention to define the relations of people of color to this Church, respectfully report, that this Church accepts the declarations of the word of God, written by Divine inspiration, that "God hath made of one blood all nations of men for to dwell on all the face of the earth," that all men who are baptized "are baptized into Christ," that "in Him there is neither Jew nor Greek, there is neither bond nor free—for ye are all one in Christ Jesus." The Church of Christ knows no difference in the renewing and sanctifying influences of the Holy Spirit, in the grace of Divine Sacraments, or in the privileges and obligations of the Christian life, "for by one Spirit we are all baptized into one body, whether we be Jews or Gentiles—and have been all made to drink into one Spirit." The grace of Holy Orders, and the authority and responsibility of Ministers of Christ, is the same for all who are ordained in the Church of God. The Bishops of this Church have consecrated to the highest office of the Christian Ministry, the Right Rev. Samuel D. Ferguson, and so clothed one of this race with all the prerogatives and dignities of the Episcopate. This General Convention has received a colored clergyman, of the Diocese of Texas, as one of its members, and thereby made him, in its privileges, the peer of every clergyman of this body.

These facts declare to the whole world the position of this Church, following, as she does, the example of the Catholic Church in all ages, and show that this General Convention has by no act or law admitted or implied that

a difference of race or color affords ground for a distinction in legislative rights or privileges.

Questions of jurisdiction and representation in the several Dioceses, have, under our Constitution, been committed to them, and they are questions over which the General Convention, as such, has no control.

H. B. WHIPPLE.
W. B. W. HOWE.
F. D. HUNTINGTON.
H. C. POTTER.
JOHN H. STOTSENBURG.
FRANCIS M. WHITTLE.
H. STRINGFELLOW.
WM. C. GRAY.
J. PIERPONT MORGAN.
J. McCONNELL.
SKIPWITH WILMER.
E. T. WILDER.

On motion of the Bishop of Albany, the consideration of the foregoing Report was postponed till 11.30 o'clock this morning.

On motion of the Bishop of Albany, the Order of the Day was postponed, and the Bishop of Quincy presented the following Report, viz.:

The Special Committee, to which was referred the roll of the House, respectfully return the roll without recommendation of change or amendment.

By Order,

ALEXANDER BURGESS.

The Bishop of Northern Texas presented the following Report, viz.:

REPORT OF COMMITTEE ON THE SPIRITUAL CARE OF IMMIGRANTS.

Your Committee on the Spiritual Care of Immigrants respectfully report: That they have given attention to the matters submitted to them.

The Bishop of Newark, who was appointed Corresponding Secretary by the Convention of 1886, has faithfully and earnestly performed the arduous duties of his office, and prepared a report which is herewith submitted.

In view of the information contained in this report, your Committee offer the following resolutions:

1. *Resolved*, The House of Deputies concurring, that the Bishop of Newark be continued as Corresponding Secretary on the part of the Joint Committee on the Spiritual Care of Immigrants.

2. *Resolved*, The House of Deputies concurring, that in correspondence with foreign Bishops your Secretary be requested to emphasize the importance of Letters of Transfer.

All of which is respectfully submitted.

Signed on behalf of the Committee,

ALEXANDER C. GARRETT,
Bishop of Northern Texas.

On motion of the Bishop of Albany, the foregoing Report was made the Order of the Day to-morrow, at close of Reports of Standing Committees.

The Bishop of Alabama, from the Committee to whom the

resignation of the Bishop of Ohio was referred, presented a Report;

which, on motion of the Bishop of Missouri, was referred to the Bishops in Council.

The Report presented by the Bishop of Minnesota, and postponed till 11.30 o'clock this morning, was now taken up, and the question being on the resolution recommended by the Committee, adopting the Report of the Joint Committee in reply to the petition of Colored Clergy and Laity, asking this Convention to define their relations to this Church, it was, on motion, unanimously adopted.

The Bishop of Western New York offered the following resolution, viz.:

Resolved, That a paper of the nature of a Memorial signed by *W. S. Butler*, Librarian of New York Society Library, praying for a better system in the naming of Dioceses, be referred to the Committee on Canons;

which was adopted.

The Order of the Day was called. (See Supplementary Journal.)

On motion, leave was given to the Bishop of New York to be absent from this House this afternoon.

The Bishop of Rhode Island presented the following Report, viz.:

The Commission on Christian Unity, appointed at the last General Convention, to communicate the Declaration of the House of Bishops on that subject, to the organized Christian bodies of the country at their discretion, and to hold themselves ready to enter into brotherly conference with all or any such bodies, with the view to the ascertainment of a basis whereby the restoration of Christian Unity may be brought to pass, respectfully report that the Declaration of the House of Bishops, together with a notification of the powers of this Commission, has been communicated to a number of the organized Christian bodies of the country, and responses have been received thereto, and while your Commission may not bring to you as much fruit as some of the more ardent promoters of this movement may have anticipated, they are enabled to report that more progress has been made than any member of the Commission had deemed to be possible in the brief time that has elapsed from the date of our appointment.

We report the probability of the acceptance of the basis as propounded by our House of Bishops, by several of the organized Christian bodies of the country, and we have, therefore, to ask that our powers be enlarged so as to permit us to enter into brotherly conference with all Committees or Commissions appointed to confer with us, for the purpose of negotiating the terms of restoration to the unity of the faith of all those who profess and call themselves Christians, on such basis.

The Presbyterian General Assembly; the General Synod of Evangelical Lutherans; the United General Council South of the Evangelical Lutherans; and the Provincial Synod of the Moravians, have each appointed Commissions, with whom we are in active correspondence.

Your Commission desire to express their earnest wish, in the interests of

the promotion of Christian Unity, that on all stated occasions of public worship, opportunity be given to every congregation of Christian men to repeat the Lord's Prayer, the Creed, and to hear the Decalogue read to them.

Your Commission respectfully ask the House of Bishops to fill the vacancy in the Commission occasioned by the death of the late Right Rev. Dr. Lee.

We submit to both of your Houses the appended resolution, and ask for its adoption:

Resolved, That the Commission on Christian Unity be continued, and that it be authorized to confer with all or any similar Commissions for the restoration of the unity of the Church on the basis of those things declared essential elements of such basis by the House of Bishops at the last General Convention; and that the presiding officers of the House of Bishops and of the House of Deputies be authorized to fill any vacancies that may occur during the recess.

JOHN WILLIAMS.
THOMAS M. CLARK.
A. N. LITTLEJOHN,
M. A. DE WOLFE HOWE.
RICH. H. WILMER,
GEORGE MORGAN HILLS.
KINLOCK NELSON.
HERMAN C. DUNCAN.
S. M. BIRD.
GEO. C. SHATTUCK.
ARTHUR W. LITTLE.
JOHN H. STOTSBERG.
H. P. BALDWIN.
JAMES M. SMITH.
WM. CORNWALL.

On motion of the Bishop of Missouri, the resolution recommended by the Committee, being the same as the resolution communicated in Message No. 31 from the House of Deputies, and concurred in by this House, was adopted.

On motion of the Bishop of Missouri, the Order of the Day, being the Canons on Ordination, was made the Order of the Day at 11 A.M. to-morrow.

On motion it was

Resolved, That this House go into Council to-morrow at 12 M.

The House took a recess.

The House assembled after recess.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 32.

The House of Deputies informs the House of Bishops that it has adopted the following preamble and resolution:

Whereas, Many of our population are engaged on oceans, bays, rivers, canals, and lakes, contributing greatly to the prosperity and comfort of our

citizens, while no provision has been made for their spiritual welfare, except in few localities; and,

Whereas, This large class has peculiar claims upon the Church from the fact that Christ chose His Apostles therefrom, that sailors at home and abroad exercise great influence on the surrounding community, and that recent missions on British waters have been remarkably successful; therefore,

Resolved, The House of Bishops concurring, that the Church, recognizing this claim, appoint a Committee of three Bishops, three Clergymen, and three Laymen, to report to the next General Convention what may best be done to aid (if necessary) any present organizations, or to originate missions on any waters of the United States where no provision exists.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Albany, the resolution contained in the foregoing Message was concurred in.

The Chairman appointed on the Joint Committee referred to in the foregoing Message,

The Bishop of Chicago, the Bishop of Newark, the Bishop of Pittsburgh.

The Bishop of Nova Scotia took leave of the House.

On motion of the Bishop of Quincy, the form of daily devotion suggested in the Report of the Committee on Religious Services, presented at this morning's session, was taken up.

The question being on the proposed form, the Bishop of Fond du Lac offered an amendment to omit the last proposed Prayer; which amendment was not adopted.

The Bishop of Maryland offered an amendment to insert the words "if it be" in place of the words "where it is," wherever the latter occur in the last proposed Prayer; which amendment was not adopted.

The question being again on the form of daily devotion, as reported by the Committee, the entire form was adopted, and made a Rule of this House.

On motion of the Bishop of Pittsburgh, the "Form of Devotion for opening and closing the daily sessions of the House of Bishops," as at present in use, was referred to the Committee on Religious Services for consideration and report.

The Order of the Day was called. (See Supplementary Journal.)

On motion of the Bishop of Western New York, the following proposed addition to the offertory sentences in the Communion Office was referred to the Committee on Liturgical Revision, viz.:

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Acts xx. 35.

"Melchizedek king of Salem brought forth bread and wine; and he was the priest of the Most High God. . . . And Abram gave him tithes of all." Gen. xiv. 18, 20.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 33.

The House of Deputies informs the House of Bishops that it concurs in Message No. 51 from the House of Bishops, concerning the recommendation as to the substitution of the Holy Communion for the Morning Prayer on Friday next, St. Luke's Day.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The House adjourned.

FOURTEENTH DAY'S PROCEEDINGS.

NEW YORK, Thursday, October 17, 1889.

The House met, the Chairman presiding.

A portion of Scripture was read by the Bishop of Louisiana, after which the House was bidden to prayer by the Chairman.

The Minutes were read and approved.

The Bishop of Maryland offered the following resolution, viz. :

Resolved, That Rule XX. of the Rules of Order of this House be amended by inserting after the words "members of the House of Bishops," the words "and elected Officers of the Council;"

which was adopted.

The Bishop of New York offered the following resolution, viz. :

Resolved, That (2) of § iii. of Canon 14 of Title I., be amended by the addition of the words:

The amount of other offerings received in connection with any service in any Church or Chapel shall be ascertained by the Wardens, two Vestrymen, or other two persons appointed by the Rector and Wardens for that purpose, and the amount of the same shall without delay be entered in a book kept for such record, and certified to in each case, by the two persons so appointed;

which, on his motion, was referred to the Committee on Canons.

The Bishop of Western New York presented the following Report :

The Committee on the Prayer Book to whom was referred a memorial from the New York Bible and Common Prayer Book Society praying that measures should be taken to secure an early and correct translation of the Prayer Book into the German language, respectfully report that they have considered the request of the petitioners; and in response thereto the Committee offer the following preamble and resolution:

Whereas, There is at present no translation in German of the Book of

Common Prayer, the plates of the former defective translation having been destroyed, and

Whereas, Church work among the German population has awakened great interest, and the need of a new translation is urgent; therefore,

Resolved, That as soon as a standard edition of the Book of Common Prayer is set forth, the material already collected by the labors of the late Dr. Siegmund shall be completed, and set forth correspondingly.

A. CLEVELAND COXE.
CHAS. TODD QUINTARD.
CORTLANDT WHITEHEAD.
JNO. W. BECKWITH.

The question being on the resolution reported by the Committee, it was adopted.

The Bishop of Rhode Island presented the following Report, viz.:

The Committee on Amendments to the Constitution, to whom was referred the following resolution:

Resolved, That in Article 5 of the Constitution the following words, viz.: "and such consent shall not be given by the General Convention until it has satisfactory assurance of a suitable provision for the Episcopate in the contemplated new Diocese," be stricken out, and that (a period being inserted instead of the words stricken out) the following words shall be added, viz.:

"But a vote of two-thirds in each House of the General Convention shall be requisite to such consent;"

report, that in their judgment no change in Article V. of the Constitution is called for, on the ground that the present provision is safer and stronger, if strictly interpreted by the Convention, than the proposed new provisions would be.

In behalf of the Committee,

THOMAS M. CLARK, *Chairman*.

The Bishop of Pennsylvania offered the following amendment, viz.:

To amend Rule of Order No. XX. by striking out the words "said House" and substituting in their place the words "the Council;"

which, on motion, was referred to the Committee on Rules of Order.

The Bishop of Missouri presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT No. 12.

The Committee on Canons, to whom was referred the proposed Canon on Suffragan Bishops, reported by the Committee on Canons of the House of Bishops in the General Convention of 1886, respectfully report:

That the Committee is unprepared at present to recommend any change in the proposed Canon of Suffragans (pp. 126, 127, Journal of 1886), and begs to report the proposed Canon with the request that it be recommitted to them for further consideration, and that they have leave to sit during the interval between this and the next Convention.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

On motion of the Bishop of Albany, the request of the Committee was granted, and the proposed Canon "Of Suffragans" was recommitted to the Committee for further consideration, with leave to sit during the interval between this and the next General Convention.

The Bishop of Missouri presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT No. 13.

The Committee on Canons, to whom was referred a resolution offered by the Bishop of New Jersey, proposing an amendment of Title I., Canon 14, Section iii. (2) respecting the disposition of alms and contributions at the Holy Communion, respectfully report that they have considered the same, and recommend the passage of the following resolution:

Resolved, The House of Deputies concurring, that Title I., Canon 14, Section iii. (2) be, and the same is hereby, amended so as to read as follows:

(2.) The Alms and Contributions at the Administration of the Holy Communion, at least one Sunday in the month, shall be deposited with the Minister of the Parish, or with such Church officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit, the amount of receipts and disbursements to be reported annually to the Bishop of the Diocese.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

On motion of the Bishop of Maine, the foregoing Report was re-committed to the Committee to review the whole subject, and to make further recommendations.

The Order of the Day, being Canons on Ordination, being called, the Order, on motion of the Bishop of Maryland, was postponed till the reports of Standing Committees shall have been disposed of.

The Bishop of Missouri presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT No. 14.

The Committee on Canons, to whom were referred resolutions offered by the Bishops of Western New York and Iowa respecting change in the legislation of this Church in the matter of Assistant Bishops, respectfully report that they have considered the same in part, and recommend the adoption of the following resolutions, to wit:

Resolved, The House of Deputies concurring, that Title I., Canon 15, Section v., be amended so as to read as follows:

§ v. When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, or by reason of the extent of his Diocese, to discharge his Episcopal duties, one Coadjutor Bishop may be elected by and for the said Diocese, who shall, in all cases, succeed the Bishop in case of surviving him: *Provided*, that before the election of a Coadjutor Bishop for the reason of extent of Diocese, the consent of the General Convention, or, during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees, must be had and obtained. The Coadju-

tor Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him; and, in case of the Bishop's inability to assign such duties, declared by the Convention of the Diocese, the Coadjutor Bishop shall, during such inability, perform all the duties and exercise all the authorities which appertain to the office of a Bishop. No person shall be elected or consecrated a Suffragan Bishop, nor shall there be more than one Coadjutor Bishop in a Diocese at the same time.

Resolved, The House of Deputies concurring, that wherever in the Digest of Canons the words "Assistant Bishop" occur, the same be changed to "Coadjutor Bishop."

Resolved, That the subject of a corresponding change in nomenclature, so far as the Constitution is concerned, be referred to the Committee on Amendments to the Constitution.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the resolutions recommended by the Committee, they were adopted.

On motion of the Bishop of New Hampshire, this action was reconsidered.

The question being again on the Committee's Report, all the resolutions contained in the same were, on motion of the Bishop of New York, referred to the Committee on Amendments to the Constitution.

The Bishop of Missouri presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT No. 15.

The Committee on Canons, to whom was referred a communication from a Lay member of the Church, presented by the Bishop of Western New York, respecting the naming of Dioceses, respectfully report that they have considered the same, and recommend the adoption of the following resolution:

Resolved, That while sympathizing with the subject of the petition referred to them, the Committee are not prepared at present to recommend any legislation so intimately connected with the rights of Dioceses. The Committee therefore ask to be discharged from further consideration of the subject referred to them.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the resolution recommended by the Committee, it was adopted.

The Assistant Bishop of Minnesota, for the Committee on Domestic Missions, presented the following Report, viz.:

The Committee on Domestic Missions begs leave to submit the following preamble and resolution:

Whereas, The Missionary Bishop of Northern Texas, and the Missionary

Bishop of Western Texas, have requested a re-adjustment of their respective jurisdictions in the following particulars, to wit:

That the counties of Midland, Ector, Winkler, Ward, and Reaves, now being part of Western Texas, be added to Northern Texas; and that the counties of Brown, Coleman, and Runnels be added to Western Texas; therefore,

Resolved, That the joint request of the Missionary Bishops of Northern Texas and Western Texas for the re-adjustment of their jurisdictions on the lines indicated, be granted.

B. WISTAR MORRIS, *Chairman*.

The question being on the resolution reported by the Committee, it was adopted.

The Bishop of Maryland presented the following Report, viz.:

The Committee on Admission of New Dioceses, to whom was referred the Message of the House of Deputies, declaring its consent to the division of the Diocese of California, — and the erection of a new Diocese within the limits of the same, — respectfully report that, after full and most careful consideration, with repeated statements of the advocates of division, and of its opponents, they are of the opinion,

1st, That there is an earnest opposition to division, which, though not coming from a majority, does express the judgment of persons, so many in number and of such influence and character, that they deserve respect.

2d, That in the present position of the Diocese of California under the disability of the present Bishop, the division, as proposed, would, instead of giving to him or his Diocese any relief, only make their burden greater.

3d, That the estimates of the provision made, and the ability of the proposed Diocese, are so questioned and disputed by gentlemen of California, that they cannot be received as satisfactory assurances.

4th, That, especially, the assertion that a "residence furnished has been secured," is found to mean that the Parish of San Diego has granted permission for a Bishop to occupy its Rectory, "if he shall desire;" and that it is shown that it is extremely improbable that any Bishop would accept it.

5th, That though \$1,000 a year for three years has been promised from the Keating Fund, the Chancellor of the Diocese tells us that that fund cannot be received nor held by the parties to whom it was bequeathed, under the laws of California.

And the Committee believes that the best interests of the Church in all parts of California will be best secured by the passage of this resolution, viz.:

Resolved, That the House of Bishops does not concur with the House of Deputies in giving consent to the division of the Diocese of California; for the reason that the request meets with earnest opposition in California itself, and that there is not "satisfactory assurance of suitable provision for the support of the Episcopate."

JOHN SCARBOROUGH, *Chairman*.

A. M. RANDOLPH.

H. B. WHIPPLE.

WILLIAM PARET.

The Bishop of Indiana offered the following resolution as a substitute for the foregoing Report, viz.:

Resolved, That the House of Bishops do concur with the action of the House of Deputies, giving consent to the organization of the Diocese of Southern California;

which, on motion, was made the Order of the Day on Saturday, October 19, at 11 A.M.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 14TH DAY OF THE SESSION,
October 17, 1889.

MESSAGE No. 35.

The House of Deputies informs the House of Bishops that it has appointed, as its members of the Joint Committee on the Spiritual Care of Sailors and others,

The Rev. Dr. Campbell Fair of Western Michigan; the Rev. Mr. Stansbury of Newark; the Rev. Dr. Alsop of Long Island; Mr. Wilkes of North Carolina; Mr. Goddard of Rhode Island; Mr. Lyman of Chicago.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 14TH DAY OF THE SESSION,
October 17 1889.

MESSAGE No. 36.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that a Joint Committee, to consist on the part of this House of three Clerical and three Lay members, be appointed, to prepare and to submit to the next General Convention for its approval a new edition of the Standard Prayer Book; and that the said Committee be directed to report what changes, if any, are desirable in Title I., Canon 19, entitled, "Of publishing Editions of the Book of Common Prayer.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The question being on the foregoing resolution, it was concurred in.

On motion of the Bishop of Chicago, this action was reconsidered, and the Message, on motion of the Bishop of Iowa, was referred to the Committee on Canons.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 14TH DAY OF THE SESSION,
October 17, 1889.

MESSAGE No. 37.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that Title I., Canon 15. § vi. (7), be amended so as to read as follows:

(7) Any Bishop or Bishops elected and consecrated under this Section shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of Bishop in any organized Diocese within the United States. And whenever a Diocese shall have been organized within the jurisdiction of such Missionary Bishop, if he shall be chosen Bishop of such Diocese, he may accept the office without vacating his Missionary appointment;

Provided, That he continue to discharge the duties of Missionary Bishop within the residue of his original jurisdiction, if there be such residue.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Missouri, the foregoing Message was referred to the Committee on Canons.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 14TH DAY OF THE SESSION.
October 17, 1889.

MESSAGE No. 38.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, That the House of Deputies concurs with the House of Bishops in their Message No. 35, proposing amendment to Title III., Canon 7, Article IV.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 14TH DAY OF THE SESSION,
October 17, 1889.

MESSAGE No. 39.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring. that Title I., Canon 19, Section iii., be amended, so as to read as follows:

§ iii. Promptly after the adjournment of the General Convention, the Secretaries of the two Houses shall deliver to the Custodian of the Standard Prayer Book true and exact copies of all alterations and additions in the Book of Common Prayer, already adopted by the General Convention under Article 8 of the Constitution; and such copies shall be duly certified by said Secretaries, and be attested by the Presiding Officers of the respective Houses, and shall be preserved by the Custodian of the Standard Prayer Book, and the Secretary of the House of Deputies shall take out a copyright of said alterations and additions according to law.

And the Custodian of the Standard Prayer Book shall make such arrangements with publishers as shall insure the printing, in brackets, in the margin of all editions of the Prayer Book, of the paging of the Standard Prayer Book.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion the foregoing Message was referred to the Committee on Canons.

The Bishop of Iowa presented the following Report, viz.:

The Committee on Rules of Order to whom was referred the resolution of the Bishop of Springfield, proposing that the resolution adopted on the 14th day of the General Convention of 1883, and found on the seventy-sixth page of the Journal of that year, viz.: "That no election of a Missionary Bishop shall be made until the third day after nomination"—be amended by the addition of the words, "without the unanimous consent of this House," and that the resolution as amended be made a Rule of Order of this House,

Respectfully report in favor of the proposition of the Bishop of Springfield and present the following resolution:

Resolved, That the following Rule of Order be adopted and numbered Rule No. XXIII.:

"No election of a Missionary Bishop shall be made until the third day after nomination, without unanimous consent."

Resolved, That the numbering of the following Rule of Order be changed conformably to the introduction of this additional rule.

All which is respectfully submitted.

For the Committee,

WILLIAM STEVENS PERRY, *Chairman*.

The question being on the resolutions reported by the Committee, they were adopted.

On motion, permission having been given for the purpose, the Bishop of Newark presented the following Report, viz.:

REPORT OF THE CORRESPONDING SECRETARY OF THE COMMITTEE ON
THE SPIRITUAL CARE OF IMMIGRANTS.

Your Secretary respectfully reports:

That since the close of the General Convention of 1886, he has continued his efforts to accomplish the purpose for which he was appointed. It will be remembered that in former reports two objects had been indicated whose attainment was regarded as of primary importance. One of these was the establishment by the Church of a chaplaincy in the city of New York, which is the great port of debarkation in America. The other object was the securing from incumbents of English, Scotch, and Irish parishes, letters of transfer addressed to Bishops and clergy of this country for the benefit of such of their parishioners as had declared their intention to remove permanently to the United States.

The first of these has been secured, and for nearly or quite two years the Rev. Thomas Drumm, M.D., whose support is derived from the Board of Missions, has been working faithfully with such limited means as he can command as Port Chaplain in the city of New York. The experience of Dr. Drumm has, in the judgment of your Committee, emphasized and confirmed their formerly expressed opinion of the great need of letters of transfer, if any results are to be accomplished such as we are confident were in the mind of the Church when it established this Commission. For any one interested in this question of the religious care of these poor people, who come among us as entire strangers, it is only necessary to glance at a picture which is common enough to the Chaplain, and one which we are sure tests all his faith and patience. The picture is of one of our great modern steamships unloading its living cargo of seven or eight hundred human beings at a city dock; and of the Chaplain endeavoring—sometimes with the aid of an assistant, but more frequently alone—to get the attention of men and women who are struggling ashore, full of anxieties and worried with the strangeness of all about them, in the midst of a dense crowd of hurrying and bewildered people.

All that the Chaplain can do when he finds one of them free for a moment from the stress of anxiety, as to where he is to find the train which is to hurry him away in a few hours, is to write down upon a card the name and address which are given to him, and afterwards send it by mail to the clergyman who resides nearest to the immigrant's new home. It need not be matter for surprise, in such circumstances, if the address is often imperfect, and the clergyman to whom it is sent sets out often on a fruitless search to find the person indicated. But notwithstanding all such disappointments—which it may not be doubted would be greatly diminished by letters of transfer,—numbers of the immigrants are reached, and much good has been already accomplished. It is indeed not too much to say that many persons have been saved to the Church through the Chaplaincy and kept within the circle of wholesome and religious influences. It is probably true that many of the immigrants, nominally members of the Church of England, belong, as other immigrants do who come here from the Continent, to the very poorest class,

and are from one cause or another almost wholly estranged from religion; but your Secretary is informed that even in the unfavorable circumstances which have been described, fifteen hundred persons out of every five thousand are reached, counselled, and religiously aided. Certainly the satisfaction of providing for the religious care of so considerable a proportion as this is worthy of our best efforts, and fully justifies all that has been done in the direction of what may be fairly called our New Missionary Enterprise.

Your Committee feel deeply that a work so begun and carried on against many obstacles should not be lightly abandoned, but that new and sustained efforts to bring about a system of transfer letters should follow our successful establishment of the Port Chaplaincy. In giving this opinion, they do but give expression to their best judgment and clearest convictions; at the same time they deem it proper to say, that the difficulties in the way of accomplishing what they desire are serious, and will require time and patience to overcome.

Among the topics suggested to the Archbishop of Canterbury for consideration at the Lambeth Conference was this one of the Spiritual Care of Immigrants. It was duly accepted by his Grace, and formed one of the subjects which were discussed by the Conference, and afterwards referred to a Committee.

In the report of the Committee, the value of letters of transfer is fully conceded and urged upon the attention of the Parochial Clergy of Great Britain and Ireland. To this extent, then, viz., as a recommendation of the Lambeth Conference, the measure has general recognition.

The chief difficulty, perhaps, in the practical carrying-out of this recommendation lies in the fact that the attention of the English Bishops and Clergy is turned so generally to the particular tide of emigration which flows to the colonies and dependencies of the British Empire, rather than to the stronger tide which is directed to the United States. In the ports of entry of these colonies and dependencies, bureaus have been established, and Church Societies formed, whose duty is to receive the immigrant, extend a welcome to him, and supply him with all needful information. It is often the case that Chaplains accompany these people on their outward voyage, and minister to them in spiritual things. The comparatively small number of people arriving at most of these ports, makes special provision of this kind possible and easy; and, in such circumstances, letters are hardly needed. It was a surprise to most of the English Bishops and Clergy, when they learned that by far the largest number of emigrants from Great Britain found their home in the United States, and that, in the case of New York, where most of them landed only to remain a few days, or even a few hours, such individual attention was impossible.

In the information mutually given and received at the Lambeth Conference, and thence disseminated throughout the Kingdom, and in the wider and warmer interest awakened by its discussions and final action, rests, as your Secretary believes, the reasonable hope of better provision and more generous and kindly feeling for the Church Immigrant in the time that is before us.

All of which is respectfully submitted.

THOMAS A. STARKEY,
Corresponding Secretary.

The Bishop of Western New York presented the following communication, viz.:

NEW YORK, October 12, 1889.

Right Reverend Fathers in God.

The Custodian of the Standard Bible of the Church regrets to be compelled to say at the outset, that, during the three years last past, nothing has been effected in the matter of obtaining such an edition of the Word of God as can claim, by authority, to be *the Standard*. There has been no volume

placed in his hands to guard and preserve for the purpose intended. Consequently, as was stated in the Custodian's Report, 1886, he has no definition of his duty in the matter, and no clear knowledge as to what edition (if any) is entitled to be called the Standard. Perhaps one of the Bishops (of whom information was sought) was correct in saying that he thought it quite likely the Custodian was appointed to find this much-to-be-desired edition, and then, when found, to "custodize" it.

It will not, I hope, be deemed improper, on my part, to offer a suggestion or two in the present state of the case. One such is substantially the same as was presented to the House of Bishops in 1886; viz., the obtaining by your authority a copy of the Oxford Bible of 1852, and requiring the Custodian to hold this book, so as to secure in all our Churches copies of the Bible, fit and proper to be read in public services, with the Apocryphal Books included, of course.

If it be, as it seems, impossible to arouse the spirit of any wealthy Churchman or Churchwoman to the importance and high honor of securing a reproduction of the best-known edition in existence, and printing it here for the Church's use, then, as the next best thing, it may be expedient to appoint a commission of Bishops and other learned men, to examine and ascertain that edition which is most perfect, and thereupon, when this is done, to ask the Oxford University authorities to print copies for our use, with a title or other mark indicating that these are the *American Standard* copies.

On the supposition that this is practicable, the Custodian ventures further to suggest to the House of Bishops that, in the existing unsettled questions as to the adoption or use in our Churches of the Revised Version of 1881-1885, it is well worth while to consider in how far the *margin* of the accepted standard may be utilized for noting such corrections, typographical or linguistic, as have been rightly and necessarily made by the Revisers, for giving the best results of criticism, and for securing approved textual references, headings of chapters, etc.

Still further, as the Church is "a Witness and a Keeper of Holy Writ," and in regard to versions for use in heathen lands is largely indebted to the American Bible Society, it might be proper and expedient to appoint a Committee of your venerable Body, to examine, as far as possible, these versions on texts or passages which serve to test and prove their value and accuracy.

Conscious of how little thus far the Custodian of the Standard Bible has been able to do in one of the most honorable of all services for Christ and the Church, viz., the guarding and protecting God's Holy Word in our own tongue from error or perversion, and hoping, if life and ability to work are vouchsafed to him till the next General Convention, he may present to the House of Bishops something worthy their notice, the present report is respectfully submitted.

JESSE AMES SPENCER,

Custodian of the Standard Bible.

which, on motion, was referred to the Committee on the Pastoral Letter.

The House went into Council.

The Council having risen, the House took a recess.

The House assembled after recess.

The Bishop of Milwaukee, for the Standing Committee on the General Theological Seminary, presented the following Report, viz. :

The Committee on the General Theological Seminary have considered the Memorial of the Association of the Alumni, asking for the privilege of repre-

sentation in the Board of Trustees, and recommend the passage of the following resolution:

Resolved, The House of Deputies concurring, that Article III. of the Constitution of the General Theological Seminary be so amended in the twelfth and thirteenth lines as to read, "of the remaining twenty-five trustees to be elected by the House of Deputies at least five shall be Alumni of the Seminary, who shall be chosen from a number of at least ten, to be nominated by the Alumni of the Seminary;"

which was adopted.

On motion of the Bishop of Missouri, the Report of the Committee on Canons on the Canons of Ordination was made the Order of the Day for Friday, 18th inst., at 11 A.M.

The Order of the Day, the Report of the Joint Committee on Liturgical Revision, was called. (See Supplementary Report.)

The Chairman announced the appointment of the following Bishops to conduct the service of Holy Communion at 9 A.M. on St. Luke's Day.

The Bishop of Tennessee, Celebrant; the Bishop of Colorado, Epistler; the Bishop of New Hampshire, Gospeller.

The Bishop of Pennsylvania was, at his request, granted leave of absence for to-morrow.

On motion, the House adjourned.

FIFTEENTH DAY'S PROCEEDINGS.

NEW YORK, Friday, October 18, 1889.

The House met, the Chairman presiding.

The Bishop of Springfield read a portion of Holy Scripture, after which the House was bidden to prayer by the Chairman.

The Minutes were read and approved.

The Chairman announced that he had appointed the Bishop of Kentucky as additional member of the Joint Committee on the Hymnal.

The Bishop of Fond du Lac offered the following resolution, viz.:

Resolved, The House of Deputies concurring,

1. That a Joint Committee be appointed on Deaconesses, Sisterhoods, Societies of Mission Priests and Brotherhoods, consisting of five Bishops and three Presbyters.

2. All such Societies, in order to obtain recognition, shall submit their Constitution and Rules to said Committee for approval; and, without such

approval no Presbyter has any authority to receive promises or vows of life-long service.

3. No society, though so approved, shall be allowed to work in any Diocese without the express authority in writing of the Bishop of that Diocese, neither shall work be undertaken in any parish without like authority from the Rector.

4. Before entering on its work of giving approval to any Society, the Committee shall lay before the House of Bishops for its approval, a statement of the principles which shall guide them in their action;

which, on motion, was referred to the Committee on Canons.

The Bishop of Rhode Island, from the Committee on Amendments to the Constitution, presented a Report on the question of changing the title of Assistant Bishop to Coadjutor Bishop, and on motion of the Bishop of Western New York, the Report was recommitted to the Committee.

By request, the Order of the Day, the consideration of the Report of the Committee on Canons of Ordination was made the Order for 2 P.M., and Liturgical Revision was made the Order for 11 A.M.

The Assistant Bishop of Minnesota, from the Committee on Domestic Missions, presented the following Report, viz.:

The Committee on Domestic Missions respectfully submits the following preamble and resolution:

Whereas, The matter of appointing a Bishop over the Missionary Jurisdiction of Alaska was postponed from the last meeting of the House of Bishops, held in Washington in November, 1888, to the meeting of the present General Convention, therefore

Resolved, That this Committee recommends to the House of Bishops that it proceed at the present session to nominate a Bishop for the Missionary Jurisdiction of Alaska.

B. WISTAR MORRIS.
WILLIAM D. WALKER.
WILLIAM PARET.

MAHLON N. GILBERT, *Secretary*.

which, on motion, was made the Order of the Day for Monday next at 12 M.

The Bishop of South Dakota, from the Committee on Foreign Missions, presented the following Report, viz.:

The Committee on Foreign Missions beg leave respectfully to report that there have been referred to them the following documents, viz.: the Triennial Reports of the Missionary Bishops of Shanghai, Cape Palmas, and Yedo, and also the resignation of his Missionary Jurisdiction by the Missionary Bishop of Yedo, presented to the House of Bishops by his authority and in his name by the Presiding Bishop.

Your Committee in their report present only the result of their deliberations upon the report and the resignation of the Missionary Bishop of Yedo.

The Bishop of Yedo in his report uses the following language:

“The great changes which are about to take place in Japan on account of

the promulgation of the Constitution, and the increased facilities for spreading the Gospel, growing out of the freedom of travel and residence, granted by the new treaties, call for increased efforts on the part of the Church, and require that the Mission be put on a new basis, and that a new head be placed over it. It is therefore earnestly requested that a strong man, one who has the entire confidence of the Church, may be appointed to take oversight of the important and growing work of this interesting country."

In a letter to the Presiding Bishop, which has been put into the hands of your Committee, the Bishop of Yedo says, "The determination to offer my resignation, which is herewith enclosed, and to ask that a suitable man may be appointed, is no sudden impulse. It has been under consideration for a long time, and the conviction has been more and more strengthened that the change should be made."

Your Committee, in view of this language, and of the physical infirmity of the Bishop of Yedo, and of such other facts and circumstances as have in the course of their investigations come to their attention, beg leave to present the following resolutions and recommend their adoption:

Resolved, That the resignation of his Jurisdiction by the Right Rev. C. M. Williams, D.D., Missionary Bishop of Yedo, be and is hereby accepted.

Resolved, That the House of Bishops assure the Missionary Bishop of Yedo of their affectionate and grateful appreciation of his prolonged and devoted labors in carrying the Gospel to the heathen, and of the example which his life has given the Church of self-denying consecration to the service of his Master.

Resolved, That the nomination of a suitable person to be appointed Missionary Bishop of Yedo be made the Order of the Day for Monday 21st, immediately after the Order of the Day on appointment of a Bishop for Alaska.

Respectfully submitted,

WILLIAM HOBART HARE, *Chairman*.

The first resolution was adopted.

The second resolution was adopted.

The third resolution, on the motion of Bishop of Albany, was amended so as to make the matter the Order of the Day on Monday next immediately after the Report of the Committee on Domestic Missions concerning Alaska, and the resolution thus amended was adopted.

The Bishop of Quincy, for the Committee on Despatch of Business, presented the following report, viz. :—

The Committee on Despatch of Business, to whom was referred the Report of the Committee on Unfinished Business, recommend (1) That the matter numbered 11 in that report, viz. the amendment proposed by the Bishop of Quincy in Title I., Canon 15, § xi., (1), on p. 142 of Journal of 1886, be referred to the Committee on Canons; (2) That the matter numbered 12 in that report, viz. referring the proposed Canon on Marriage and Divorce (Journal of 1886, p. 146) be referred to the Committee on Canons; and (3) That the matter numbered 14 in that report, viz. the change in Article I. of the Constitution, changing the time for the meeting of General Convention (Journal of 1886, p. 147) be referred to the Committee on Amendments to the Constitution.

On motion, the first recommendation was adopted.

On motion, the second recommendation was adopted.

On motion, the third recommendation was adopted.

The Bishop of Alabama, from the Special Committee on the Resignation of the Bishop of Ohio, presented the original letter of resignation for entry on the minutes, together with the report and resolutions following, to wit:

DIocese of OHIO, May 6, 1889.
NICE, FRANCE.

TO THE HOUSE OF BISHOPS.

My Beloved Brethren, — In the wise Providence of God, I am entirely unable — by reason of bodily infirmity — to serve my Diocese in any way.

Therefore, I forwarded to my Diocese, my resignation of the office of Bishop of the Diocese of Ohio, on April 12, 1889, in order that my resignation should be presented to the annual Diocesan Convention of Ohio, on May 15, 1889. I now make application to you, my Brethren, to accept my resignation, and "to make the resignation complete."

With fraternal regards, I remain

Yours truly,

G. T. BEDELL.

To the House of Bishops of the Protestant Episcopal Church in the United States of America.

REPORT.

The Committee to whom was referred the communication of the Right Rev. Dr. G. T. Bedell, Bishop of the Diocese of Ohio — making known to the House of Bishops his resignation of his Episcopal Jurisdiction — beg leave to submit the following Report:

In pursuance of the provisions of the Canon relating to resigning Bishops (see Canon 15, Title I., § xv., [1.]), your Committee have investigated "all the facts and circumstances," together with the "reasons" moving to said resignation, and find with deep regret, that, as set forth in his letter of resignation, the Bishop's health is such as to preclude all hopes of his ever being able to resume the duties of the Episcopal office, and also, that the acceptance of his resignation by the House of Bishops is essential to his own personal satisfaction and quietness of mind.

Your Committee do therefore recommend for adoption the following resolutions:

Resolved, That the House of Bishops do hereby accept the resignation made by the Right Rev. G. T. Bedell, D.D., Bishop of the Diocese of Ohio; that due and canonical record be made of the fact of his resignation and of its acceptance; and that the House of Deputies be notified of the same, as required by the Canons.

Resolved, And, further, that the Presiding Bishop be requested to convey to the Bishop of Ohio the expression of the deep regret of the House of Bishops at the necessity which compelled his resignation and their acceptance of the same, their heartfelt recognition and appreciation of his long and faithful service in the Ministries of the Church, their sincere sympathy with him in this his hour of trial, and the assurance of their united prayers in his behalf that Our Father in Heaven would lift up the Light of His countenance upon him, and give him rest and peace now and evermore.

All which is respectfully submitted.

RICHARD H. WILMER,
A. CLEVELAND COXE,
CHAS. TODD QUINTARD.

The question being on the first resolution, it was adopted by a rising vote.

The question being on the second resolution, it was adopted unanimously.

The following resolution was offered by the Bishop of Kentucky, viz.:

Resolved, That the Committee on the Prayer Book be requested to report any points touching the interpretation of any rubrics which appear to be ambiguously understood, upon which an expression of the judgment of this House seems desirable;

which was adopted.

The following resolution was offered by the Bishop of Chicago, viz.:

Resolved, That it be referred to the Joint Committee on Liturgical Revision to inquire whether a rubric is necessary to indicate who shall join in the responses immediately before the Act of Confirmation;

which was adopted.

The House took a recess.

The House met after recess.

The Order of the Day was suspended on motion of the Bishop of Iowa.

On motion of the Bishop of Albany, Monday evening at 8 o'clock was fixed for the next meeting of the Board of Missions, the House of Deputies concurring thereto.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 40.

The House of Deputies informs the House of Bishops that it has adopted the following preamble and resolutions:

Whereas, A Memorial from the American Bible Society, signed by well-known and honored names, has been presented to this Convention and referred by vote of this House to the Committee on Christian Education; therefore,

Resolved, That this House desires to express its grateful acknowledgment of most valuable assistance rendered by the American Bible Society to Missionaries of our Church in Foreign Lands; and

Resolved, That this House respectfully requests the House of Bishops to consider in their Pastoral Letter the importance of the circulation of the Holy Scriptures in their vernacular to men of various races and tongues.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

and, on motion, the House concurred in the foregoing Message.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 41.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that a Committee, consisting of two Bishops, two Clerical, and three Lay Deputies, be appointed to select and recommend the place where the next General Convention shall be held.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the House concurred in the foregoing Message, and the Chair appointed the Bishops of Long Island and Pittsburgh as members of such Joint Committee for this House.

Message No. 28 of the House of Deputies, received on the 12th day of the Session, being called from the table, on motion, the House non-concurred in Message No. 28, for the reason that the proposal does not appear to the House of Bishops to be sufficiently definite to afford a basis of action, and asks for a Committee of Conference.

Message No. 29 of the House of Deputies received at the same time, being called from the table, on motion of the Bishop of Iowa the House non-concurred in Message No. 29, for the reason that this House, while sympathizing with the object, deems the proposed course of action inexpedient at this time.

The Order of the Day, the report on Canons of Ordination, being called, the Bishop of Iowa offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that Canon I. as reported by the Committee be adopted;

and the resolution was adopted.

The Bishop of Maryland moved to postpone the consideration of Canon 2, till the other Canons should be disposed of, and the motion was not adopted.

The Bishop of Kentucky moved to amend Canon 2, § i. (1), by substituting "should" for "must," and the amendment was adopted.

The Bishop of South Dakota moved to amend Canon 2, § v., by omitting the whole of the first sentence and also the word "But," so that the section shall begin "If in the case;" and the amendment was adopted.

On motion the words "and to the applicant," were stricken out.

The Bishop of Iowa offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that Canon II. as reported by the Committee and thus amended be adopted;

and the resolution was adopted.

The Bishop of Maine moved to amend Canon 3, by striking out § i. (1), making (2) clause 4 of § ii.; by adding to § ii. (2), the words "of the Diocese or Missionary Jurisdiction to which he belongs," and by such changes as are needed to make the rest of the Canon conform to such amendments; and the amendment was adopted.

The Bishop of Texas moved to amend § iv. by striking out (c), and the amendment was adopted.

The Bishop of Maryland moved to amend § vi. (1) by the addition of the words, "And if such Postulant or Candidate be afterward ordained, he may not be transferred to the Diocese in which he had been refused, unless upon written request from the Ecclesiastical Authority of the same," and the amendment was adopted.

On motion of the Bishop of Iowa, Canon 3 as thus amended was adopted.

The Bishop of Western New York presented a Memorial which by permission of the House was referred to a Committee appointed by the Bishops in Council, of which the Bishop of Minnesota is Chairman.

On motion of the Bishop of Albany, the Report of the Committee on Liturgical Revision was made the Order of the Day for to-morrow at 12 m.

On motion of the Bishop of Iowa, the Report of the Committee on Canons of Ordination was made the Order of the Day immediately after disposing of the Report on Liturgical Revision.

The Bishop of Central New York presented the following Report, viz.:

The Joint Committee on Evangelistic Work beg leave to report as follows:

Since the time of the appointment of this Committee, Evangelist work, especially in the form of Parochial Missions, has been extended in various parts of the country by what may be called a natural and spontaneous growth. Both Bishops and the Rectors of Parishes, as well as Missionary Convocations, have instituted such services, with worship and preaching, conducted with more or less rubrical conformity or liturgical analogy, and with Episcopal sanction. As they are reported, the results seem to show that a serious of vivid religious impressions, in a public assembly of Churchmen, is almost sure to exert a beneficial effect of three kinds, viz.: in renewing spiritual life in negligent or indifferent worshippers, in attracting and instructing some persons of all classes who have not before heeded the invitations or confessed the Faith of the Gospel, and in increasing respect for the Church among Christian people. It is remarkable that in very few instances have we heard of any disorder or unhealthy reaction, even where doubt was felt or injury apprehended. Where we have obtained information, the Parish clergy appear to be quite as explicit as their more earnest parish-

ioners in bearing thankful testimony to permanent religious effects in their congregations in deepening as well as quickening and widening both personal devotion and Churchly zeal, and, at the same time, strengthening their own hands as pastors of flocks and preachers of the Word. This security from harm may well be attributed to the restraining rule, sober habit, and reverent instincts in the system and training of our stable economy. It certainly has been brought about that not a few Churchmen who have at first looked upon these exceptional methods with distrust if not alarm, have come to acknowledge them as legitimate and as justified by trial, among the agencies of an Apostolical and Catholic Church. Meantime we see spreading multiplied activities of Church extension within parish limits and around parish centres, in city and country, which have a Missionary character, and which are in actual relationship with the distinctive Evangelistic purpose contemplated in the creation of this Committee. They form a conspicuous part of the great forward movement that signalizes the action of the Kingdom of God among us, as we close the first century of our national history and advance into another. More than this; it is not only a coincidence—it appears to be a token of a Providential power working on a broader scale—that within the year past, in the Church of England, public expression of a marked and unexpected significance has been given to a revival of interest in preaching Brotherhoods, having a devout discipline, and trained especially for the prophetic office.

In view of these demonstrations of experiment, the Committee see no occasion to prolong this report. In the *Parochial Missions Society*, with its present management and patronage, lately organized and probably not yet perfected, the clergy in any of our Dioceses or Jurisdictions will be likely to find practical counsel and assistance, and at the same time wholesome precautions. We desire, however, to lay serious and special stress on two recommendations. Inasmuch as the calling of the Evangelist or Missioner requires certain special faculties and powers, in knowledge and discretion, in address and in spiritual discernment, differing in some degree from those demanded of the Parish clergy, we deem it greatly desirable that in our Theological Seminaries, whether by distinct departments of study and practice, by professorships or by lecture courses, particular provision should be made for the instruction and preparation of candidates for this very responsible vocation.

The Committee are confident that they will be sustained by the wisdom and authority of the Church in urging it as of primary obligation and the utmost importance that the measures here under consideration, touching so closely the order, the peace, the prosperity and doctrinal purity of the whole Household of the Faith, should in every case be submitted from their beginning and throughout, to the direction of the Bishop, being undertaken only with his approval and controlled by his judgment.

The Committee offer the following resolution:

Resolved, That for the further prosecution of the object of its appointment, a Joint Committee of the two Houses on Evangelistic work be continued.

F. D. HUNTINGTON, *Chairman*.

G. A. CARSTENSEN, *Secretary*.

and, on motion, the resolution appended to the Report was adopted.

The Bishop of Western New York offered the following resolution, viz.:

Resolved, That the recitation of the Nicene Creed in public worship, "as this Church hath received the same," has, in the judgment of this House,

no dogmatic force, as to the interpolated formula "and the Son," which has never been decided by this Church to have any other meaning than such as our brethren of the Greek Churches have regarded as admissible;

and, on motion, the resolution was referred to the Committee on the Prayer Book.

On motion the House adjourned.

SIXTEENTH DAY'S PROCEEDINGS.

NEW YORK, Saturday, October 19, 1889.

The House met, the Chairman presiding.

A portion of Scripture was read by the Bishop of West Virginia, after which the House was bidden to prayer by the Chairman.

The Minutes were read and approved.

The Bishop of Massachusetts offered the following resolution:

Resolved, That it be referred to the Committee on Canons to consider and report whether the office and title of Rector *Emeritus* have any canonical or other sanction in this Church; and if not, then to report to this House a draught of a Canon which shall authorize and define such an office, if in their judgment the Church should give it canonical recognition and sanction;

which was adopted.

The Bishop of South Carolina presented the following Report:

The Committee on Religious Services would not think of proposing any alteration in the form of devotion so long employed in the House of Bishops as the one hitherto used, except that such revision had been referred to them by this House; but being so referred they recommend no change save in the way of abbreviation in the longer Collect, so that it shall read as follows:

"O God the Holy Ghost, we Thy unworthy servants most humbly beseech Thee to be our Light and Strength in our present work. Come to us, and teach us what to do; that so by Thy help we may please Thee in all things. Let not ignorance draw us astray, nor respect of persons corrupt our doings. Illuminate our minds and sanctify our hearts, O blessed Spirit, Whom with the Father and the Son together, we worship and glorify as one God, world without end." *Amen.*

W. B. W. HOWE, *Chairman, for Committee.*

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE NO. 64.

The House of Deputies informs the House of Bishops that it concurs in Message No. 83 from the House of Bishops, proposing a meeting of the Board of Missions on Monday next at 8 P.M.

Attest:

CHAS. L. HUTCHINS, *Secretary.*

The Bishop of South Dakota presented the following Report, viz.:

The Committee on Foreign Missions beg leave respectfully to report that the Missionary Bishop of Shanghai asks counsel on the following subjects:

1st, The qualifications which should be required of native Deacons who become candidates for Priest's Orders.

2d, The employment of "trained or associated workers or Sisters."

3d, The division of the Missionary District of the Bishop of Shanghai.

In regard to the division of the Missionary District, your Committee believe that the question of its expediency will be well considered by the Board of Managers in all its bearings and with a full knowledge of all the facts, during the next three years, and then be prepared to be brought before the House of Bishops in well-digested form at the next General Convention, and this is the course of procedure which the Missionary Bishop of Shanghai seems to have in mind. Your Committee do not therefore recommend any action at present.

With regard to the expediency of the employment of "trained or associated workers or Sisters," your Committee are of opinion that the local authorities of the Chinese Mission have the same liberty of action in regard to this question as belongs to the local authorities of Dioceses and Missionary Jurisdictions in the United States, and they think that familiar knowledge of local customs, circumstances, and conditions, is so necessary to a right judgment of the expediency of the introduction of "trained or associated workers or Sisters" that the decision of the question must be left to the Bishop of Shanghai, until the Church has taken action in General Convention.

With reference to the literary and other qualifications of Chinese Deacons who seek the order of Presbyters, your Committee are of opinion that this House can judge of the question only in its general features. Soundness in the faith, fidelity, true worthiness, and good sense, proved by long years of successful work, should be given due weight in considering the question of fitness for this higher office, but it is also to be remembered that a Deacon ordained Priest with dispensation from some of the qualifications usually required, acquires not only the spiritual prerogatives of his office, but the right to vote in the legislative bodies of the Church, and eligibility to the Episcopal Office. The field of work of the Chinese clergy is far removed from the rest of the Church, and from the beneficial influences which result from frequent contact with it.

Your Committee therefore are of opinion that dispensation from the knowledge of the English language, and from studies ordinarily required by the Canons, should be exercised with special caution, and perhaps only with the advice and consent of two Presbyters who were ordained with knowledge of the English language and with full literary and theological qualifications.

Your Committee recommend the adoption of the following resolution:

Resolved, That this Report be adopted as expressing the opinion of this House and be communicated to the Missionary Bishop of Shanghai.

All of which is respectfully submitted.

WILLIAM H. HARE, *Chairman*.

On motion of the Bishop of New York, the foregoing Report was laid on the table for the present.

Leave was given the Bishop of Colorado to be absent during the remainder of to-day's session.

The Order of the Day, being the Report of the Committee on

the Admission of New Dioceses in reference to the proposed erection of a new Diocese within the present limits of the Diocese of California, was taken up.

The question being on the resolution proposed by the Bishop of Indiana at the 14th day's session, as a substitute for the Report of the Committee, it was not adopted.

The question being on the resolution proposed by the Committee, viz.: that this House does not concur with the House of Deputies in giving consent to the division of the Diocese of California, etc., it was adopted.

On motion of the Bishop of Albany, it was

Resolved, That this House assemble after recess to-day at 2 o'clock.

The House took a recess.

The House assembled after recess.

The Chairman announced the following as members of various Committees, to fill vacancies, viz.:

TO FILL VACANCIES ON COMMITTEES AND PERMANENT COMMISSIONS.

1. *Commission on the Revision of the Course of Theological Study.* — To supply vacancy created by resignation of the Bishop of Ohio, the Bishop of Long Island.

2. *Commission on Moravian Orders.* — In place of the Bishop of Ohio, the Bishop of Central New York.

3. *Formation of Missionary Jurisdictions into Dioceses.* — (Vacancy created by death of Bishop Stevens), the Bishop of Pennsylvania.

4. *Committee to confer with the English Church as to a Board of Reference, etc.* — In place of the late Presiding Bishop, the present Presiding Bishop; in place of the late Bishop of Pennsylvania, the Bishop of Iowa.

5. *On notifying Bishops nominate.* — In place of the Bishop of Pennsylvania, the Bishop of Pittsburgh.

VACANCIES ON JOINT COMMITTEES.

1. *On Ecclesiastical Relations.* — In place of the Bishop of Ohio, the Bishop of Minnesota.

In place of the Bishop of Pennsylvania, the Bishop of New Hampshire.

In place of the late Bishop of Fond du Lac, the Bishop of Fond du Lac.

2. *Functions of Rectors, etc.* — In place of the Bishop of Michigan, the Bishop of Missouri.

3. *Relations of the Two Houses.* — In place of the Bishop of Ohio, the Bishop of Quincy.

The Bishop of Texas, from the Joint Committee appointed to make nominations for the Missionary Council and the Board of Managers of Missions, submitted a list of names, recommended by the Committee.

On motion, the recommendation of the Joint Committee was adopted.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 65.

The House of Deputies informs the House of Bishops that it has appointed as members on its part, of the Joint Committee on Place of holding next General Convention,

The Rev. Dr. McVickar of Pennsylvania, the Rev. Dr. Battershall of Albany, Mr. Eliot of Massachusetts, Mr. Packard of Maryland, Mr. Doe of Milwaukee.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 66.

The House of Deputies informs the House of Bishops that it has appointed as members on its part of the Committee of Conference on the subject of Missionary Work among Colored People, suggested by Message No. 81 from the House of Bishops,

The Rev. Dr. Beardsley of Connecticut, the Rev. Dr. Vibbert of Chicago, and Mr. Wilder of Minnesota.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 67.

The House of Deputies informs the House of Bishops that it concurs in Message No. 90 from the House of Bishops, asking for the continuance of the Joint Committee on Evangelistic Work.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 70.

The House of Deputies informs the House of Bishops that it has adopted the following preamble and resolution:

Whereas, The Diocese of Nebraska by deliberate action of the Bishop and Convention thereof, has for urgent and sufficient reasons declared its desire to establish its western limits on the west line of Knox, Antelope, Boone, Nance, Merrick, Hamilton, Clay, and Nuckolls Counties; and

Whereas, This House is sufficiently assured of the consent of the parishes lying on either side of that line, and said Diocese has tendered to this General Convention a cession on the part of said Diocese of its jurisdiction west of said line; and

Whereas, Doubts are entertained by many of the power under our Constitution permanently to alter the territorial extent of a Diocese in this form, yet impressed by the great necessities of the Church in that Diocese, and of the justice of her claims to prompt relief, and following repeated precedents in like cases: therefore

Resolved, The House of Bishops concurring, that the General Convention hereby signifies its consent and agreement to the limitation of the jurisdiction

of the Bishop and Convention of the Diocese of Nebraska within the limits above indicated, until such constitutional amendment and legislation thereunder can be secured as are necessary to remove the doubts aforesaid, and that in the meantime the territory west of the limits aforesaid, and within the State of Nebraska, be held and treated as Missionary Territory and subject to Missionary jurisdiction.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

which, on motion, was referred to the Committee on Amendments to the Constitution.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 71.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that to the 5th Article of the Constitution be added a clause in these words:

The General Convention may accept a cession of a part of the territorial jurisdiction of a Diocese, when the Bishop and Convention of such Diocese shall propose such cession, and three-fourths of the parishes in the ceded territory, and also the same proportion of the parishes within the remaining territory, shall consent thereto.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

which, on motion, was referred to the Committee on Amendments to the Constitution.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 72.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the General Convention of 1889 adjourn *sine die* on Thursday, October 24, after the reading of the Pastoral Letter, and the closing service to be held in this Church at twelve o'clock, noon, of that date.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

which, on motion, was referred to the Committee on the Despatch of Business.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 73.

The House of Deputies informs the House of Bishops that it has confirmed the nominations made by the Joint Committee of a Missionary Council and Board of Managers of Missions.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The House took up the Report of the Committee on Liturgical Revision. (See Supplementary Journal.)

The House adjourned.

SEVENTEENTH DAY'S PROCEEDINGS.

NEW YORK, Monday, October 21, 1889.

The House met, the Chairman presiding.

A portion of Scripture was read by the Bishop of Quincy, after which the House was bidden to prayer by the Chairman.

The Minutes were read and approved.

The Right Reverend Thomas Frederick Davies, D.D., LL.D., Bishop of Michigan, consecrated in St. Peter's Church, Philadelphia, on St. Luke's Day, October 18, 1889, was introduced to the House by the Bishops of Pennsylvania and Western Michigan, and welcomed by the Chairman.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 80.

The House of Deputies informs the House of Bishops that it requests a Committee of Conference on the subject of the proposed division of the Diocese of California, and that it appoints as members of said Committee of Conference on its part,

The Rev. Dr. Hanckel, of Virginia; Rev. Dr. Davenport, of Springfield; Rev. Mr. Trew, of California; Mr. Stark, of Connecticut; Mr. Nash, of New York; Mr. Lee, of South Carolina.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the House concurred in the foregoing Message, and the Chair appointed on the part of this House,

The Bishop of North Carolina, the Bishop of Maryland, the Bishop of Delaware.

The Bishop of Rhode Island presented the following Report, viz.:

The Committee on Amendments to the Constitution, to whom was recommended their report relating to the change of title from Assistant Bishop to Bishop Coadjutor, respectfully report:

That, while they are not able to report otherwise than as heretofore in reference to the principle laid down, they recommend that the uncertainty as to the legal meaning of the words Coadjutor and Assistant be removed by a declaration in the Constitution, and, in accordance with this, do hereby recommend the adoption of the following resolution, viz.:

Resolved, The House of Deputies concurring, that in Article 5 of the Constitution, page 8, sixth line from the bottom, the words shall be so altered as to read:

"And the Assistant Bishop, or Bishop Coadjutor, if there be one (the latter term being in the law of this Church an alternate name for the office of an Assistant Bishop), may elect," etc.

And still further, that Article 10 of the Constitution shall be so amended

as to read: "Such Bishops, so consecrated, shall not be eligible to the office of Diocesan, or of Assistant Bishop, or Bishop Coadjutor."

In behalf of the Committee.

THOMAS M. CLARK, *Chairman.*

On motion, the resolution as reported was adopted.

The Bishop of Rhode Island presented the following Report, viz.:

The Committee on Amendments to the Constitution, to whom was referred the change in Article 1 of the Constitution, proposed in the last General Convention, substituting for "first Wednesday in October" the "third Wednesday in September," respectfully report:

That, while they are not prepared to recommend to the House so early a date as the resolution referred to them contemplates, nevertheless they submit a resolution which would test the sense of the House on this important change proposed, to wit:

Resolved, The House of Deputies concurring, that Article 1 of the Constitution be so amended as to read, instead of "on the first Wednesday in October," as follows, "on the third Wednesday in September."

In behalf of the Committee.

THOMAS M. CLARK, *Chairman.*

The question being on the resolution reported by the Committee, it was not adopted.

The Bishop of Missouri presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT No. 17.

The Committee on Canons, to whom was referred Message No. 37 from the House of Deputies, proposing the amendment of Title I., Canon 15, § vi. (7), by the omission of the word "Diocesan," respectfully report that they have considered the same, and recommend the passage of the following resolution, to wit:

Resolved, That this House concur with the House of Deputies in the amendment of Title I., Canon 15, Section vi. (7) so that the Canon as amended shall read:

(7.) Any Bishop or Bishops elected and consecrated under this Section shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of Bishop in any organized Diocese within the United States. And whenever a Diocese shall have been organized within the jurisdiction of such Missionary Bishop, if he shall be chosen Bishop of such Diocese, he may accept the office without vacating his missionary appointment: *Provided*, that he continue to discharge the duties of Missionary Bishop within the residue of his original jurisdiction, if there be such residue.

All which is respectfully submitted for the Committee,

DAN. S. TUTTLE, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the resolution recommended by the Committee was adopted.

The Bishop of Missouri presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT No. 16.

The Committee on Canons to whom was referred a resolution found on page 142 of the Journal of the General Convention of 1886, proposing the

amendment of Title I., Canon 15, Section x. (1) respectfully report that they recommend the adoption of the following resolution:

Resolved, That the Committee be discharged from further consideration of the proposed amendment of Title I., Canon 15, Section x. (1).

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the resolution recommended by the Committee, it was adopted.

The Bishop of Missouri presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT No. 18.

The Committee on Canons to whom was referred a resolution offered by the Bishop of Springfield proposing an addition to Title I., Canon 15, Section xv., respecting the title of an Assistant Bishop during the life of the Bishop of the Diocese, respectfully report that they deem it inexpedient at the present time to amend the Canon as proposed, and ask to be discharged from further consideration of the subject referred to them.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the recommendation of the Committee, it was adopted.

The Bishop of Missouri presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT No. 21.

The Committee on Canons to whom was referred a Message from the House of Deputies No. 36 respecting the appointment of a Joint Committee to prepare a standard Prayer Book, respectfully report that they recommend the following resolution, viz.:

Resolved, That this House concur in Message No. 36 from the House of Deputies, with the amendment of striking out the words "new edition of the."

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

On motion the resolution recommended by the Committee was adopted, and the Chairman appointed as members of such Committee on the Standard Prayer Book, the Bishop of Albany, the Bishop of Iowa, and the Bishop of New York.

The Bishop of Missouri presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT No. 22.

The Committee on Canons to whom was referred Message No. 39 from the House of Deputies, respectfully report that they have considered the same, and recommend the adoption of the following resolution, to wit:

Resolved, That this House concur in the legislation proposed in Message No. 39 from the House of Deputies amending Title I., Canon 19, Section iii., with the omission of the words "in brackets" contained therein, so that the Canon as amended will read as follows:

§ iii. Promptly after the adjournment of the General Convention, the Secretaries of the two Houses shall deliver to the Custodian of the Standard Prayer Book true and exact copies of all alterations and additions in the Book of Common Prayer, already adopted by the General Convention under Article VIII. of the Constitution; and such copies shall be duly certified by said Secretaries, and be attested by the Presiding Officers of the respective Houses, and shall be preserved by the Custodian of the Standard Prayer Book; and the Secretary of the House of Deputies shall take out a copyright of said alterations and additions according to law.

And the Custodian of the Standard Prayer Book shall make such arrangements with publishers as shall insure the printing, in the margin of all editions of the Prayer Book, of the paging of the Standard Prayer Book.

All which is respectfully submitted.

For the Committee,

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the resolution recommended by the Committee, it was adopted.

The Bishop of South Carolina, from the Committee on Religious Services, offered the following resolution, viz.:

Resolved, That the amended form of the Collect in the daily office of devotion as proposed by the Committee on Religious Services be adopted by this House, and that the entire office as thus revised be used as an alternate form by the Bishop officiating;

which was adopted.

On motion of the Assistant Bishop of Minnesota, the Order of the Day was postponed till 2 P.M. to-day.

On motion of the Bishop of South Dakota, the Report from the Committee on Foreign Missions presented at the 16th day's session,

1. As to qualifications to be required of native Deacons who become candidates for Priest's Orders;

2. As to the employment of trained or associated workers or Sisters; and

3. As to the division of the Missionary District of the Bishop of Shanghai;

was taken up.

On motion, the resolution recommended by the Committee in their Report was adopted.

The Bishop of Albany, from the Committee on Memorials, offered the following resolutions, viz.:

Resolved, 1. That the Memorial on the subject of *Proportionate Representation* be referred to the Committee on Amendments to Constitution.

Resolved, 2. That the Memorial on the *Observance of the Lord's Day* be referred to the Committee on the Pastoral Letter, with the recommendation of this Committee that they should speak strongly on the subject.

BOYD VINCENT, *Secretary pro tem.*

The question being on the first resolution, it was adopted.

The question being on the second resolution, it was adopted.

The Bishop of Iowa presented the following Report, viz.:

The Committee on Rules of Order to whom was referred a resolution offered by the Bishop of Pennsylvania proposing to amend Rule of Order No. XX. by striking out the words "said House," and substituting in their place the words "the Council," respectfully report that they recommend the adoption of the following resolution:

Resolved, That Rule of Order XX. be amended so as to read:

XX. It shall be competent to the House of Bishops to convene as, or, being convened, to resolve itself into, a Council of Bishops, at which only members of the House of Bishops and elected officers of the Council shall be present, and in which one of the members of the Council chosen for that purpose shall act as clerk.

All which is respectfully submitted for the Committee.

WILLIAM STEVENS PERRY, *Chairman.*

The question being on the resolution recommended by the Committee, it was adopted.

The Bishop of Western Michigan presented the following Report, viz.:

REPORT OF THE JOINT COMMITTEE ON THE FUNCTIONS OF RECTORS, WARDENS, AND VESTRYMEN (APPOINTED 1877, CONTINUED FROM CONVENTION TO CONVENTION).

The Joint Committee appointed under the following resolution (18th Day, 1886):

Resolved, The House of Deputies concurring, that the proposed Canon reported by the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen, and the resolutions touching the same, be referred to a Joint Committee of the General Convention to report at the next session of the General Convention;

And to whom a Memorial from the Diocese of Louisiana has been referred:

Respectfully report:

The Committee was originally appointed 1877. (Journal 1877, p. 100.) Reports were submitted to the Convention of 1880 (Appendix XI.), of 1883 (Appendix IX., X.), of 1886 (Appendix X.).

After the very full and learned discussions of the whole subject in the Reports of the Committees, your Committee deem it necessary to more than indicate the several points involved in the inquiry with which they are charged.

1. *As to the Functions of Rectors in the Control and Administration of Parishes.*

a. The use of the Church buildings.

b. The ecclesiastical headship of the Parish.

c. The claim to, and enjoyment of, the accustomed temporalities of the Church.

d. Responsibility for the due discharge of official duties and clerical conduct.

e. The right to appoint the Junior Warden.

2. *As to the Functions of Wardens and Vestrymen.*

a. Charge and guardianship of all corporate rights and property of the Parish.

b. Rights in the election of a Rector or Assistant Minister.

c. Obligation to secure to the Rector temporal support.

d. Duty to aid the Rector in strengthening and enlarging the Parish.

e. The qualifications of Wardens and Vestrymen. (See opinions formulated in the Report of 1880, Journal, pp. 465-467.)

In embodying their views in a proposed Canon, and in amendments of existing Canons, these obvious difficulties present themselves.

1. The line must be drawn between the rights of the Diocese and the powers of the General Convention.

2. The relations of Parishes under the civil law control ecclesiastical action. (*Query*: has not the Church allowed the civil law to intrude on her rights?)

All which is respectfully submitted.

GEO. D. GILLESPIE.

WM. H. VIBBERT.

HENRY ANSTICE.

WM. H. S. BURGWYN.

W. BAYARD CUTTING.

PROPOSED CANONS APPENDED TO THE REPORT OF THE JOINT COMMITTEE
ON THE FUNCTIONS OF RECTORS, WARDENS, AND VESTRYMEN, ETC.

Resolved, The House of Bishops and the House of Deputies concurring, that Canon 14 of Title I. be amended to read as follows:

§ i. (1.) No minister, removing from one Diocese or Jurisdiction to another, shall officiate as the Rector, Minister-in-charge, or Assistant Minister of any Parish or Congregation of the Diocese or Jurisdiction to which he removes, until he shall have obtained from the Ecclesiastical Authority a certificate in the words following:

"I hereby certify that the Rev. _____ has been canonically transferred to the Diocese (or Jurisdiction) of _____, and is a Minister in regular standing."

§ ii. (1.) Whenever a Parish shall fall vacant, it shall be the duty of the Wardens, without delay, to notify the Bishop of the Diocese or Jurisdiction of the fact and date of such vacancy. It shall also be the duty of said Wardens, prior to any election, to notify the Bishop of the names proposed for the vacant office; and the Parish or Vestry shall not take action on any name until the receipt of the Bishop's acknowledgment of such notification, and of his accompanying suggestions, if there be any: *provided* that he be at the time within the territory of the United States; and, also, that this reply be not delayed longer than thirty days after the receipt of said notification.

(2.) In the event of the election of a Rector, Minister, or Assistant Minister, it shall be the duty of the Wardens at once to give notice of the fact to the Ecclesiastical Authority, in the following form, signed by those who certify:

"We, the Church Wardens (or, in case of an Assistant Minister, We, the Rector and Church Wardens), do certify to the Ecclesiastical Authority of the Diocese (or Jurisdiction) of _____, that the Rev. _____ has been

duly chosen Rector (or Minister, or Assistant Minister with the Rector's approval, *as the case may be*) of (*naming the Parish*)."

And if the Ecclesiastical Authority be satisfied that the person so chosen is a qualified Minister of this Church, and accepts the office, he shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose; and such record shall be legal evidence of the certified relationship between the Minister and the Parish.

(3.) If a Presbyter be duly elected Rector of a Parish, the Ecclesiastical Authority may, at the instance of the Vestry, proceed to have him instituted. But the Office of Institution may not be so used if the Parish be destitute of a house of worship.

§ iii. The Rector or Minister-in-charge of a Parish shall have control of all matters spiritual in the Parish, subject only to his covenant of allegiance to the Prayer-book, the Canons, and the godly counsel of the Bishop. He shall give order concerning the worship of the Church, together with all that appertains thereto. He shall be at all times entitled to access to the Church for administration of the services and Sacraments and Ordinances of the Church, for catechetical or other religious instruction, and for such other offices and functions as of right belong to a Minister of this Church.

And also that Sections 1 and 2 of Canon 14, Title I., be repealed, and the following sections be renumbered.

Resolved, The House of Bishops and the House of Deputies concurring, that the following Canon be enacted, as Canon 8, Title III.

Of Parish Vestries.

§ i. In every Parish of this Church there shall be an annual election of Church Wardens and Vestrymen, whose number, mode of election, with the qualifications of voters, shall be such as the State, Diocesan, or Parish law may require; and the persons elected shall be known as the Vestry of the Parish. The Rector, unless it conflict with law as above, may take part in all meetings of the Vestry, and, when present, shall preside in the same, and have one vote.

§ ii. It shall be the office of the Vestry to represent the Parishioners both in their relations to the Rector, and in their care and zeal for the temporal and spiritual interest of the Parish, and to co-operate with the Rector in the protection of the Church edifice from all unhallowed, ordinary, and common uses. It shall be the duty of the Vestry to do all in its power to protect and preserve the Parish property against uncertainty of title, loss of rights, peril of debt and mortgage, deterioration of the fabric, misuse of trusts and funds, and the like: to provide for and secure the payment without default or delay, of the salary of the Clergy of the Parish, and of all other duly appointed helpers in its work; to make the necessary provision for, and to encourage and sustain, the Rector in the administration of the worship, ordinances, and sacraments of the Church, according to the Book of Common Prayer; to assist him as far as possible, both by means and personal co-operation, in his agencies and methods for the maintenance of piety and good works; to aid in persuading parishioners and others to resort to the Church on Sundays and other occasions of public worship, and to see that all comers are met with a Christian welcome. The Vestry shall forward, in all practicable ways, the spiritual interest of the Parish, as becometh Christian men holding sacred trusts, and so far as consistent with the headship of the Rector.

§ iii. The Vestry shall be the agents and legal representatives of the Parish (unless otherwise provided by the law of the State or of the Parish) in all matters concerning the relations of the Parish and its clergy. It shall elect or appoint the Minister, whether it be to the office of Rector or Minister-in-charge, stating in the record and in the formal call to what office the Minister is called, the amount of salary voted, the terms of payment, and whatever else may be necessary to make a clear and valid contract, not

open, in the case of a Rector, to alterations without the consent of both the parties concerned.

The Bishop of Quincy presented the following first Minority Report, viz.:

The undersigned, members of the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen, to whom was referred by the Convention of 1886, the proposed Canon in Appendix X., pp. 666 and 667 of the Journal, respectfully report:

The reports on the matters provided for in this Canon presented in 1880, 1883, and 1886, have ably and exhaustively treated the whole subject.

An examination of the Constitution and Canons will show that the Convention has very carefully and at the fewest points touched any matters that are not of inter-diocesan character, and that naturally may fall under Diocesan regulations or policy.

Article 4 of the Constitution contains a provision, practically a principle, which has controlled so far legislation by the General Convention. So does this language, "The Bishop or Bishops in every Diocese shall be chosen agreeably to such rules as shall be fixed by the Convention of that Diocese." Article 5 also, providing for the erection of new Dioceses, specifies only the number of Parishes and Presbyters in a proposed new Diocese, but does not take note of the essential features of the Parish, or the qualifications of Presbyters who shall vote for the Bishop.

Title III., Canon 6, "On the Organization of new Dioceses," is alike silent. Even Title II., Canon 4, "On the Dissolution of Pastoral Connection," carefully provides, in Section IV., "This Canon shall not be in force in any Diocese which has made, or shall hereafter make, provision by Canon upon that subject, nor in any Diocese with whose laws or charters it may interfere."

If so important legislation or action, as are included in the parts of the Constitution and Canons noted, be left to the judgment and choice of Diocesan Conventions, it is the conviction of the undersigned that the less matters provided for in the proposed Canon referred to them, may take the same course.

It has also come to the knowledge of the undersigned that a large number of Dioceses have already taken action by Canon or Constitutional articles upon many or all of the points presented in the proposed Canon, also that in some States the civil law is in opposition to important provisions of the same.

The undersigned thus have reached the conclusion that no further legislation upon the provisions of the proposed Canon by this General Convention is expedient, and that the Dioceses may be trusted to adopt rules such as are needful or desirable. Yet Parishes and Conventions will be greatly instructed and benefited by familiarity with the reports of our predecessors, as in the Journals of 1880, 1883, and 1886.

The undersigned therefore respectfully present the following resolution:

Resolved, That it is inexpedient at this time further to consider the subject of the functions of Rectors, Wardens, and Vestrymen.

W. E. McLAREN.
ALEX. BURGESS.

The Bishop of East Carolina presented the following Second Minority Report, viz.:

The undersigned, feeling that the rights of Rectors are not sufficiently guarded in the Canon proposed by the majority of the Joint Committee on the Relations of Rectors, Wardens, and Vestrymen, and believing that a better legislative result can be obtained by a re-arrangement of the whole of Title I., Canon 14, and Title III., Canon 3, so as to embody with the present law the main principles involved in the several Reports to this House in the

General Conventions of 1880, 1883, and 1886, asks leave to offer by way of ■ Minority Report, the following drafts of Canons to be entitled Title I., Canon 14, "General Regulations of Ministers and their Duties," Title III., Canon 3, "Of Rectors, Wardens, and Vestrymen," and Title III., Canon 4, "Of new Parishes and Parish Boundaries," as substitutes for the present Canons relating to these subjects, and as a substitute for the Canon proposed by the majority of the Committee.

A. A. WATSON.

(See other papers belonging to this Report referred to the Committee on Canons, October 21.)

The Bishop of Western Michigan offered the following resolution :

Resolved, That the Majority and Minority Reports be referred to the Committee on Canons with request to report at an early day;

which was adopted.

The Chair appointed as members of the Committee of Conference asked for in Message No. 66 of the House of Deputies, on the introduction of Diocesan officers into the Commission on work among colored people, —

The Bishop of Maryland, the Bishop of Florida.

The Bishop of Quincy presented the following Report, viz. :

The Joint Committee on the Relation of the two Houses of General Convention respectfully report :

Their original appointment was in 1883, and they were continued in office by the Convention of 1886. The apparent occasion for their creation may have been doubts as to the meaning of the word "Convention," in Title III., Canon I., Sects. iv. and v., and the legality of the action of the House of Deputies, under said Canon, in electing the Treasurer, without asking the concurrence of the House of Bishops.

But the scope of consideration asked of the Committee includes other matters, and embraces all the points at which the Houses touch each other.

Upon some of them your Committee would present considerations, and ask the passage of resolutions :

1. The election of Treasurer of the General Convention.

Up to the Convention of 1838, the Secretary fulfilled the duties of Treasurer. In 1841, Title III., Canon I., directing the election of a Treasurer, came into operation. It provides "At every Triennial Meeting of the General Convention a Treasurer shall be chosen" — "his account shall be rendered triennially to the Convention." He is called in the Canon "Treasurer of the General Convention." His duty is defined, "To receive and disburse all moneys collected under the authority of the Convention."

Expenses and payments may be ordered, not by the House of Deputies alone, but by concurrent vote of the two Houses. The House of Bishops may originate a resolution for such an order, or refuse its consent to a like resolution by the House of Deputies.

Yet in every Convention since 1838, with the single exception of 1877, the House of Deputies has exercised sole control in the election of Treasurer and in the supervision of his accounts. The plea that has been urged for this apparent disregard of the Canon, is, that "Convention" in this instance, and in Articles 2 and 3 of the Constitution, was synonymous with "House of Deputies." But in 1886 an amendment was made, so that "Convention" in

each of these instances now reads "House of Deputies." Yet the Canon remains unchanged.

Your Committee are persuaded, that since the expenses of the General Convention and the control of moneys collected are subject to the joint direction of the two Houses, the Treasurer should be elected by concurrent action.

If there be over-weighing reason for holding to the custom already established, and leaving action to the House of Deputies, it is to be desired that Title III., Canon I., Sects. iv. and v. be so amended as to place the legality of such custom beyond doubt.

The Committee recommend the adoption of the following resolution:

Resolved, That Title III., Canon I., Sects. iv. and v., do require the election of the "Treasurer of the General Convention" by concurrent action of the two Houses, and place the supervision of his accounts and the disbursement of moneys by him in the control of both Houses.

2. The restrictions upon the House of Bishops in Article 3 of the Constitution.

They are in this language:

"In all cases, the House of Bishops shall signify to the House of Deputies their approbation or disapprobation (the latter with their reasons in writing), within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of law."

Your Committee recall but a single instance of use made of this requirement, and the establishment of a Canon by the action of the House of Deputies only. A Canon was passed in 1850, and, by neglect of the House of Bishops, became a law, and was so declared in 1853. The result was the establishing the principle and provisions of Title I., Canon 14, Sect. vii. (3).

No word of Constitution or Canon gives any such advantage to proposed acts of the House of Bishops.

The Houses are thus separated. Precedence is given in legislation to the House of Deputies. It is placed above the House of Bishops.

Something may be pleaded in behalf of this position, so long as the number of Bishops was very small, barely sufficient to constitute a separate House. But now that for almost a century they have sat as an independent body, and are almost seventy in number, what can be said?

By the Constitution, in this restrictive position, one House has the right, and, under favoring circumstances, the ability, to make the laws of the Church, to frame its Constitution, and to abolish or alter its Book of Common Prayer and its Articles of Faith. This, too, is a House composed solely of Presbyters and Laymen.

This is pure Presbyterianism. It cannot be supposed possible that Priests and Churchmen will maintain it to be right under any circumstances for them to legislate, and without not the consent only, but the active co-operation of the Bishops, by their sole action, to frame and establish laws for the Church, whose essential has been the Episcopate all the ages down from its Apostolic birth.

It is no sufficient reply, that the Bishops by promptness may veto every measure of the House of Deputies. By this article, they are refused the place of a co-ordinate branch in the Church Legislature.

The restrictions of Article 3 of the Constitution go farther: The Bishops, if they disapprove, must give their reasons in writing. Thus they are again made subservient to the other branch of the Legislature. May they not, of mere choice of preference, exercise their right of non-concurrence? Must they submit their reasons to the judgment of another, even if equal, House? There have been instances in which the House of Bishops had assigned as a reason inexpediency or preference. These, clearly, do not come up to the spirit of the article, even if they be sufficient to satisfy its requirements.

The Committee recommend the passage of the following resolution:

Resolved, The two Houses concurring, that there be proposed in this Gen-

eral Convention, and made known to the several Diocesan Conventions, amendments to Article 3 of the Constitution, to wit: Strike out in the first and second lines the words "When there shall be three or more," and omit all of said article following the words "by both Houses," in the tenth line.

3. The defining the "three days'" limit in Article 3 of the Constitution.

Without further remark or argument, the Committee recommend the following resolution:

Resolved, That, until the amendment proposed in Article 3 of the Constitution be finally adopted, the two Houses concur in the following declaration: The three days in said article shall begin at the hour of the report of the proposed act of the House of Deputies to the House of Bishops, presently in session, and continue for three full days; the non-concurrence, with reasons in writing, being voted by the House of Bishops, and entered upon their minutes before the hour of the expiration of that period, shall be held to satisfy the conditions of the article; that Sunday shall not be counted as of the three days, nor any days of the sessions of the Convention as the Board of Missions, nor any days in which the House of Deputies shall not be in session, nor any days when the House of Bishops shall not be sitting; *provided* notice of adjournment by the House of Bishops has been communicated to the House of Deputies.

4. The precedence of business perfected in one House, and reported to the other.

For courtesy's sake, and for the speedy perfection of legislation and of such other business as has come before the General Convention, requiring the action of both Houses of the same, messages from either House, presenting perfected measures, shall be advanced before incomplete legislation of the other House. They should not be placed at the foot of a calendar, perhaps already very long, but should receive early consideration for reference or action in concurrence or non-concurrence.

To promote such object, the Committee recommend the adoption of the following resolutions, or the like, as may be agreeable to the rules of the respective Houses:

Resolved, That any measure of perfected legislation, transmitted by either of the Houses of the General Convention to the other for concurrence, shall take precedence, for consideration and action, of all business, except such as may have been made the Order of the Day, and such as may be immediately before the House when the message is delivered.

Resolved, That, in maintaining the cordial relations which have always existed between the two Houses of the General Convention, it is not unimportant to observe the parliamentary maxims which have been in usage heretofore, in two particulars, as follows, viz.:

(1) To refer in one House to the co-ordinate House of Legislation and its members in no other than terms of respectful deference; and

(2) To suffer no reference in one House to probable or supposed measures of the other to be made in course of discussion.

A. CLEVELAND COXE,

Bishop Western New York.

M. A. DE WOLFE HOWE.

ALEX. BURGESS.

MORGAN DIX.

S. P. NASH.

OCTOBER 17, 1889.

The question being on the first resolution reported by the Committee, as to the election of a Treasurer of the General Convention, it was adopted.

The question being on the second resolution reported by the

Committee in reference to amending Article 3 of the Constitution, the proposed amendment was on motion divided.

On motion of the Bishop of Albany, the amendment to strike out the words "when there shall be three or more" in the first and second lines of Article 3 of the Constitution, as recommended by the Committee, was adopted.

On motion, the amendment to omit all of said Article following the words "by both Houses" in the tenth line, as recommended by the Committee, was adopted.

The question being on the whole of the second resolution as recommended by the Committee, it was adopted.

* On motion of the Bishop of Western New York, this action on the second resolution was reconsidered.

The question being again on the second resolution, it was again adopted.

Pending the consideration of the third resolution reported by the Committee, the House took a recess.

The House assembled after recess.

On motion of the Bishop of Albany, Liturgical Revision was made the Order of the Day at 2.45 P.M. to-day.

The Bishop of Texas offered the following resolution, viz.:

Resolved, That in the form of Letters Dimissory, Title I., Canon 14, Sect. vii., (1.) — in last clause, "for error in religion or viciousness of life," — it be so changed as to read, "for error in religion or ungodliness of life;"

which, on motion, was referred to the Committee on Canons.

The Bishop of Iowa offered the following resolution, viz.:

Resolved, That it be referred to the Committee on Canons to consider and report whether or not in their judgment Title III., Canon 7, Article iv., should not be amended so as to provide that in constituting the Missionary Council of the Church at least one clerical and one lay representative of each Diocese be included, and that provision be also made for the filling of vacancies that may occur in the recess of Convention by removal, resignation, or death;

which was adopted.

The Bishop of Quincy presented the following Report, viz.:

The Committee on the Despatch of Business, to which was referred Message No. 72 from the House of Deputies, fixing on the part of that House the day and hour of final adjournment of the Convention of 1889, respectfully report:

That in the judgment of the Committee legislation on business of much importance must be neglected or postponed if so early a time as that named in the Message of the House of Deputies be agreed upon, and they recommend the following resolution:

Resolved, That the House of Bishops does not concur with the resolution of the House of Deputies, contained in Message No. 72 from that House, for the reason that this House is persuaded that important matters now before this House cannot have due consideration in so short an interval, and asks a Committee of Conference, who shall make the earliest report practicable.

On motion, the resolution as reported was adopted, and the Chair appointed the Bishops of Quincy and New Jersey as such Committee.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 82.

The House of Deputies informs the House of Bishops that it has adopted the following preamble and resolution:

Whereas, The Diocese of Michigan by deliberate action of the Bishop and Convention thereof has for urgent and sufficient reasons declared its desire to establish its northern limits on the north line of Straits of Mackinaw and the waters connecting Lakes Michigan and Huron; and,

Whereas, This House is sufficiently assured of the consent of the parishes lying on either side of that line, and said Diocese has tendered to this General Convention a cession of that part of said Diocese of its jurisdiction north of said line; and,

Whereas, Doubts are entertained by many of the power under our Constitution to permanently alter the territorial extent of a Diocese in this form, yet impressed by the great necessities of the Church in that Diocese, and of the justice of her claims to prompt relief, and following repeated precedents in like cases: therefore

Resolved, The House of Bishops concurring, that the General Convention hereby signifies its consent and agreement to the limitation of the jurisdiction of the Bishop and Convention of the Diocese of Michigan within the limits above indicated, until such constitutional amendment, and legislation thereunder, can be secured, as are necessary to remove the doubts aforesaid; and that in the meantime the territory north of the limits aforesaid and within the State of Michigan be held and treated as Missionary territory and subject to Missionary Jurisdiction.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

which, on motion, was referred to the Committee on Amendments to the Constitution.

The Chairman appointed the following to supply vacancy in Committee on Ecclesiastical Relations by withdrawal of the Bishop of New Hampshire, viz.:

The Bishop of Iowa.

On the same Committee, the Bishop of Michigan for the Bishop of Minnesota, withdrawn.

The Bishop of South Dakota offered the following resolution, viz.:

Resolved, That the bounds of the two Missionary Jurisdictions of North Dakota and South Dakota be and are hereby so altered as to make them correspond with the bounds of the proposed States of North and South Dakota;

which, on motion, was referred to the Committee on Domestic Missions.

The Order of the Day was taken up. (See Supplementary Journal.)

On motion the House adjourned.

EIGHTEENTH DAY'S PROCEEDINGS.

NEW YORK, Tuesday, October 22, 1889.

The House met, the Chairman presiding.

A portion of Scripture was read by the Bishop of Western Michigan, after which the House was bidden to prayer by the Chairman.

The Minutes were read and approved.

The Secretary read to the House the following communication, viz.:

MONDAY, October 21.

To the House of Bishops:

Brethren, beloved in the Lord, your resolutions are this day received.

Accept my warm thanks for the tender and very gratifying words which accompany your acceptance of my resignation.

That rich spiritual blessings may ever abide upon each of you, is the prayer of your attached brother,

G. T. BEDELL.

The Chairman made the following nomination, viz.:

To fill vacancy on Standing Committee on Churches in Foreign Lands, the House of Deputies concurring, the Rev. E. A. Hoffman, D.D.

On motion of the Bishop of Albany, the House accepted the nomination, and instructed the Secretary to communicate the same to the House of Deputies.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 94.

The House of Deputies informs the House of Bishops that it accedes to the request, contained in Message No. 123 from the House of Bishops, for a Committee of Conference on the time of adjournment, and that it appoints as members of said Committee of Conference upon the part of this House.

The Rev. Dr. Beatty of Kansas; Rev. Dr. Roberts of New Hampshire; Mr. De Rosset of East Carolina; and Mr. Speed of Mississippi.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Bishop of Quincy presented the following Report, viz. :

The Committee of the two Houses of General Convention, appointed to confer on the disagreement as to the time of final adjournment, recommend the adoption by each House of the following resolution:

Resolved, Both Houses concurring, that the General Convention adjourn without day on Thursday evening, October 26, it being understood that the hour of the closing religious service and the reading of the Pastoral Letter be eight o'clock on the same evening.

ALEX. BURGESS, *for the Committee.*

The question being on the resolution recommended by the Committee of Conference, it was adopted.

The following Message was received, viz. :

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 99.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that Title I., Canon 19, § iv., be amended by inserting in the eleventh line thereof, after "1886," the words "and of 1889," so that the section as amended shall read as follows:

§ iv. Until a Standard Book of Common Prayer shall hereafter be duly set forth and established by the General Convention, all issues or editions of the Book of Common Prayer shall contain, as an appendix to each volume published, a certificate to be prepared and signed by the Custodian of the Standard Prayer Book aforesaid, and approved by the Presiding Bishop and two other Bishops, showing what alterations and additions in the Book of Common Prayer the General Conventions of 1886 and of 1889 adopted, and their effect upon the structure of the Book of Common Prayer as it was before such alterations and additions were adopted. And it shall not be lawful for any Bishop or other officer in any Diocese, to attest any issue or edition of the Book of Common Prayer to be hereafter published, unless the same shall contain the certificate of the Custodian, approved by the Bishops as aforesaid.

Attest:

CHAS. L. HUTCHINS, *Secretary.*

On motion of the Bishop of Missouri, the foregoing Message was referred to the Committee on Canons.

The following Message was received, viz. :

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 100.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, That this House non-concurs in Message No. 116 from the House of Bishops, as to proposed alterations in Article 5 and Article 10 of the Constitution.

Attest:

CHAS. L. HUTCHINS, *Secretary.*

The following Message was received, viz. :

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 101.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, That the Report on the State of the Church, herewith presented, be transmitted to our Reverend Fathers in God, the House of Bishops, with the request that they issue a Pastoral Letter, and asking their united prayers and Episcopal benediction.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Missouri, the foregoing Message was referred to the Committee on the Pastoral Letter.

The following Message was received, viz. :

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 102.

The House of Deputies informs the House of Bishops that it has appointed as members on its part of the Joint Committee on the Preparation of a Standard Prayer Book:

The Rev. Dr. Huntington, of New York; Rev. Dr. Kedney, of Minnesota; Rev. Dr. Hart of Connecticut; Mr. Morgan of New York; Mr. Packard, of Maryland; and Mr. Eliot, of Massachusetts.

And that it has appointed as a member of the Joint Committee on the Hymnal, the Rev. J. S. B. Hodges, D.D.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The following Message was received, viz. :

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 103.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the next General Convention meet in the city of Baltimore.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Long Island, the resolution contained in the foregoing Message was concurred in.

The following Message was received, viz. :

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 104.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the General Convention adjourn without day on Thursday evening, October 24, it being understood that the hour for the closing services and the reading of the Pastoral Letter be eight o'clock of the same evening.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion the resolution contained in the foregoing Message was concurred in.

The Bishop of Rhode Island presented the following Report, viz.:

The Committee on Amendments to the Constitution, to which was referred Message No. 70, from the House of Deputies, relating to the cession of a portion of the Diocese of Nebraska, to be held and treated as Missionary territory and subject to Missionary Jurisdiction, respectfully report in favor of concurring with the House of Deputies in their action, and recommend the adoption of the following resolution:

Resolved, That the House of Bishops inform the House of Deputies that it concurs in the action proposed in Message 70, and hereby signifies its consent and agreement to the limitation of the Jurisdiction of the Bishop and Convention of the Diocese of Nebraska within the limits indicated in the documents presented to the House of Deputies, until such constitutional amendment and legislation thereunder can be secured, as are necessary to remove the doubts aforesaid, and that in the meantime the territory west of the limits aforesaid, and within the State of Nebraska, be held and treated as Missionary territory, and subject to Missionary Jurisdiction.

In behalf of the Committee,

THOMAS M. CLARK, *Chairman*.

Pending the consideration of the foregoing Report, the House took a recess.

The House assembled after recess, with the Presiding Bishop in the Chair.

The Bishop of Quincy, from the Committee on Despatch of Business, presented the following Report, viz.:

OCTOBER 22, 1889.

The Committee on the Despatch of Business respectfully report for adoption by the House a resolution as follows:

Resolved, That the resolution fixing the hour for the close of the daily session be suspended, and that at four o'clock, or as soon after as may be determined, the House will take a recess to 7.45 this evening.

For the Committee,

ALEX. BURGESS.

An amendment offered by the Bishop of Albany to prolong this afternoon's session till 5.30 o'clock without a session this evening, and to have a session to-morrow evening, was adopted.

The question being on the resolution of the Committee as amended, it was adopted.

On motion of the Bishop of Albany, the Bishop of Nassau was invited to be present during the sessions of the House, and he was accordingly introduced to the House, and welcomed to ■ seat beside the Presiding Bishop.

The following Messages were received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 106.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops, in the appointment of the Rev. E. A. Hoffman, D.D., to fill a vacancy in the Standing Committee on Churches in Foreign Lands.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 111.

The House of Deputies informs the House of Bishops that it concurs with the recommendation contained in Message No. 119 from the House of Bishops, as to the omission of the words "new edition of the" from the proposition embodied in Message No. 36 from the House of Deputies.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The House proceeded to act on reports from the Committee on Liturgical Revision. (See Supplementary Journal.)

On motion of the Bishop of Iowa, the Canons of Ordination were made the Order of the Day at 3.45 P.M. to-day.

On motion of the Bishop of Nebraska, the House resumed the consideration of the Report of the Committee on Amendments to the Constitution, presented at this morning's session, in reference to the session of a part of the Diocese of Nebraska.

The Bishop of Iowa offered the following resolution as a substitute for the resolution recommended by the Committee, viz.:

Resolved, That this House does not concur with the House of Deputies in the proposed cession of a portion of the Diocese of Nebraska as a Missionary Jurisdiction, because, in view of grave doubts existing with reference to the constitutionality of the measure proposed, it is deemed best to await, before such action is taken, the adoption of the change in the Constitution, providing for such cession now proposed to the Church;

which was not adopted.

The question being on the resolution recommended by the Committee concurring in Message No. 70 from the House of Deputies, it was adopted.

On motion, leave was given the Committee on the Pastoral Letter to withdraw from the House for a while.

The Bishop of Rhode Island presented the following Report, viz.:

The Committee on Amendments to the Constitution report in favor of concurring in the Message No. 71, and recommend the adoption of the following resolution:

Resolved, That the House of Bishops concur with the House of Deputies in the addition to the fifth Article of the Constitution, of a clause in these words:

"The General Convention may accept a cession of a part of the territorial jurisdiction of a Diocese, when the Bishop and Convention of each Diocese shall propose such cession, and three-fourths of the parishes in the ceded territory, and also the same proportion of the parishes within the remaining territory, shall consent thereto."

In behalf of the Committee,

THOMAS M. CLARK, *Chairman*.

The question being on the resolution recommended by the Committee, it was adopted.

The Bishop of Rhode Island presented the following Report, viz.:

The Committee on Amendments to the Constitution to whom was referred Message No. 82, from the House of Deputies, consenting to the cession of a portion of the Diocese of Michigan, to be held and treated as Missionary territory and subject to Missionary Jurisdiction, do not find themselves justified in recommending to the House the acceptance of the cession of that portion of Michigan north of the Straits of Mackinaw and the waters connecting Lakes Michigan and Huron, in order to form a new Missionary Jurisdiction. Your Committee have not received sufficient assurance of the character or the stable growth of that mining region to hold out good hope of a strong and vigorous Missionary Jurisdiction, nor does it seem to your Committee that this peculiar section of the State, not filling up as rapidly as many portions of the West, and accessible without great difficulty, should expect of the Board of Missions the somewhat heavy annual outlay necessary for a Missionary Jurisdiction.

They therefore beg leave to report the following resolution:

Resolved, That the House of Bishops does not concur with the House of Deputies in its Message No. 82, accepting the cession of a portion of the Diocese of Michigan for the purpose of forming a new Missionary Jurisdiction, for the reason that they have not at present satisfactory assurance of such a degree of strength and stable growth in that portion of the Diocese of Michigan, in which it is proposed to erect a Missionary Jurisdiction, as would warrant such a step on the part of the Board of Missions. And, farther, that it is believed that the district proposed to be ceded is not especially difficult of access, nor demands an unreasonable amount of labor on the part of the Diocesan Bishop.

In behalf of the Committee,

THOMAS M. CLARK, *Chairman*.

The question being on the resolution recommended by the Committee, it was adopted.

The Bishop of Rhode Island presented the following Report, viz.:

The Committee on Amendments to the Constitution, to whom was referred a Memorial from the Diocese of Massachusetts, asking that the basis of representation in the House of Deputies in the General Convention should be so far modified that the several Dioceses shall be represented in some more just and equitable method than the present;

Respectfully report that in their judgment it is now too late in the Session

to enter upon the discussion of this proposed change, and ask to be excused from the further consideration of the subject.

In behalf of the Committee,

THOMAS M. CLARK, *Chairman.*

The question being on the recommendation of the Committee, it was adopted.

The Bishop of Iowa offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the Standard Prayer Book of 1844, together with the Report of the Joint Committee on the same, be and the same are hereby referred to the Joint Committee appointed to prepare a Standard Prayer Book, for consideration and use in the preparation of their report;

which was adopted.

On motion of the Assistant Bishop of Minnesota, the House took up the Report of the Committee on Domestic Missions in reference to sending a Missionary Bishop to Alaska.

On motion, the further consideration of the subject was postponed till the next General Convention.

On motion of the Bishop of New Jersey, the Order of the Day was postponed till after the nomination of Missionary Bishops for Yedo and Western Nebraska.

On motion of the Bishop of South Dakota, the House proceeded to the nomination of a Missionary Bishop of Yedo.

On motion the House went into Council.

The Council having risen, the House resumed its session.

On motion, the Report of the Committee on Canons of Ordination was made the Order of the Day to-morrow at 12 o'clock.

The Bishop of South Dakota offered the following resolution:

Resolved, That that part of the State of Nebraska which lies west of the west line of Knox, Antelope, Boone, Nance, Merrick, Hamilton, Clay, and Nuckolls Counties be, and is hereby, constituted a Missionary Jurisdiction, and that it shall be known as the Missionary Jurisdiction of —;

which was adopted.

The House having received nominations, on motion, the nominations were referred to the Committee on the Nomination of Missionary Bishops.

On motion the House adjourned.

NINETEENTH DAY'S PROCEEDINGS.

NEW YORK, Wednesday, October 23, 1889.

The House met, the Chairman presiding.

A portion of Scripture was read by the Bishop of Montana, after which the House was bidden to prayer by the Chairman.

The Minutes were read and approved.

The Bishop of Kentucky offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that Friday, November 29th, being the eve of St. Andrew's Day, be observed as a Day of Intercession in behalf of Missions, and that the people throughout the Church be exhorted to remember in their private and family devotions on that day the Missionary work and workers in our own land and in all parts of the world, and that wherever it is practicable congregations be assembled for a Missionary service;

which was adopted.

The Bishop of Louisiana read to the House the draft of a Pastoral Letter, reported by the Committee on the Pastoral Letter.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 123.

The House of Deputies informs the House of Bishops that it requests a Committee of Conference on the proposed erection of a Missionary Jurisdiction within the limits of the Diocese of Michigan; and that it appoints as members of said Committee of Conference on its part,

The Rev. Mr. Blanchard of Michigan, the Rev. Mr. Gardner of Nebraska, Mr. Baldwin of Michigan.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the House assented to the request contained in the foregoing Message, and the Chairman appointed the Bishops of Rhode Island, Long Island, and North Carolina, on the Committee of Conference.

On motion, the House gave leave to the Bishop of Georgia to be absent from the remainder of to-day's session.

On motion of the Bishop of Missouri, the Pastoral Letter was recommitted to the Committee to consider and report upon certain suggestions.

On motion of the Bishop of Louisiana, the communication from the Custodian of the Standard Bible, dated October 12, 1889, presented by the Bishop of Western New York, and referred to

the Committee on the Pastoral Letter, was referred to the Committee on Canons.

The Bishop of Quincy offered the following resolution, viz. :

Resolved, That the Rules of Order be so far suspended as to allow the calling for reports of Committees and the presentation of business, provided for in the daily order, to go on from the place where they were yesterday interrupted by the taking up of the Order of the Day;

which was adopted.

The Bishop of South Carolina offered the following resolution, viz. :

Resolved, That the Order adopted for the closing services of the General Convention of 1886, and found on p. 119 of the Journal of the House of Bishops, be adopted as the order for the closing services of the present General Convention;

which was adopted.

The Bishop of Missouri presented the following Report, viz. :

COMMITTEE ON CANONS.

REPORT No. 26.

The Committee on Canons to whom was referred for consideration and report the majority and minority reports of the Joint Committee on the Relations of Rectors, Wardens, and Vestrymen, respectfully report that they recommend the adoption of the following resolution:

Resolved, That the several reports from the Joint Committee on the Relations of Rectors, Wardens, and Vestrymen, be referred for further consideration to the Committee of this House on Canons, the same to sit during the recess of Convention.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the resolution recommended by the Committee, it was adopted.

The Bishop of Western Michigan offered the following resolution, viz. :

Resolved, The House of Deputies concurring, that the Joint Committee on Functions of Rectors, Wardens, and Vestrymen, be discharged from the further consideration of this subject;

which was adopted.

The Bishop of Missouri presented the following Report, viz. :

COMMITTEE ON CANONS.

REPORT No. 29.

The Committee on Canons to whom was referred Message No. 99 from the House of Deputies proposing the amendment of Title I., Canon 19, § iv. by the insertion in the eleventh line after "1886" of the words "and

of 1889," respectfully report that they recommend the adoption of the following resolution:

Resolved, That this House concur in Message No. 99 from the House of Deputies, amending Title I., Canon 19, § iv., by the insertion of the words after the date "1886" "and of 1889," so that the Canon as amended shall read as follows:

§ iv. Until a Standard Book of Common Prayer shall hereafter be duly set forth and established by the General Convention, all issues or editions of the Book of Common Prayer shall contain, as an appendix to each volume published, a certificate, to be prepared and signed by the Custodian of the Standard Prayer Book aforesaid, and approved by the Presiding Bishop and two other Bishops, showing what alterations and additions in the Book of Common Prayer the General Conventions of 1886 and of 1889 adopted, and their effect upon the structure of the Book of Common Prayer as it was before such alterations and additions were adopted. And it shall not be lawful for any Bishop, or other officer in any Diocese, to attest any issue or edition of the Book of Common Prayer to be hereafter published, unless the same shall contain the certificate of the Custodian, approved by the Bishops as aforesaid.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the resolution recommended by the Committee, it was adopted.

The Bishop of Missouri presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT No. 25.

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Iowa, proposing the amendment of Title III., Canon 7, Article iv., so as to provide for the representation of each Diocese on the Missionary Council of the Church, respectfully report the following resolution:

Resolved, The House of Deputies concurring, that Title III., Canon 7, Article iv. be amended so as to read as follows:

ARTICLE IV. There shall be appointed at every triennial meeting of the General Convention a Missionary Council, comprising all the Bishops of this Church, all the members of the Board of Managers, and in addition thereto at least one clerical and one lay member for each Diocese, which shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Managers, with the approval of the Presiding Bishop, which shall be competent to take all necessary action in regard to the missionary work of the Church which shall not conflict with the general policy of the Board, as from time to time determined at its triennial sessions. It shall be competent for the Bishop of a Diocese to fill vacancies in the representation from his Diocese occurring by removal, resignation, or death, during the recess of the General Convention.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the resolution recommended by the Committee, it was adopted.

The Bishop of Missouri presented the following Report, viz. :

COMMITTEE ON CANONS.

REPORT No. 21.

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Texas, proposing an amendment of Title I., Canon 14, § vii. (1), to-wit: In the last clause, for "error in religion or viciousness of life," to read "for error in religion or ungodliness of life," respectfully report that they deem the change proposed not desirable in view of the fact that the words of the Letter Dimissory are permissory, not mandatory. They, therefore, ask to be discharged from further consideration of the subject referred to them.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the recommendation of the Committee, it was adopted.

The Bishop of Missouri presented the following Report, viz. :

COMMITTEE ON CANONS.

REPORT No. 28.

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Massachusetts, respecting the office and title of *Rector Emeritus*, respectfully report that, in their judgment, legislation on this subject is at present inexpedient, and the Committee ask to be discharged from further consideration of the subject.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the recommendation of the Committee, it was adopted.

The Bishop of Missouri presented the following Report, viz.

COMMITTEE ON CANONS.

REPORT No. 23.

The Committee on Canons, to whom was referred a proposed canon on Deaconesses, respectfully report that they have considered the same, and recommend the passage of the following resolution:

Resolved, The House of Deputies concurring, that the following Canon be enacted, and entered in the Digest immediately after the Canon concerning the duties of Lay-readers:

Of Deaconesses.

(1) Women of devout character and proved fitness may be appointed to the office of Deaconess by any Bishop of this Church.

(2) The duty of a Deaconess is to assist the Minister in (a) the care of the poor and sick; (b) the religious training of the young and others; and (c) the work of moral reformation.

(3) No woman shall be appointed to the office of Deaconess until she shall be at least twenty-five years of age, nor until she shall have laid before

the Bishop testimonials certifying (a) that she is a communicant in good standing of this Church; (b) that she possesses such characteristics as, in the judgment of the persons testifying, fit her for, at least, one of the duties above defined. The testimonial of fitness shall be signed by one Presbyter of this Church, and by three lay communicants of the same, two of whom shall be women. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of two years.

(4) No Deaconess shall accept work in a Diocese without the express authority in writing of the Bishop of that Diocese; neither shall she undertake work in a Parish without the like authority from the Rector of the Parish.

(5) When not connected with a Parish, the Deaconess shall be under the direct oversight of the Bishop of the Diocese in which she is canonically resident. A Deaconess may be transferred from one Diocese to another by letter dimissory.

(6) A Deaconess may at any time resign her office to the Ecclesiastical Authority of the Diocese in which she is at the time canonically resident, but no Deaconess having once resigned her office, shall be re-appointed thereto, unless there be, in the judgment of the Bishop, weighty cause for such re-appointment.

(7) Until a form of prayer for the setting apart of a Deaconess shall have been prescribed by the General Convention, such form shall suffice as may be set forth by the Ordinary.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the resolution recommended by the Committee, it was adopted.

The Bishop of Missouri presented the following Report:

COMMITTEE ON CANONS.

REPORT No. 30.

The Standing Committee on Canons to whom were referred certain resolutions offered by the Bishop of Fond du Lac on the subject of the appointment of a Joint Committee on Deaconesses, Sisterhoods, Societies of Mission Priests, and Brotherhoods, and proposing certain rules and restrictions relating thereto, beg leave to report that they, having already submitted a Canon on Deaconesses, and having received no request from Communities described as above for legislation by this Church, ask to be discharged from further consideration of the subject.

All which is respectfully submitted for the Committee.

DAN. S. TUTTLE, *Chairman*.

Attest: WILLIAM STEVENS PERRY, *Secretary*.

The question being on the request of the Committee, it was granted.

The Bishop of Fond du Lac offered the following resolution, viz.:

Resolved, That the subject of a Canon for the governance of Brotherhoods, Mission Priests, and Sisterhoods, be referred to a Special Committee of five Bishops to report to the next General Convention;

which was adopted.

The Bishop of Springfield offered the following resolution, viz.:

Resolved, That it be referred to the Committee of Conference on the erection of the Upper Peninsula of Michigan into a Missionary Jurisdiction, to consider whether it would not be for the best interests of the Church at large, and of the parties immediately concerned, to attach the said Upper Peninsula to the Diocese of Fond du Lac, and in case this arrangement be approved by this General Convention and the Dioceses of Michigan and Fond du Lac, then until such arrangements can be perfected the said portion of the Diocese of Michigan shall remain as at present, under the jurisdiction of Michigan;

which was adopted.

The Bishop of Western New York offered the following resolution:

Resolved, That the following be members of the Joint Commission on Ecclesiastical Relations, on the part of the House of Bishops, viz.: the Bishop of Western New York, the Bishop of Long Island, the Bishop of Central New York, the Bishop of North Carolina, the Bishop of Springfield, the Bishop of Iowa, the Bishop of Delaware, the Bishop of Michigan;

which was adopted.

On motion of the Bishop of Western New York, it was ordered that the Report of the Commission on Ecclesiastical Relations, presented by him, be printed in the Appendix to the Journal.

On motion of the Bishop of South Dakota, the election of Missionary Bishops was made the Order of the Day at 2 P.M. to-day.

On motion, leave was given to the Bishop of South Dakota to discontinue his attendance on the sessions of the House after 3 P.M. to-day.

The Assistant Bishop of Minnesota presented the following preamble and resolution in behalf of the Committee on Domestic Missions:

Whereas, The Missionary Bishops of South and North Dakota unite in asking certain alterations of the boundary lines of their respective Jurisdictions, therefore

Resolved, That the House of Bishops grant the request of the Missionary Bishops of South and North Dakota, and that the boundary lines of their Jurisdictions be and are hereby altered to correspond with the boundaries of the proposed States of South and North Dakota.

The question being on the resolution recommended by the Committee, it was adopted.

The House took a recess.

The House assembled after recess.

The Bishop of Quincy, from the Committee on the Despatch of

Business, called up that part of the Report of the Joint Committee on the Relation of the two Houses, presented by him at the 17th day's session, which had not yet been acted upon.

The question being on the 3d resolution recommended by the Committee in reference to the "three days," in Article 3 of the Constitution, it was adopted.

The question being on the 4th resolution recommended by the Committee, in reference to the precedence of Messages from one House to the other, it was adopted.

The Bishop of Springfield presented the following Report, viz.:

The Standing Committee on the General Theological Seminary having received certain official documents and papers from the Dean of the Institution for their consideration, beg leave respectfully to report, that

When the General Theological Seminary was organized more than seventy years ago, it was supposed by its founders that they were establishing an institution which would be adequate to supply the needs of the Church, if not for all time, at least for a full century. A little more than two-thirds of a hundred years have passed, and what do we see? Bishops exercising jurisdiction over the entire domain of our country, and a population occupying, if not filling, the entire sweep of our continent from the Atlantic to the Pacific.

Our ancestors in the Church were as much at fault in their forecast of the future, as were our ancestors in the State. The latter in 1790 fixed our general government in Washington on the Potomac, and the former in 1820 located our General Theological Seminary in New York. Possibly the nation of to-day does not lament the mistake which was made as to central position in the building of our Capitol; certainly the Church has no cause to regret the planting of our General Seminary in the great metropolis of the Western World. The Church, it is true, has already almost outgrown the physical capacity of any one institution however large, to supply its demands in training and educating its candidates for Holy Orders, still, as this inability to accomplish its original purpose has become more and more apparent as the years have sped, another and higher sphere of usefulness has come into view for our Seminary to fill in its relation to the entire Church, *namely*, to furnish a school, where theology could be studied in its loftiest advances, and where splendid endowments would supply in teachers, and books, and scholarships, and fellowships, the means necessary to enable the student successfully to prosecute his labors.

This office, so beneficial to the scholarship of our country, and so advantageous to the maintenance and defence of Divine truth, has become in these last few years more than a suggestion. It is now well-nigh an accomplished fact.

The location of the Institution in the heart of the greatest city on our continent, places the student under the sway of influences which next to the advantages of foreign travel tend to broaden his mind, and lift him beyond the reach of provincial prejudices, and narrow views of men and affairs. For this pre-eminent advantage of position we are indebted, under God, not only to the original founders, who placed the Seminary in New York, but also to those benefactors, as in the event they proved, who in a later day successfully resisted the effort to remove the Institution to a rural site. The city of New York is in itself an endowment, and we may well congratulate the Church that she has her great theological school in the great metropolis.

Next to location comes equipment in buildings for shelter, and appliances for work. Here again our General Seminary presents itself to the eye as worthy of its grand position, as the seat of theological learning of the entire American Church, and as having its habitation in the great centre of population and finance, where all tides meet. Rapidly Chelsea Square has been occupied by structure after structure, until the quaint stone buildings which represent the olden time, and the infancy and childhood of the Institution, are almost hidden from view, and probably will soon disappear altogether. This state of things is an advertisement of the progress of events, and the changes which have taken place in the relation of our General Theological Seminary to the Church of this land since its organization, more than threescore years ago. Our school of the prophets is in a condition of transition; it is passing, or has almost passed, from its original and primitive estate, when it was the General Theological Seminary in fact as well as in name, to a position, where, as now, it is in the process of ceasing to be practically, as it was at first, general in the sense of providing theological education for all the candidates for Holy Orders of the Church, and is necessarily limited and local now as regards the primary work and office of a theological seminary, and is rising into a higher school of theology for the *whole Church*, where the favored sons, who enjoy the means and leisure, may pursue their studies beyond the ordinary *curriculum*.

As an outward expression of this fact it is interesting to state and a matter of congratulation that within the past ten or eleven years over \$750,000 have been given to our General Theological Seminary in endowments and the erection of buildings.

These endowments and buildings mark the transition period and point to a future, which will give this Church, if she is alive to her responsibilities and ready to improve her opportunities, one of the grandest and best equipped seats of theological learning on the face of the earth.

In a country like ours the practical and immediate benefit which such an institution as the General Theological Seminary will prove to the cause of Christ is not perhaps apparent to the general public, but to us, Bishops, who are put in trust of the Gospel, it needs no argument to establish its transcendent value, and we have reason to be grateful to Almighty God that He has put it into the hearts of His servants to contribute so munificently towards the completion of the plan as elaborated by the present Dean.

Since the last General Convention it is our great pleasure to report that Jarvis Hall with its massive gateway, the Deanery, and the Memorial Chapel of the Good Shepherd have been added to the buildings previously erected on the Seminary grounds.

In detail, Mr. George A. Jarvis of Brooklyn has given the Hall, which the Trustees have most appropriately named "Jarvis Hall." This structure makes the frontage on Ninth Avenue complete, as it joins on to the new Deanery, which is the gift of the Rev. Dr. E. A. Hoffman.

The widow of the late S. V. Hoffman has presented to the Seminary the beautiful Chapel of the Good Shepherd as a memorial of her husband, at a cost of more than one hundred thousand dollars. This exquisite building is in itself a sacred instructor, teaching the student to worship God in the beauty of holiness.

Generous donations to the library, and bequests have been made, helping to place the General Theological Seminary in its new and permanent relation to the American Church on a firm and solid foundation. Still there remains much more to be done and given to equip and properly furnish the General Theological Seminary located in the City of New York, as the school for the highest theological culture in the American Church. On this ground and in this view of its future usefulness we ask for our General Theological Seminary the liberal gifts and bequests of our brethren throughout our entire Church.

GEORGE F. SEYMOUR, *Chairman*.

The Bishop of Maryland presented the following Report, viz.:

The Committee of Conference on the part of the House of Bishops upon the proposal to authorize the Board of Managers to admit to membership in the Commission on Church Work among Colored People, certain persons besides the fifteen of which it now consists,

Respectfully report, that no reason is found why the House of Bishops should recede from the position they have already taken.

On behalf of the Committee,

WILLIAM PARET.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 127.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that Title I., Canon 15, § v., be amended, so as to read as follows:

§ v. When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, or by reason of the extent of his Diocese, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall, in all cases, succeed the Bishop in case of surviving him: *Provided*, that before the election of an Assistant Bishop for the reason of extent of Diocese, the consent of the General Convention, or, during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees, must be had and obtained.

Prior to any election of an Assistant Bishop, the Bishop of the Diocese shall consent in writing to such election, and in such consent he shall state the jurisdiction and duties which he thereby assigns to the Assistant Bishop when duly elected and consecrated. And in case of the inability of the Bishop of the Diocese to issue the aforesaid consent to the election of an Assistant Bishop, the Standing Committee of the Diocese may request the Convention of the Diocese to issue such letter of consent, and the request of the said Standing Committee shall be accompanied by medical certificates of the inability of the Bishop of the Diocese to issue such written consent. No person shall be elected a Suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese at the same time.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the foregoing Message was referred to the Committee on Canons.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 128.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the Secretary of the Board of Managers of the Board of Missions be instructed, in his preparations for the sessions of the Board of Missions at the next General Convention, to provide a time for hearing reports and addresses on the subject of Sunday School work.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the foregoing Message was referred to the Committee on Order of Work for the Missionary Council.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 129.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that for the further prosecution of the objects of its appointment, a Joint Committee of the two Houses on Evangelistic Work be continued.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the House concurred in the resolution contained in the foregoing Message.

The Chairman appointed on the part of this House, the Bishops of Central New York, Kentucky, and Pittsburgh.

The following Messages were received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 130.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the recommendation contained in Message No. 148 to this House, concerning the reference of the Standard Prayer Book of 1844, etc., to the Joint Committee to prepare a Standard Prayer Book.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 132.

The House of Deputies informs the House of Bishops that it concurs in Message No. 153 from the House of Bishops, proposing to discharge the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen from the further consideration of the subject.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Order of the Day, being the election of Missionary Bishops, was called.

The Bishop of Northern Texas presented a Report in reference to the nominations referred to the Committee on the Nomination of Missionary Bishops.

On motion of the Bishop of Nebraska, it was

Resolved, That the name of the new Missionary Jurisdiction in Western Nebraska be "The Missionary Jurisdiction of the Platte."

On motion of the Bishop of North Carolina, it was by unanimous consent

Resolved, That after the usual devotions, this House proceed, first, to nominate a Presbyterian as Missionary Bishop of Yedo, and then to nominate a Presbyterian as Missionary Bishop of the Platte.

After the customary order of devotions, the House proceeded to ballot for a Presbyterian to be nominated to the House of Deputies for election as Missionary Bishop for Yedo, when it was found that the Rev. Edward Abbott, of the Diocese of Massachusetts, had received a majority of the votes, and was chosen to be nominated accordingly.

On motion of the Bishop of Missouri, the Secretary was ordered to communicate the foregoing nomination to the House of Deputies.

The House then proceeded to ballot for a Presbyterian to be nominated to the House of Deputies for election as Missionary Bishop of the Platte, when it was found that the Rev. Anson Rodgers Graves, of the Diocese of Minnesota, had received a majority of the votes, and was chosen to be nominated accordingly.

On motion of the Bishop of North Carolina, the Secretary was ordered to communicate the foregoing nomination to the House of Deputies.

The Chairman appointed the following Committee on Sisterhoods, etc., to report to next Convention :

The Bishop of Albany, the Bishop of Chicago, the Bishop of Newark, the Bishop of New York, the Bishop of Fond du Lac.

On motion of the Bishop of Quincy it was

Resolved, That the House assemble after recess this evening at 7.45 o'clock.

On motion of the Bishop of Rhode Island, it was

Resolved, That this House go into Council on Friday, October 25, at 10 A.M.

The Bishop of North Carolina presented the following Report, viz :

The Committee of Conference, appointed by this House at the request of the House of Deputies, who desired a reconsideration and reversal of the action of the House of Bishops, in the matter of the proposed establishment of a new Diocese in Southern California, beg leave respectfully to report that, after a patient hearing of the arguments urged by the Committee of the House of Deputies, we have found no new and additional reasons which

should avail to change the decision already adopted by this House, and we therefore offer for adoption the following resolution:

Resolved, That this House finds no reason to recede from the action already taken, but, on the contrary, we desire to re-affirm our non-concurrence with the House of Deputies, in granting consent to the formation of a new Diocese within the limits of the present Diocese of California.

In connection with this resolution, we desire to state more fully the reasons which lead us to this decision.

In the first place, we do not find any sufficient guaranty for the proper support of the Bishop in the proposed new Diocese.

Again, we do not consider the bodily infirmity and disability of the present venerable Bishop of California, as furnishing any reason for this proposed new Diocese, but, on the contrary, we regard this disability as a weighty argument for preserving the unity of the old Diocese, and concentrating all its strength.

And we offer, as a further reason, the conviction that one active and efficient Bishop will not find the charge of the whole Diocese, by any means, an oppressive task, but he will be entirely able to discharge all reasonable duties in a very satisfactory manner.

We beg to add in conclusion, that while we are sorry to disappoint the hopes of those who so urgently ask for this new Diocese, we are fully persuaded that, at no distant day, they will see and recognize the wisdom of leaving the Diocese of California for some few years longer, with the full measure of strength and unity which its present needs require.

THEODORE B. LYMAN,
Bishop of North Carolina.
WILLIAM PARET,
Bishop of Maryland.

The Bishop of Delaware presented the following Minority Report as a substitute for the Report of the Committee of Conference, viz.:

NEW YORK, October 23, 1889.

The undersigned regrets his inability to agree with the conclusions of his fellow-members of the Committee of Conference on the subject of the proposed division of the Diocese of California, and respectfully submits for adoption the following resolution, viz.:

Resolved, That this House concurs with the action of the House of Deputies in consenting to the erection of a new Diocese within the limits of the existing Diocese of California.

LEIGHTON COLEMAN.

On motion of the Bishop of Maryland, the adjournment of the House was postponed beyond the usual hour of 4 o'clock to permit discussion on the foregoing Report.

The question being on the resolution recommended in the foregoing Minority Report, it was not adopted.

The question being on the resolution recommended by the Committee of Conference, it was adopted.

On motion of the Bishop of Iowa, Rule 23 of the Rules of Order, as to the nomination of a Missionary Bishop, was referred to the Committee on Rules of Order for consideration and report.

On motion of the Bishop of Iowa, the Canons on Ordination were made the Order of the Day at 7.45 o'clock this evening.

The House took a recess.

The House assembled after recess.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 134.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that Title I., Canon 15, § iii. (1), be amended, so as to read as follows:

"If, during the recess of the General Convention, the Church in any Diocese should be desirous of the Consecration of a Bishop-elect, the Standing Committee of such Diocese may by their President, or by some person or persons specially appointed by the said Standing Committee, communicate the desire to the Standing Committees of the Church in the different Dioceses, together with copies of the necessary testimonials as required in Title I., Canon 15, § ii. (1). Each Standing Committee so notified, shall forward to the Standing Committee of the Diocese concerned a notice of its consent or refusal within two months from the date of said notification of desire for Consecration of a Bishop-elect. If the major number of the Standing Committees shall consent to the proposed consecration, or if, at the expiration of the two months, the major number of the Standing Committees who have returned answer shall have so consented to the proposed consecration of a Bishop-elect, the Standing Committee of the Diocese concerned shall forward the evidence of such consent together with copies of the necessary testimonials as required in Title I., Canon 15, § ii. (1), to the Presiding Bishop, who shall communicate the same without delay to all the Bishops of this Church in the United States, excepting those whose resignations have been accepted. Each Bishop, so notified, shall forward to the Presiding Bishop a notice of his consent or refusal within two months from the date of said notification by the Presiding Bishop. If a majority of the Bishops consent to the consecration, or if, at the expiration of the two months, a majority of the Bishops who have returned answer, shall have consented to the consecration, the Presiding Bishop without delay shall notify the Bishop-elect of such consent, and, on his acceptance, the Presiding Bishop shall take order for the Consecration of said Bishop-elect by himself and two other Bishops, or by any three Bishops to whom he may communicate the testimonials."

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Iowa, the foregoing Message was referred to the Committee on Canons.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 136.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that Title I., Canon 19, § iii., be amended so as to read as follows:

§ iii. Upon the adjournment of any General Convention, the Secretaries

of the two Houses shall deliver to the Custodian of the Standard Prayer Book true and exact copies of all alterations and additions in the Book of Common Prayer, which have been adopted by said General Convention, in accordance with Article 8 of the Constitution; and such copies, duly certified by said Secretaries and attested by the Presiding Officers of the respective Houses, shall be preserved by the Custodian of the Standard Prayer Book; and the Secretary of the House of Deputies shall take out a copyright of said alterations and additions according to law; and he shall also send a copy of the same to the Ecclesiastical Authority of every Diocese and to every clergyman of this Church.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Quincy, the House concurred in the resolution contained in the foregoing Message.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 137.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the amendment of Title III., Canon 7, § iv., proposed in their Message No. 159 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 138.

The House of Deputies informs the House of Bishops that it has appointed the following as members on its part, of the Commission on Ecclesiastical Relations:

The Rev. E. A. Hoffman, D.D., W. C. Langdon, D.D., R. J. Nevin, D.D., Chas. R. Hale, D.D., W. H. Vibbert, D.D., J. S. B. Hodges, D.D., W. D' O. Doty, D.D., H. Y. Satterlee, D.D., Mr. John A. King, John Jay, Hamilton Fish, Henry Chauncey, Wm. Bayard Cutting, Cornelius Vanderbilt, Elbridge T. Gerry, Francis Philip Nash.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 139.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in their Message No. 162, on the appointment of November 29, as a day of Intercession in behalf of Missions.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Order of the Day, being on such of the Canons of Ordination as were not acted upon at the 15th day's session, was called up.

The question being on § i., Canon 4, as reported by the Joint Committee, it was adopted.

On motion of the Bishop of Maryland, this action was reconsidered.

On motion of the Bishop of Quincy, an amendment suggested by the Bishop of Maryland to add the words "and should be so noted in the Bishop's record of Candidates," so that the section as amended should read as follows, viz. :

§ i. Candidates for Holy Orders are divided into two classes, viz. : Candidates for Deacon's Orders only, and Candidates for the Priesthood, and should be so noted in the Bishop's record of Candidates;

was adopted.

The question being on § i. as amended, it was adopted.

The question being on § ii., viz. :

§ ii. Any such person shall apply for recommendation to the Standing Committee of the Diocese of the Bishop to whom his notice of intention has been given;

it was adopted.

The question being on § iii., it was, on motion of the Bishop of Iowa, stricken out.

The question being on § iv., it was on motion numbered § iii.

On motion of the Bishop of Maryland, the words in clause (a) "stating to what grade of the Ministry he desires to be ordained" were stricken out.

The question being on § iii. as amended, viz. :

§ iii. A postulant having been duly received, may, thereafter, apply to the Standing Committee for a recommendation to the Bishop for admission as a candidate for Holy Orders; and he shall then lay before the Standing Committee the following papers, viz. :

(a) An application, signed by himself.

(b) The Bishop's approval, in writing, of his design to become a candidate.

(c) A certificate in the following words:

To the Standing Committee of

Place,

Date,

We, whose names are hereunder written, do certify from our personal knowledge, that A. B. is pious, sober, and honest; that he is attached to the doctrine, discipline, and worship of the Protestant Episcopal Church, and that he is a communicant of the same in good standing. We do furthermore declare that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

(Signed)

This certificate must be signed by the Minister of the Parish to which the applicant belongs, and by a majority of the whole Vestry, and must be attested by the Minister, or by the Secretary of the Vestry, as follows, viz. :

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of Parish, duly convened at on the day of and that the names attached are those of all (or a majority of all) the members of the Vestry.

(Signed)

Minister or Secretary.

it was adopted.

The question being on § iv., viz. :

§ iv. But should the Parish be without a Minister, it shall suffice that in his place the certificate be signed by some Presbyter of the Diocese or Missionary Jurisdiction in good standing, the reason for the substitution being stated in the attesting clause;

it was adopted.

The question being on § v., viz. :

§ v. (1.) Should there be no organized Parish at the place of residence of the applicant, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Minister and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least —

(a) One Presbyter of the Diocese or Missionary Jurisdiction, in good standing; and

(b) Four laymen, communicants of this Church, in good standing.

(2.) In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other Presbyter of this Church in good standing, and shall be in the following words, viz. :

I hereby certify, that the laymen whose names are attached to the foregoing certificate are communicants of this Church in good standing, and that the reasons for departing from the regular form are (here give the reasons.)

(Signed)

Presbyter of the Diocese or Missionary Jurisdiction of

it was adopted.

The question being on § vi., viz. :

§ vi. (1.) Should the applicant have been a Minister or Licentiate, in some other body of Christians, it may suffice, that the certificate be signed by — either

(a) Eight laymen, members in good standing of the denomination from which the applicant has come; or

(b) Eight laymen, members in good standing of the Protestant Episcopal Church; or

(c) Eight laymen, members in good standing, in part members of this Church, and in part of the denomination from which the applicant has come.

(2.) The genuineness of the signatures to such certificate, and the good standing of the signers, must be attested by some person or persons known to a member of the Standing Committee in the following words, viz. :

I do hereby certify, that the names attached to the foregoing certificate are genuine, and are those of persons in good standing, members of (as the case may be.)

(Signed)

(3.) He shall, in such case, also lay before the Standing Committee a certificate, signed by two Presbyters of this Church, in good standing, and known to the Committee, in the following words, viz. :

To the Standing Committee of

Place,

Date,

We, the undersigned, Presbyters of the Protestant Episcopal Church, do hereby certify, that we are personally acquainted with A. B.; that he has become a communicant of this Church, and that we believe him to be pious, sober, and honest. Furthermore, that after personal conversation with him as to his change of ecclesiastical relations, we are satisfied that he is sincerely attached to the doctrine, discipline, and worship of the Protestant Episcopal Church, and that his desire to leave the denomination to which he belonged has not arisen from any circumstance unfavorable to his moral or religious character, or on account of which it may be inexpedient to admit him to the Ministry of this Church.

(Signed)

it was adopted.

The question being on § vii., viz.:

§ vii. Should such postulant not be a citizen of the United States, the Bishop to whom application is made shall require of him, with the notice of his intention to become a candidate, satisfactory evidence that he has at that time resided at least one year in the United States;

it was, on motion of the Bishop of Maryland, stricken out.

A motion by the Bishop of East Carolina to reconsider this action was not adopted.

The question being on § viii. (1.), it was on motion numbered § vii., and an amendment offered by the Bishop of Maryland to substitute the word "Bishop" for the words "Standing Committee" was adopted.

The question being on (1.), § vii. (new number) as amended, it was adopted.

The question being on (2.), it was adopted.

The question being on (3.), an amendment offered by the Bishop of Maryland to strike out the words "and Hebrew" and insert the word "and" between the word "Latin" and the word "Greek," and also to strike out the words "having attained the age of thirty years," was adopted.

On motion, (3.) as amended was adopted.

The question being on (4.), an amendment offered by the Bishop of Kentucky to substitute in place of the words between "signed by at least two" and the words "in the following words," the words "of the examining chaplains of the Diocese," and also to make the certificate read instead of "Presbyters of the Protestant Episcopal Church and graduates in Arts" as follows, viz., "examining Chaplains of the Diocese of _____," was adopted.

On motion, (4.) as amended was adopted.

The question being on (5.), it was adopted.

The question being on (6.), it was on motion amended by substituting the words "two-thirds" for the words "three fourths."

On motion, (6.) as amended was adopted.

On motion, (7.) was stricken out.

On motion, (8.) was stricken out.

The question being on the whole § vii. (new number) as amended, viz. :

§ vii. (1.) If a Postulant desires to be admitted a candidate for Priest's Orders, he must also, in addition to the certificates hereinbefore mentioned, lay before the Bishop a satisfactory diploma, or other satisfactory evidence, that he is a graduate in Arts of some university or college in which the Latin and Greek languages are duly studied, and that he has had a thorough collegiate training in the same.

(2.) But if the postulant desiring to become a candidate for the Priesthood be not a graduate as aforesaid, he shall be remitted by the Bishop to the Examining Chaplains, to be examined as to his knowledge of the English language and literature, and at least the first principles and general outlines of logic, rhetoric, mental and moral philosophy, physics and history, and the Latin and Greek languages. In a case of emergency, the Bishop may appoint any two or more learned Presbyters to hold such examination.

(3.) Should a postulant wish a knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, he may make written application to the Bishop to that effect, specifying the studies with regard to which he wishes a dispensation, and the reasons for the application.

(4.) Together with the application, he shall lay before the Bishop a certificate signed by at least two of the Examining Chaplains of the Diocese, in the following words, viz. :

To the Right Reverend

, Bishop of

Place,
Date,

The undersigned, Examining Chaplains of the Diocese of _____, sensible of the serious responsibility assumed in doing anything to lower the standard of learning to be required of one who is to be admitted to the Priesthood, and set as a Teacher in the Church, yet (here specifying the reasons) do submit that in the case of A. B. the dispensation asked for may be wisely granted.

(Signed)

(5.) The Bishop shall remit the application accompanied by the aforesaid certificate to the Standing Committee, with such comments as he may think fit, indorsed thereon.

(6.) Should the Standing Committee approve the said application, they may, by a vote of not less than two thirds of their whole body, recommend that the request of the candidate be granted;

it was adopted.

The question being on § viii. (new number), viz. :

§ viii. The Standing Committee, on the receipt of the certificates prescribed in either case, as above, by this Canon, and having no reason to suppose the existence of any sufficient objection on grounds either physical, intellectual, moral or religious, to the admission of the applicant, may proceed to recommend a postulant for admission to candidateship, by a testimonial bearing

the signatures of a majority of the whole Committee, and addressed to the Bishop, in the following words, viz.:

To the Right Reverend

, Bishop of

Place,

Date,

We, whose names are hereunder written, being a majority of the whole Standing Committee of and having been duly convened at do testify, from personal knowledge or from certificates laid before us, that we believe that A. B. is pious, sober, and honest; that he is attached to the doctrine, discipline, and worship of the Protestant Episcopal Church, and that he is a Communicant of the said Church in good standing; and do furthermore declare that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

In witness whereof, we have hereunto set our hands, this day of in the year of our Lord,

(Signed)

Standing Committee of

it was adopted.

The question being on § ix. (new number), all words after the word "admission" in the seventh line of (1.) were, on motion, stricken out.

On motion, (1.) as amended was adopted.

On motion, (2.) was adopted.

The question being on § ix. (new number) as a whole, as amended, viz.:

§ ix. (1.) The Bishop, on the receipt of the testimonial of the Standing Committee, in either case may proceed to admit the applicant as a candidate for Holy Orders; he shall thereupon record his name, with the date of his admission, in a book to be kept by the Bishop for that purpose, and shall notify the candidate of the fact and date of his admission.

(2.) The Bishop shall assign to each candidate for the Priesthood the texts of Scripture upon which he may think fit to require him to prepare discourses for presentation at his examinations;

it was adopted.

The question being on § xi. (old number), it was on motion stricken out.

The question being on § xii. (old number), it was on motion numbered § x., viz.:

§ x. The Bishop of the Diocese, for the purposes of this and other Canons relating to Ordination, shall be understood, in cases so requiring, to signify an Assistant Bishop when so empowered under Title I., Canon 15, § v., a Missionary Bishop, or any other Bishop of this Church canonically in charge of a Diocese or Missionary Jurisdiction, or Congregation in foreign parts;

and, on motion of the Bishop of Kentucky, it was stricken out.

A motion of the Bishop of Albany to lay the remainder of the Canons on the table was not adopted.

The question being on Canon 5, the Bishop of Maryland offered

an amendment to add to (2) of § vii., the words "and when ordained he may not be transferred to the Diocese or Jurisdiction by which he had been rejected, without the consent of the Ecclesiastical Authority of the same."

An amendment offered by the Bishop of Massachusetts to insert the words "for the space of three years" after the words "when ordained he may not," in the Bishop of Maryland's proposed amendment, was not adopted.

The question being now on the Bishop of Maryland's amendment, it was adopted.

The question being on the whole Canon 5 as amended, viz.:

CANON 5.

General Provisions concerning Candidates for Holy Orders.

§ i. (1.) The superintendence of all candidates for Holy Orders, both as to their daily life and as to the direction of their theological studies, pertains to the Bishop of the Diocese or Missionary Jurisdiction to which they belong. It is for the Bishop to determine the place at which, and the persons under whom, their studies shall be conducted.

(2.) In a Diocese under the Ecclesiastical Authority of a Standing Committee, the clerical members of the Committee shall, through their President, exercise such superintendence and direction.

§ ii. Care shall be taken that every candidate pursue his studies diligently and under proper direction, and that he do not indulge in vain or trifling conduct, or in amusements unfavorable to that seriousness of deportment or to those pious and studious habits, or that good report, which become a person preparing for the Holy Ministry.

§ iii. (1.) A candidate once admitted must remain in canonical connection with the Diocese or Missionary Jurisdiction in which he has been admitted until his ordination, except as hereinafter otherwise provided.

(2.) The Bishop, or the clerical members of the Standing Committee when acting as the Ecclesiastical Authority, may permit a candidate to prosecute his studies outside of the Diocese or Missionary Jurisdiction without disturbing his canonical residence.

(3.) For reasons satisfactory to the Ecclesiastical Authority, letters dimissory may be given him on his own request to any other Diocese or Missionary Jurisdiction.

(4.) The convenience of attending any theological or other Seminary shall not be held to be in itself a sufficient reason for change of canonical residence.

§ iv. (1.) Every candidate for Holy Orders, unless expressly released by the Ecclesiastical Authority over him, shall report himself personally or by letter at least once in every three months, and as much oftener as the said authority may appoint, giving account of his manner of life and progress in his studies.

(2.) Failure to make such report, not accounted for to the satisfaction of the Ecclesiastical Authority, shall be ground for striking his name from the list of candidates.

§ v. A candidate for Holy Orders shall not be allowed to accept from any Diocesan Convention an appointment as a Lay Deputy to the General Convention.

§ vi. (1.) A candidate for Holy Orders may be licensed as a Lay Reader in

the Diocese or Jurisdiction to which he belongs, subject to the restrictions contained in the Canon of Lay Readers.

(2.) Without this license he shall not take upon himself such functions.

(3.) Any violation of this law or of any of the provisions of the Canon "Of Lay Readers," unless satisfactorily explained, shall render him liable to forfeiture of his candidateship.

(4.) But with the consent of his own Bishop he may receive, under similar restrictions, such license as a Lay Reader from any other Bishop, for the Diocese of such Bishop only.

§ vii. (1.) Should the application for Holy Orders of a candidate for the same be finally rejected by the Bishop, or should his application to the Standing Committee for recommendation for ordination be rejected, or should his name be stricken from the list of candidates, it shall be the duty of the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction to give immediate notice thereof to every other Ecclesiastical Authority of this Church.

(2.) A candidate for Holy Orders in any Diocese or Missionary Jurisdiction of this Church, whose application for ordination shall have been formally rejected as above or whose name shall have been stricken from the list, shall not be ordained in any other Diocese or Missionary Jurisdiction, except upon renewal of candidateship, said candidateship to continue for not less than one whole year, and when ordained he may not be transferred to the Diocese or Jurisdiction by which he had been rejected, without the consent of the Ecclesiastical Authority of the same;

it was adopted.

The question being on Canon 6, viz. :

CANON 6.

Of the Learning and Examinations of a Candidate for Deacon's Orders Only.

§ i. A candidate for Deacon's Orders only, who shall fail to present himself for examination within three years from the date of his admission as such candidate, shall be liable, after due notice, to be dropped from the list of candidates, at the discretion of the Bishop.

§ ii. (1.) The Bishop, or, if the Diocese be vacant, the clerical members of the Standing Committee, shall assign to the candidate his Examiners, who shall be two or more Presbyters of good learning, and (if possible) Examining Chaplains of the Diocese or Jurisdiction, and who, upon due notification of the duty laid upon them, shall proceed as speedily as may be to its performance, in accordance with the provisions of this section.

(2.) The examination of a candidate for the Order of Deacons only shall be so conducted as may most thoroughly ascertain:

(a) The extent of his acquaintance with the Holy Scriptures of the Old and New Testament, in every part of which he must be well versed.

(b) His familiarity with the Book of Common Prayer, in all its parts and adjuncts, especially with the Order of Daily Prayer, with the text of the Articles, with the form and manner of making Deacons, and with the instructions therein given as to the duties of the office.

(c) His sufficiency for the edifying performance of the services of the Church, and ministering in the office of a Deacon, in all its parts and functions.

(3.) If the candidate has come from another religious body, he shall be also examined on those points in which the denomination from which he has come differs from this Church, with a view to test his information and soundness of doctrine with respect to the same.

This portion of the examination shall be conducted, in part at least, by written questions and answers, and the replies shall be placed on file.

(4.) The examiners shall report, in writing, to the Bishop (or, if the Diocese be vacant, to the clerical members of the Standing Committee) the result, making separate report upon each of the subjects appointed for examination in this Canon, and in the following form, viz.:

To the Right Reverend Bishop of (or, the Clerical
members of the Standing Committee of , as the case may be.)
Place,
Date,

We, the undersigned, Examining Chaplains of the Diocese of
(or Presbyters of the Diocese of , as the case may be,) having
been assigned as Examiners of A. B., hereby certify that we have examined
the said A. B. upon the subjects prescribed in Title I., Canon 6, Section ii.
Sensible of our responsibility, we do give our judgment as follows:

(Here specify the proficiency of the candidate upon each of the subjects
appointed, as made apparent by the examination.)

(Signed)

(5.) The above examinations may be adjourned from time to time, at the
discretion of the Examiners.

(6.) No Bishop shall ordain any person without having first at some time
examined him in the presence of two Presbyters;

it was adopted.

The question being on Canon 7, an amendment offered by the
Bishop of Fond du Lac to strike out the words "or of any Theological
Seminary of this Church," in § x., was not adopted.

On motion of the Bishop of Pennsylvania, the whole of § x.
was stricken out.

On motion of the Bishop of Maryland, § xiii. was stricken out.

The question being on Canon 7 as amended, viz.:

CANON 7.

Of the Learning and Examinations of a Candidate for Priest's Orders.

§ i. A candidate for Priest's Orders, not being a Deacon, who shall fail to
present himself for examination for Deacon's Orders within three years from
the date of his admission as such candidate, shall be liable, after due notice,
to be dropped from the list of candidates, at the discretion of the Bishop.

§ ii. There shall be assigned to every candidate for Priest's Orders five
separate examinations, to be held at such times and places, and with such
adjournments from time to time as the Examiners may appoint.

§ iii. (1.) The Bishop may invite the presence and assistance of any Presby-
ter to whom he may propose to assign the duty of presenting the candidate.
And it shall be the privilege of such Presbyter to be present, should he desire
it. But without such reason, no person, save the Bishop, shall be permitted
to be present without the consent of the appointed Examiners.

(2.) But no Bishop shall take order for the ordination of any person to
the Priesthood without having first himself examined him in the presence of
two or more Presbyters.

§ iv. (1.) Should the candidate have come from another religious body,
especial reference shall be had in all his examinations to the points upon
which the denomination from which he has come differs from this Church.

(2.) So far as may be practicable, and to some extent at least, this portion
of the several examinations shall be conducted by written questions and
answers, the replies to which shall be placed on file.

§ v. (1.) The *first* examination shall be on the books of Holy Scripture,
the candidate being required to give an account of the different books and of

their contents, to translate from the original Hebrew and Greek, and to explain such passages as may be proposed to him.

Provided, That in the case of a candidate to whom has been granted a dispensation from the knowledge of the Hebrew or Greek, his examination shall not extend to the original text in the language from the knowledge of which he has been dispensed, but only to the English text, and the interpretation thereof, with such other matters as are comprised in what are commonly known as Introductions to the Holy Scriptures.

(2.) The *second* examination shall be on the Evidences of Christianity.

(3.) The *third* examination shall be on Systematic Divinity and Christian Ethics.

(4.) The *fourth* examination shall be on Church History, Ecclesiastical Polity, the Constitution and Canons of this Church and those of the Diocese to which the candidate belongs.

(5.) The *fifth* examination shall be on the Book of Common Prayer, its history and contents, and especially the Book of Articles and the Ordinal.

§ vi. In all these examinations regard shall be had as closely as possible to the course of study established by the House of Bishops, and to the books therein recommended, or to equivalent works of more recent date.

§ vii. Except for urgent or special reasons, these examinations shall not be accumulated into one.

§ viii. In the course of these examinations, the candidate shall read or deliver three sermons composed by himself, on some passage of Holy Scripture, chosen by the Bishop or by himself, as the Bishop shall have determined.

§ ix. At either or at all of the above examinations, the Examiners may, and at some one of them shall, subject the candidate to such proof of his ability to conduct the service of the Church in an edifying manner, and to deliver his sermons with propriety and effectiveness, as shall fully satisfy them of his competence for the public duties of the Holy Ministry.

§ x. Satisfaction given in any of these examinations shall in every case be certified to the Bishop in writing (or to the clerical members of the Standing Committee, as the case may be), with the signatures of all the Examiners, and in the following form, viz.:

To the Right Reverend Bishop of (or, the Clerical
members of the Standing Committee of , as the case may be.)
Place,
Date,

We, the undersigned, Examining Chaplains (or Presbyters, as the case may be) of the Diocese (or Missionary Jurisdiction) of , having been appointed Examiners of A. B., a candidate for Priest's Orders, hereby certify that we have examined the said A. B. upon the subjects prescribed in Title I., Canon 7, and, in accordance with what we believe to be the will of the Church, as set forth in her Ordinal and Canons, and sensible of our responsibility for the evil which might come upon the Church through the admission of men insufficiently prepared for their work, we do give our judgment as follows: (Here specify the proficiency of the candidate on each of the subjects prescribed.)

(Signed)

§ xi. (1.) All the examinations of a candidate for Priest's Orders may take place, if desired by the candidate, before his ordination to the Diaconate.

(2.) The successful passage of the *first*, *second*, and *fifth* examinations shall suffice for his admission to Deacon's Orders;

it was adopted.

The question being on Canon 8, the proviso at the end of § iii., viz.:

§ iii. *Provided*, further, that in case of a person who has attained the age of thirty-five years, and who has been duly confirmed and admitted to the

Holy Communion of this Church, desires to become a Candidate for Priest's Orders with a dispensation from the usual period of candidateship, but not from any canonical examination prescribed for the Diaconate and Priesthood, and who applies for this dispensation on the ground of mature age and experience in speaking and teaching publicly, he being also a graduate in arts of some reputable college or university, the Bishop may, by and with the advice and unanimous consent of the Standing Committee, and with the approval of two of the neighboring Bishops, admit him at once to Deacon's Orders;

was made the Order of the Day to-morrow after the reading of the Minutes.

On motion of the Bishop of Maryland, (c) of § v. was stricken out.

The question being on Canon 8, as amended (and excepting the foregoing proviso at the end of § iii.), viz.:

CANON 8.

Of Ordination to the Diaconate.

§ i. Deacon's Orders shall not be conferred on any person under the age of twenty-one years complete.

§ ii. A candidate for Deacon's Orders only, shall not be ordained within one year from his admission as such candidate.

§ iii. A candidate for Priest's Orders shall not be made Deacon within three years from his admission as such candidate, unless the Bishop, for urgent reasons, with the advice and consent of three-fourths of the whole Standing Committee, shall shorten the time of his candidateship, but in no case shall the time be shortened to less than six months.

§ iv. No person shall be ordained Deacon unless he be first recommended to the Bishop for ordination by the Standing Committee of the Diocese or Missionary Jurisdiction to which he belongs.

§ v. In order to such recommendation, he must lay before the Standing Committee:

(a.) An application therefor in writing, under his own signature, which shall state the date of his birth.

(b.) A certificate from the Bishop by whom he was admitted a candidate, declaring the date of his admission and the character of his candidateship. *Provided*, that when such certificate cannot be had, other evidence, satisfactory to the Committee, shall suffice.

(c.) A certificate from at least one Presbyter of this Church in good standing, and known to the Ecclesiastical Authority, in the following words, viz.:

To the Standing Committee of

Place,

Date,

I hereby certify that I am personally acquainted with A. B., and that I believe him to be well qualified to minister in the office of Deacon to the glory of God and the edification of His Church.

(Signed)

(d.) A certificate from the Minister and Vestry of the Parish of which he is a member, in the following words, viz.:

To the Standing Committee of

Place,

Date,

We, whose names are hereunder written, do certify, from personal knowledge, or from evidence satisfactory to us, that A. B., for the space of three

years last past, hath lived piously, soberly, and honestly, and hath not, since the date of his admission as a candidate for Holy Orders, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church. And, moreover, we think him a person worthy to be admitted to the Sacred Order of Deacons.

(Signed)

*Minister of Parish,
Vestry of*

This certificate must be attested by the Minister of the Parish, or by the Clerk or Secretary of the Vestry, as follows, viz.:

I hereby certify that A. B. is a member of Parish, in
and a communicant in the same; that the foregoing certificate was adopted
at a duly convened meeting of the Vestry, and that the names attached are
those of a majority of the whole body.

(Signed)

*Minister of
or Clerk or Secretary of Vestry.*

§ vi. Should the Parish to which the candidate belongs be vacant, it shall suffice if the foregoing certificate be signed by the Vestry and by some Presbyter of the Diocese in good standing. But, in such case, the attesting clause shall state the reason for departure from the regular form.

§ vii. Should there be no organized Parish at the place of residence of the candidate, or, there being such Parish, should the candidate be unable, through circumstances not affecting his moral or religious character, to procure such certificate from the Minister and Vestry, the Standing Committee may accept a certificate in the same words, signed by one Presbyter of this Church, in good standing, and six respectable laymen, communicants of this Church, the attesting clause in such case being subscribed by the Presbyter signing the certificate, or by some other Presbyter of this Church known to the Committee, in the following words, viz.:

I hereby certify, that all the signatures to the foregoing certificate are genuine, and are those of communicants of the Protestant Episcopal Church in good standing. I further certify, that the certificate was so signed for no reasons unfavorably affecting the moral or religious character of the candidate, but because (Here give the reasons for departing from the regular form.)

(Signed)

§ viii. (1.) The Standing Committee, on the receipt in either case of the certificates prescribed as above, and having reason to believe that all other canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, physical, intellectual, or moral, may, at a meeting duly convened, a majority of all the Committee consenting, proceed to recommend the candidate for ordination by a testimonial addressed to the Bishop in the following words, viz.:

To the Right Reverend Bishop of

We, whose names are hereunder written, being a majority of the whole Standing Committee of , and having been duly convened at

 , do testify that A. B. hath laid before us satisfactory certificates that for the space of three years last past he hath lived piously, soberly, and honestly, and hath not, since his admission as a candidate for Orders, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and we hereby recommend him for admission to the Sacred Order of Deacons. In witness whereof, we have hereunto set our hands, this day of in the year of our Lord

(Signed)

Standing Committee of

(2.) This testimonial shall be signed by all consenting to its adoption.

§ ix. (1.) The testimonial above prescribed having been presented to the Bishop, and there being no known objection to the ordination of the candidate on grounds physical, intellectual, or moral, the Bishop shall require him to sign the declaration prescribed by Article 7 of the Constitution of this Church, and shall then proceed to take order for the ordination at such time and place as may to him seem best, giving the preference whenever practicable to one of the Ember Seasons.

(2.) But no appointment for the ordination of any candidate shall be made until the above testimonial from the Standing Committee shall have been actually received;

it was adopted.

The question being on Canon 9, viz.:

CANON 9.

Of Deacons.

§ i. Every Deacon shall be subject to the regulation of the Bishop of the Diocese or Missionary Jurisdiction for which he has been ordained (or, if there be no Bishop, to that of the clerical members of the Standing Committee, acting by their President), until he receive letters dimissory therefrom to some other Diocese or Missionary Jurisdiction, and be thereupon accepted as a clergyman by such other Diocese or Jurisdiction. He shall officiate in such places only as the Bishop (or the clerical members of the Standing Committee, as the case may be) may direct.

§ ii. No Deacon who shall not have passed the Examinations for Priest's Orders, shall be transferred to another Diocese or Missionary Jurisdiction without the written request of the Ecclesiastical Authority of the said Diocese or Jurisdiction.

§ iii. (1.) No Deacon shall be settled as Rector over a Parish or Congregation, or permitted, except in time of war, to accept a chaplaincy in the Army or Navy.

(2.) If appointed to minister in a Parish or Congregation of a Presbyter, he shall act under the direction of such Presbyter in all his ministrations.

(3.) If appointed to minister in a Parish or Congregation without a Rector, he shall, if not under the immediate direction of the Bishop, be placed under the authority of some neighboring Presbyter, by whose directions, subordinatedly to the Bishop, he shall in all things be governed.

(4.) A candidate for Deacon's Orders only, who has been ordained to the Diaconate, may thereafter be admitted by his Bishop a candidate for Priest's Orders, on compliance with the provisions of Title I., Canon 4, § vii. But in such case he shall not by his previous examinations for the Diaconate be relieved from any of those prescribed in Title I., Canon 7, for candidates for the Priesthood;

it was adopted.

The question being on Canon 10, viz.:

CANON 10.

General Provisions relating to Ordination to the Priesthood.

§ i. Priest's Orders shall not be conferred upon any one until he shall have attained the age of twenty-four years complete.

§ ii. No person shall be ordered Priest until he has been a Deacon one full year, except when, by the advice and consent of a majority of the whole Standing Committee, the time may be shortened.

§ iii. A candidate for Priest's Orders shall not be ordained Priest within three years from his admission as such candidate, unless the Bishop, for urgent reasons, with the advice and consent of three-fourths of the whole Standing Committee, shall shorten the time of his candidateship to not less than one year; but, in case the candidate was not admitted a candidate for Priest's Orders until he was a candidate for Deacon's Orders only, or was admitted under a dispensation from any of the regular examinations, the time of his candidateship shall not be shortened to less than two years.

§ iv. A candidate for Priest's Orders, who has been a student of theology, or minister, or licentiate, in any other body of Christians which provides thorough theological training for the Ministry, may be allowed, as part of the duration of his candidateship, by the Bishop with the advice and consent of the Standing Committee, the period during which he may have been a student of theology, provided the time so allowed shall not exceed two years;

it was adopted.

The Bishop of Iowa gave notice that he would offer an amendment to-morrow to insert the words "except in the case provided for in Canon 8, § iii.," after the word "shall" in the first line of § iii. of Canon 10, if the proviso proposed to be added to § iii. of Canon 8, and made the Order of the Day to-morrow after the reading of the Minutes, be adopted.

The question being on Canon II., the Bishop of Maryland offered an amendment to strike out the words "has satisfactorily passed his examinations," in (a) of § i., which was adopted.

The question being on Canon II. as amended, viz.:

CANON II.

OF ORDINATION TO THE PRIESTHOOD.

§ i. A candidate for Priest's Orders, on making application for his ordination to the Priesthood, shall lay before the Standing Committee:

(a) A certificate from the Bishop, or if the Diocese be vacant, from the President of the Standing Committee, attesting that he is of sufficient age, that the term of his candidateship and the time of his service in the Diaconate have been completed.

(b) A certificate from two Presbyters in the following words, viz.:

To the Standing Committee of

Place,

Date,

We do hereby certify, that A. B., a candidate for Priest's Orders, for the space of three years last past (or since the day of in the year , that being the date of his admission to Deacon's Orders), hath lived piously, soberly, and honestly, and hath not, so far as we know or believe, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church. And, moreover, we think him a person worthy to be admitted to the Sacred Order of Priests. This certificate is founded on our personal knowledge of the said A. B., for one year last past, and for the residue of the time upon evidence satisfactory to us.

(Signed)

(c) A certificate from the Vestry of the Parish where he resides, in the following words, viz.:

To the Standing Committee of

Place,

Date,

We, whose names are hereunder written, do certify, from personal knowledge, or from evidence satisfactory to us, that A. B., for the space of three years last past (or since the day of in the year , that being the date of his admission to the Diaconate) hath lived piously, soberly, and honestly, and hath not written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church. And, moreover, we think him a person worthy to be admitted to the Sacred Order of Priests.

(Signed)

This certificate must be attested by the Minister of the Parish, or by the Clerk or Secretary of the Vestry, as follows:

I hereby certify, that A. B. is a resident of Parish, in

 . The foregoing certificate was adopted at a duly convened meeting of the Vestry of Parish; and the names attached are those of a majority of the whole Vestry.

(Signed)

(Minister of or Clerk or
Secretary of the Vestry.)

(d) Should the Parish be vacant, or should the candidate be himself the Minister thereof, it shall suffice that the foregoing certificate be signed by a majority of the whole Vestry, and attested by the Clerk or Secretary in the same words as before, but with an additional clause explanatory of the omission of the signature of the Minister.

(e) Should there be no organized Parish at the place of residence of the candidate, or there being such Parish, should he be unable, through circumstances not affecting unfavorably his moral or religious character, to procure such certificate from the Minister and Vestry, the Standing Committee, if the circumstances seem to them to justify such a course, may accept a certificate in the same words, signed by one Presbyter of this Church in good standing, and six respectable Laymen, communicants of this Church, the attestation in such case being made by the Presbyter signing the certificate, or by some other Presbyter of this Church known to the Committee, and in the following words, viz.:

I do hereby certify, that the lay signatures to the foregoing certificate are genuine, and are those of communicants of the Protestant Episcopal Church, in good standing. I further certify, that the certificate was so signed for no reason unfavorably affecting the moral or religious character of the candidate, but because (here giving the reasons for departing from the regular form.)

(Signed)

§ ii. The certificates above prescribed having been presented to the Standing Committee, they may proceed to recommend the Deacon for Priest's Orders, by a testimonial addressed to the Bishop in the following words, viz.:

To the Right Reverend

Bishop of

We, whose names are hereunder written, being a majority of the whole Standing Committee of , the said Committee having been duly convened at , do testify, that A. B., a candidate for Priest's Orders, hath laid before us satisfactory certificates, that for the space of three years last past (or since the day of in the year , that being the date of his admission to Deacon's Orders) he hath lived piously, soberly, and honestly, and hath not written, taught, or held anything contrary to

the doctrine or discipline of this Church; and we hereby recommend him for admission to the Sacred Order of Priests. In witness whereof, we have hereunto set our hands, this day of in the year of our Lord,

(Signed)

Standing Committee of

§ iii. No person shall be ordained Priest until he shall have produced evidence satisfactory to the Bishop that he is engaged with some Church, Parish, or Congregation, or as a missionary, under the Ecclesiastical Authority of some Diocese or Missionary Jurisdiction, or of some Missionary Society recognized by the General Convention, or as a professor, tutor, or instructor in some college, or academy, or other seminary of learning, duly incorporated, or as a chaplain in the Army or Navy of the United States;

it was adopted.

On motion of the Bishop of Quincy, the whole Canons of Ordination as amended were adopted.

On motion of the Bishop of Albany it was

Resolved, That this House go into Council at 11.30 to-morrow morning.

On motion, the House adjourned.

TWENTIETH DAY'S PROCEEDINGS.

NEW YORK, Thursday, October 24, 1889.

The House met, the Presiding Bishop in the chair.

A portion of Scripture was read by the Bishop of Pennsylvania, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 140.

The House of Deputies herewith transmits to the House of Bishops the testimonials in favor of the Rev. Edward Abbott, Missionary Bishop-elect of Yedo, and the Rev. Anson Rodgers Graves, Missionary Bishop-elect for the Platte.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion the testimonials referred to in the preceding Message were referred to the Committee on the Consecration of Bishops.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 141.

The House of Deputies informs the House of Bishops that it has appointed as members on its part of the Joint Committee on Evangelistic Work:

The Rev. Mr. Wilkinson of Quincy, the Rev. Mr. Christian of Newark, the Rev. Mr. Hall of Massachusetts, Mr. Baldwin of Michigan, Mr. Thomas of Pennsylvania, Mr. Cutting of New York.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 142.

The House of Deputies informs the House of Bishops that it concurs with Message No. 160 from the House of Bishops on proposed Canon on Deaconesses, amending the same by substituting the Canon herewith submitted:

CANON 10.

Of Deaconesses.

§ I. Unmarried women of devout character and proved fitness may be appointed to the office of Deaconess by any Bishop of this Church.

§ II. The duty of a Deaconess is to assist the Minister in the care of the poor and sick, the religious training of the young and others, and the work of moral reformation.

§ III. No woman shall be appointed to the office of Deaconess until she shall be at least twenty-five years of age, nor until she shall have laid before the Bishop testimonials certifying that she is a communicant in good standing of this Church, and that she possesses such characteristics as, in the judgment of the persons testifying, fit her for, at least, one of the duties above defined. The testimonial of fitness shall be signed by two Presbyters of this Church, and by twelve lay communicants of the same, six of whom shall be women. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of two years.

§ IV. No Deaconess shall accept work in a Diocese without the express authority, in writing, of the Bishop of that Diocese; nor shall she undertake work in a Parish without the like authority from the Rector of the Parish.

§ V. When not connected with a Parish the Deaconess shall be under the direct oversight of the Bishop of the Diocese in which she is canonically resident. A Deaconess may be transferred from one Diocese to another by letter dimissory.

§ VI. A Deaconess may at any time resign her office to the Ecclesiastical Authority of the Diocese in which she is at the time canonically resident; but no Deaconess, having once resigned her office, shall be reappointed thereto, unless there be, in the judgment of the Bishop, weighty cause for such reappointment.

§ VII. The Bishop shall have power, for cause, after a hearing granted, to suspend or remove a Deaconess from her office.

§ VIII. No woman shall act as a Deaconess until she has been set apart for that office by an appropriate religious service, to be prescribed by the General Convention, or, in the absence of such prescription, by the Bishop.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of New York, the House concurred in the foregoing Message.

The Order of the Day, being the proviso proposed at last evening's session to be added to § iii. of Canon 8, "Of Ordination to the Diaconate," was taken up.

The question being on the proposed proviso, it was adopted.

The Bishop of Iowa, in accordance with the notice given by him at last evening's session, offered an amendment to insert the words "except in the case provided for in Canon 8, § iii." after the word "shall" in the first line of § iii. of Canon 10; which was adopted.

The Bishop of Iowa offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that old Canons 1, 2, 3, 4, 5, 6, 7, 8, of the Canons of Ordination be repealed;

which was adopted.

The Bishop of Iowa offered the following resolution:

Resolved, The House of Deputies concurring, that the new Canons of Ordination herewith submitted as adopted by this House be renumbered 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, and that the numbering of the succeeding Canons of Title I. be changed accordingly.

(NOTE: Canon 2 to be put at end, so that it will stand Canon 11.)

which was adopted.

The Bishop of Western New York presented a Report in reference to the work of the Rev. J. Aberigh Mackay, D.D., in connection with the Old Catholic movement in France, which, on motion of the Bishop of New York, was referred to the Bishops in Council.

The Chairman appointed, as the two Bishops to act with the Presiding Bishop in approving the certificate of the Custodian of the Standard Prayer Book of alterations and additions in 1886 and 1889, as provided in Title I., Canon 19, § iv.,

The Bishop of Albany, and the Bishop of Iowa.

The Bishop of Rhode Island presented the following Report, viz.:

The Committee of Conference appointed on Message No. 82 from the House of Deputies, with reference to the cession of a portion of the Diocese of Michigan, in order to the formation of a new Missionary Jurisdiction within the boundaries of said Diocese, respectfully report that after a pro-

tracted and careful consideration of the subject they are of the opinion that the action of the House of Deputies should be concurred in by this House, — on the grounds that the northern portion of the State of Michigan is too far removed from the city of Detroit to render it practicable for a Bishop resident there to discharge with any sufficient degree of thoroughness the services required in that extensive district; that the present condition and prospects of this region imperatively demand the undivided services of a Bishop; that there is a reasonable prospect of the formation of an independent Diocese in the territory aforesaid within a limited period of years; and still further it appears to be the unanimous and earnest desire of the Churchmen throughout the present Diocese that the action now petitioned for by the Diocese of Michigan should be ratified by the General Convention.

Your Committee recommend the adoption of the following resolution:

Resolved, That the House of Bishops concur with the House of Deputies in the establishment of a Missionary Jurisdiction within the limits of the Diocese of Michigan, to be bounded by the north line of the Straits of Mackinaw and the waters connecting Lakes Michigan and Huron.

THOMAS M. CLARK,
A. N. LITTLEJOHN,
THEODORE B. LYMAN.

On motion of the Bishop of Albany the consideration of the foregoing Report was deferred till after to-day's session of the House in Council.

The House went into Council.

The Council having risen, the House resumed its session.

The Bishop of Springfield offered the following resolution, viz.:

Resolved, That the thanks of the House of Bishops be and are hereby tendered to the Bishop of Albany, Chairman of the Committee on Liturgical Revision, for the able and efficient manner in which he has discharged the onerous duties which have been devolved upon him;

which was adopted unanimously by a rising vote.

The Bishop of Albany presented the following Minute and Resolution, which were unanimously adopted by a rising vote, viz.:

The House of Bishops has great pleasure in putting on record its sense of obligation to the authorities of the Diocese of New York, and to the Rector, Churchwardens, and Vestrymen of St. George's Church, for the thoughtful care which provided and the unwearied courtesy which has carried out the admirable arrangements for the accommodation of this House; and for the gracious hospitality extended to the Bishops by the Churchmen of New York, as individuals and as members of the various Church Associations of the city.

Resolved, That a copy of this Minute be sent to the Bishop of New York, under whose generous inspiration and leadership the movement was inaugurated which the clergy and lay-people of the city, and especially the Rector, Churchwardens, and Vestrymen of St. George's Parish, have so ably and abundantly carried out, to the entire comfort and convenience of this House during its sessions in this noble building; which has a threefold consecration as a munificent gift to God, as a fitting memorial of the faithful dead, and as a centre for the holy activities of Christian work.

Resolved, That a copy be sent also to the Rector, Churchwardens, and Vestrymen of St. George's Church.

The Bishop of Albany presented the following Report:

The Church University Board of Regents created by the joint action of the two Houses of General Convention has come into definite existence by the election of the following persons as Regents, viz.:

The Right Reverend the Bishops of Tennessee, Minnesota, and Albany; the Rev. G. Williamson Smith, D.D., LL.D., Wm. Preston Johnstone, Esq., Samuel Eliot, Esq., and the Rev. E. N. Potter, D.D.

And the Board of Regents so constituted has organized by the election of the Bishop of Albany as Chairman of the Board.

The Bishop of Albany offered the following resolution, viz.:

Resolved, That in making up the list of the Bishops who have retained their constituted right to seats in this House, the Secretary be instructed to leave the name of any Bishop resigned in the place which he occupies in the order of his consecration, with the addition of the word "Bishop," which shall be considered as the sufficient official title of such resigned Bishop;

which, on motion, was laid on the table for the present.

The Bishop of Iowa offered the following resolution, viz.:

The Committee on Rules of Order to whom was referred Rule XXIII. of the Rules of Order for consideration and amendment respectfully report that they recommend the adoption of the following resolution:

Resolved, That Rule of Order XXIII. be amended so as to read as follows:

The ballot for the nomination of a Missionary Bishop shall not be made until the third day after the presentation of the names of Presbyters suggested for the office, without unanimous consent, and it is recommended that the administration of the Holy Communion precede the ballot.

All which is respectfully submitted for the Committee.

WILLIAM STEVENS PERRY, *Chairman*.

which was adopted.

The Bishop of Louisiana, from the Committee on the Pastoral Letter, presented a supplementary Report.

The question being on the draft of the Pastoral Letter, with the additions reported by the Committee, it was adopted.

On motion, the Bishops of Kentucky and Central Pennsylvania were excused from further attendance after the noon recess.

On motion of the Bishop of New York, it was

Resolved, That this House meet in Council at the Diocesan House, 29 Lafayette Place, to-morrow morning at 10 o'clock.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 143.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that Title III., Canon 5, § iii., (7.) be amended so as to read as follows:

(7.) To aid the Presiding Bishop, or the Bishop in charge of these foreign Churches, in administering the affairs of the same, and in settling such ques-

tions as may, by means of their peculiar situation, arise, there shall be a Standing Committee, to consist of communicants of this Church, who shall be chosen and elected as follows: Each Church or Congregation, thus in union with the General Convention, shall have the right to nominate, to the Bishop in charge, one person, who shall be a communicant, and the General Convention shall nominate four persons, of whom two at least shall be Clergymen, who shall hold office until the General Convention next ensuing, and until their successors are elected, and together they shall constitute the said Standing Committee, of which the Bishop in charge of said foreign Churches shall be the chairman. A majority of all the members shall be a quorum. This Standing Committee shall be a Council of Advice to the Bishop. They shall be summoned on the requisition of the Bishop, whenever he shall desire their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

which, on motion, was made the Order of the Day immediately after the presentation of Reports by the Committee on Canons this afternoon.

The House took a recess.

The House assembled after recess.

The Bishop of Quincy offered the following resolution, viz.:

Resolved, That two Bishops be elected to fulfil the duty assigned by the fifth of the Standing Orders of the House of Bishops;

which was adopted.

On the nomination of the Presiding Bishop, the Bishops of Quincy and New York were elected accordingly.

The Bishop of Chicago presented the following Report:

COMMITTEE ON CANONS.

REPORT.

The Committee on Canons to whom was referred a proposed amendment of Title I., Canon 14, § iii. (2) and also a resolution touching the amendment of the same Canon proposed by the Bishop of New York, and to whom was recommitteed their own report No. 13 on this subject, as also a communication from the Bishop of Maine touching the same, respectfully report that they recommend the adoption of the following resolution, to wit:

Resolved, That the said report, resolutions, and papers be referred to the Special Committee of this House appointed to consider the canonical questions referred to them and to sit during the recess of the General Convention.

All which is respectfully submitted for the Committee.

WILLIAM STEVENS PERRY.

On motion the resolution recommended by the Committee was adopted.

The Bishop of Chicago presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT.

The Committee on Canons to whom was referred Message No. 134 from the House of Deputies proposing amendment of Title I., Canon 15, § iii. (1), respectfully report the following resolution:

Resolved, That this House does not concur in the proposed amendment of Title I., Canon 15, § iii. (1) as contained in Message No. 134 from the House of Deputies, for the reason that the change suggested would permit the consecration of a Bishop without the consent of a majority of the Bishops and Standing Committees of this Church.

All which is respectfully submitted for the Committee.

WILLIAM STEVENS PERRY.

On motion, the resolution recommended by the Committee was adopted.

The Bishop of Chicago presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT.

The Committee on Canons to whom was referred Message No. 127 from the House of Deputies proposing amendment of Title I., Canon 15, § v., respectfully report that they have considered the same, and would report the Canon as proposed to be amended in the said Message of the House of Deputies for the action of this House thereupon.

All which is respectfully submitted for the Committee.

WILLIAM STEVENS PERRY.

An amendment offered by the Bishop of Central Pennsylvania to strike out the words "Jurisdiction and" in fourth line of second paragraph, was adopted.

The Bishop of Central Pennsylvania offered a motion of concurrence with Message No. 127, with the foregoing amendment.

A substitute of non-concurrence, offered by the Bishop of Florida, was not adopted.

The question being again on the resolution of concurrence offered by the Bishop of Central Pennsylvania, with the amendment offered by him and accepted, it was adopted.

The Bishop of Chicago presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT.

The Committee on Canons to whom was referred a communication from the Custodian of the Standard Bible, respectfully report that they recommend the following resolution:

Resolved, That the letter of the Custodian of the Standard Bible be referred to the Special Committee of this House appointed to consider other canonical questions referred to them, and to sit during the recess of the General Convention.

All which is respectfully submitted for the Committee.

WILLIAM STEVENS PERRY.

On motion the resolution recommended by the Committee was adopted.

The Bishop of Chicago presented the following Report, viz.:

COMMITTEE ON CANONS.

REPORT.

The Committee on Canons respectfully report to the House of Bishops that acting under the provisions of Title IV., Canon 2, Section ii., they have appointed the Bishops of Iowa and East Carolina on the part of the Committee on Canons of the House of Bishops to certify the changes made in the Canons.

For the Committee.

WILLIAM STEVENS PERRY.

On motion, the Secretary was instructed to communicate to the House of Deputies the information contained in the foregoing Report.

The Bishop of Quincy offered the following resolution, viz.:

Resolved, That, in the event of the loss by any Bishop of his seat in the House of Bishops with the consequent omission of his name from the roll, and his return to the House, his name shall be entered on the roll at the place corresponding with the time of such return;

which was adopted.

The Bishop of Albany called up his resolution of this morning in reference to the names of resigned Bishops on the roll of the House, and it was, on motion, adopted.

The Secretary read to the House the following Report, viz.:

The Committee on the Consecration of Bishops to whom was referred Message No. 140 from the House of Deputies transmitting the testimonials in favor of the Rev. Edward Abbott, Missionary Bishop-elect of Yedo, report that said testimonials are in conformity with the canonical requirements, and move the adoption of the subjoined resolution, viz.:

Resolved, That the House of Bishops consents to the consecration of the Rev. Edward Abbott, Missionary Bishop-elect of Yedo, and requests the Presiding Bishop to take the necessary order for such consecration.

H. N. PIERCE.

GEO. D. GILLESPIE.

GEO. W. PETERKIN.

THOMAS A. STARKEY.

The question being on the resolution recommended by the Committee, it was adopted.

The Secretary read to the House the following Report, viz.:

The Committee on the Consecration of Bishops, to whom was referred Message No. 140 from the House of Deputies, transmitting the testimonials in favor of the Rev. Anson Rodgers Graves, Missionary Bishop-elect of the Platte, report that said testimonials are in conformity with the canonical requirements, and move the adoption of the subjoined resolution, viz.:

Resolved, That the House of Bishops consents to the consecration of the Rev. Anson Rodgers Graves, Missionary Bishop-elect of the Platte, and requests the Presiding Bishop to take the necessary order for such consecration.

H. N. PIERCE.

GEO. D. GILLESPIE.

GEO. W. PETERKIN.

THOMAS A. STARKEY.

The question being on the resolution recommended by the Committee, it was adopted.

On motion, the Secretary was instructed to inform the Bishops-elect of the election.

Message No. 143 from the House of Deputies, as to amending Title III., Canon 5, § iii., (7), was, on motion, taken up.

The question being on the resolution communicated in said Message No. 143, it was, on motion, adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that a Joint Commission be appointed, to consist on the part of this House, of three Bishops, to whom shall be referred the Memorial of the Convocation of the Clergy and Laity of the American Churches on the continent of Europe, with power to consider and report at the next General Convention upon the whole question of the relation to the General Convention of the Congregations of this Church in foreign lands;

which was not adopted.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 144.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in their Message No. 52, proposing the adoption of the Report of the Joint Committee on petition of colored Clergy and Laity.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 145.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, That the House of Bishops be requested to take order for a suitable service at 8 P.M., for the closing of this memorable session of the General Convention.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Report of the Committee of Conference appointed on Message No. 82 from the House of Deputies, in reference to the cession of a part of the Diocese of Michigan, was called up.

The Bishop of Maryland offered a substitute as follows:

Resolved, That this House does not concur in Message No. 82 from the House of Deputies, for the reason that they see no sufficient ground for departing from the conclusion they have already reached;

which was adopted.

The Bishop of Springfield offered the following resolutions, viz.:

Resolved, That it is the sense of this House, that as far as practicable all the Bishops who take part in the laying on of hands at a Consecration should sign the entry in the Register, as well as the Letters of Consecration.

Resolved, That this resolution be communicated by the Secretary to the Registrar;

which were adopted.

The Bishop of Long Island offered the following resolution, viz.:

Resolved, That the Special Committee on a due supply of candidates for Holy Orders appointed by this House at the last General Convention, be continued (*vide* page 20, Journal of 1886), viz.: the Bishop of Long Island, the Bishop of Massachusetts, the Bishop of New York;

which was adopted.

The Bishop of Albany presented the following Report, viz.:

The Committee on the Order of Work for the Missionary Council and the Board of Missions, to whom was referred Message No. 128 from the House of Deputies, respectfully report that in their judgment it is not desirable to provide a time for hearing Reports, etc., on Sunday-school work, and they submit the following resolution:

Resolved, That this House does not concur with the House of Deputies in the resolution contained in their Message No. 128.

WM. CROSWELL DOANE.
CORTLANDT WHITEHEAD.

The question being on the resolution recommended by the Committee, it was adopted.

The Bishop of Albany nominated the Bishops of Milwaukee and Michigan as the deputation to the next Provincial Synod in Canada.

On motion of the Bishop of Iowa, the Secretary was instructed to cast the ballot of the House for the Bishops nominated.

The Secretary reported that he had cast the ballot accordingly.

(NOTE: The Report of the former Deputation is in the Minutes of the Proceedings of the present session of the House of Deputies.)

The Bishop of Iowa presented the following Report, viz.

COMMITTEE ON CANONS.

REPORT.

The Committee on Canons, to whom was referred a proposed Canon on Marriage and Divorce printed in the Journal of Convention of 1886, and appended to the Report of a Joint Committee on the same subject, respectfully report that they recommend the passage of the following resolution:

Resolved, That the proposed Canon on Marriage and Divorce be referred to the Special Committee of this House appointed to consider other Canoni-

cal matters referred to them, and to sit for these purposes during the recess of the General Convention.

All which is respectfully submitted for the Committee.

WILLIAM STEVENS PERRY.

The question being on the resolution recommended by the Committee, it was adopted.

The Bishop of Quincy presented the following Report, viz.:

The Committee on the Despatch of Business, to which was referred the report of the Committee on Unfinished Business with "a view to attention to the matters contained therein," respectfully present a final report, as follows:

Added to the matters already brought forward for consideration, there appears to be nothing on which the House can take present action. The matters that remain are the failure of two Joint Committees to report, and the neglect of the House of Deputies in 1886 to act upon legislation proposed and perfected by the House of Bishops.

ALEX. BURGESS.
GEO. WORTHINGTON.
ABIEL LEONARD.

The Bishop of Western New York offered the following resolution, viz.:

Resolved, That a Committee be appointed to report to the next General Convention on the subject of a Prayer Book in the German language;

which was adopted.

The Chairman appointed the following on the Committee, viz.:

The Bishop of Western New York, the Bishop of Arkansas, the Bishop of Nebraska, the Bishop of Florida, the Assistant Bishop of Southern Ohio.

The following Messages were received:

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 146.

The House of Deputies informs the House of Bishops that it does not concur in Message No. 170, proposing Canons on Ordination, for the reason that there is not sufficient time to give the matter submitted proper consideration.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 147.

The House of Deputies informs the House of Bishops that it does not concur with the House of Bishops in their Message No. 166 to this House, touching proposed amendments to Article 3 of the Constitution.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Chairman appointed the Bishop of Long Island on the Committee on Sisterhoods, in place of the Bishop of Albany.

The Bishop of Iowa offered the following resolution, viz.:

Resolved, That the Canons of Ordination as reported to this House and approved by the same, be and the same are hereby referred to the Special Committee already appointed by this House to sit during the recess of the General Convention to consider sundry canonical matters referred to them;

which was adopted.

On motion, the House went into Council.

The Council having risen, the House resumed its session.

On motion, the House adjourned till 7.30 this evening.

The House assembled at 7.30 P.M.

The following Messages were received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 148.

The House of Deputies informs the House of Bishops that, acting under Title IV., Canon 2, § ii., it has appointed as members on its part of the Committee to certify changes made in the Canons at this General Convention:

The Rev. Dr. Davenport, and Mr. Causten Brown.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 149.

The House of Deputies informs the House of Bishops that it has appointed the following persons on the part of this House to attend the Provincial Synod of Canada:

The Rev. Dr. Elliott, of Canada; the Rev. Dr. Carey, of Albany; Mr. Goddard, of Rhode Island; Mr. McCrady, of South Carolina.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 150.

The House of Deputies informs the House of Bishops that it concurs with Message 173 from the House of Bishops, in the amendment to Title I., Canon 15, § v., as proposed in Message 127 from the House of Deputies.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 152.

The House of Deputies informs the House of Bishops that it has adopted a resolution:

That after the reading of the Pastoral Letter, the House of Deputies stands adjourned *sine die*.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Iowa, the Secretary was instructed to inform the House of Deputies that this House has completed its business, has nothing further to communicate to the House of Deputies, and will be ready to adjourn after the reading of the Pastoral Letter.

On motion of the Bishop of Albany, it was

Resolved, That after attending the Services and hearing the Pastoral Letter in St. George's Church this evening, this House stands adjourned *sine die*.

JOHN WILLIAMS,

Presiding Bishop.

HENRY A. NEELY,

Chairman of the House of Bishops.

Attest:

WILLIAM TATLOCK,

Secretary of the House of Bishops.

GEO. FRANCIS NELSON,

Assistant Secretary.

SUPPLEMENTARY JOURNAL
OF THE
HOUSE OF BISHOPS.

No. 1. — LITURGICAL REVISION.

SECOND DAY.

NEW YORK, Thursday, October 3, 1889.

THE Bishop of Albany presented the report of the Joint Committee on Liturgical Revision (see Appendix), and offered the following resolution, viz.:

Resolved, That the alterations and additions in the Book of Common Prayer, proposed and accepted in the last General Convention, and made known to the several Dioceses, be taken up for consideration at 2 o'clock to-day, and every day hereafter till the business be concluded, and that the House of Deputies be notified that this subject has been made the Order of the Day;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, That when this Order of the Day has been completed, the Report of the Committee on Liturgical Revision and the Report of the minority, if there be such Report, be made the Order of the Day;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that on the rising of this Session of the General Convention the Committee on Liturgical Revision be discharged;

which, on motion of the Bishop of Maine, was laid on the table.

The Bishop of Maine moved that the Secretary of the House be directed to keep a separate record of all matters connected with the subject of Liturgical Revision, and the motion was adopted.

The Report of the Committee on Liturgical Revision being

called as the Order of the Day, the Bishop of Albany offered a resolution to adopt Resolution I. of the Notification to the Dioceses, and the ayes and nays were called for; but before the vote could be taken Message No. 2 from the House of Deputies was received, viz.:

NEW YORK, 2D DAY OF THE SESSION,
October 3, 1889.

MESSAGE NO. 2.

The House of Deputies informs the House of Bishops that it has adopted severally, and by a vote of Dioceses and Orders, the alterations in the Book of Common Prayer, proposed under Resolutions I., II., III., in the "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886 and to be acted upon at the General Convention of 1889," in accordance with the provisions of Article 8 of the Constitution.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Bishop of Albany having withdrawn his resolution by consent, the Bishop of New York moved to concur with the House of Deputies in the adoption of Resolution I. as communicated in Message No. 2, which motion was adopted by a rising vote.

On motion of the Bishop of Albany the House of Bishops concurred with the House of Deputies in the adoption of Resolution II. as communicated in Message No. 2, by a rising vote.

On motion of the Bishop of Albany the House of Bishops concurred with the House of Deputies in the adoption of Resolution III., as communicated in Message No. 2, by a rising vote.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution IV., on page 10, in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION IV.

In the Order for Daily Morning Prayer, change the rubric following the *Venite* so that it shall read as follows:

Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections of Psalms. And at the end of every Psalm, and likewise at the end of the Venite, Benedicite, Benedictus, Jubilate, may be, and at the end of the whole Portion or Selection from the Psalter, shall be sung or said the Gloria Patri;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution V., on page 11, in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION V.

In the Order for Daily Morning Prayer, prefix to the *Jubilate Deo* the rubric:

Or this Psalm;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution VI., on page 11, in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION VI.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Morning Prayer, change the rubric after the *Prayer for the President of the United States*, so that it shall read as follows:

The following Prayers shall be omitted here when the Litany is said, and may be omitted when the Holy Communion is immediately to follow;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution VII., on pages 11, 12, 13, and 14 in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION VII.

Substitute the following for the opening Sentences in the Order for Daily Evening Prayer:

The Lord is in his holy temple: let all the earth keep silence before him. *Hab. ii. 20.*

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. *Psaln xxvi. 8.*

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. *Psaln cxli. 2.*

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him. *Psaln xcvi. 9.*

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my strength and my redeemer. *Psaln xix. 14, 15.*

Watch ye, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. *St. Mark xiii. 35, 36.* *Advent.*

Repent ye; for the kingdom of Heaven is at hand. *St. Matt. iii. 2.*

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Rev. xxi. 3.* *Christmas.*

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. *Mal. i. 11.* *Epiphany.*

Come ye, and let us walk in the light of the Lord. And he will teach us of his ways, and we will walk in his paths. *Isaiah. ii. 5, 3.*

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Cor. v. 21.* *Good Friday.*

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. i. 7.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col. iii. 1.* *Easter.*

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *Heb. ix. 24.* *Ascension.*

The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev. xxii. 17.* *Whitsun-day.*

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. *Psaln xliii. 3.*

Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of his glory. *Isaiah vi. 3.* *Trinity Sunday.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions; and my sin is ever before me. *Psaln li. 3.*

Hide thy face from my sins; and blot out all mine iniquities. *Psaln li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psaln li. 17.*

Render your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24.* *Psaln vi. 1.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution VIII., on page 14 in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION VIII.

Substitute for the rubric prefixed to the Litany the following rubrics:

To be used on Sundays, Wednesdays, and Fridays, and on the Ember-days and Rogation-days.

To be used also on any day in Lent, at the discretion of the Minister.

Note, That the Litany may be omitted altogether on Christmas-day, Easter-day, and Whitsun-day;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution IX., on pages 14 and 15, in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION IX.

In Prayers and Thanksgivings upon Several Occasions, omit the present rubric, to wit:

To be used before the two final Prayers of Morning and Evening Service, immediately after the title, and insert after the word PRAYERS the following rubric:

To be used before the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution X., on page 15 in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION X.

Transfer the *Prayer to be used at Meetings of Convention* to a place immediately after the *Prayer for Congress*; change the word "Councils" to "Council" and omit the word "present" in the two places where it occurs; so that the Prayer shall read as follows:

A Prayer to be used at Meetings of Convention.

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised through thy Son Jesus Christ, to be with thy Church to the end of the world: We beseech thee to be with the Council of thy Church *here* assembled in thy Name and Presence. Save us from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern us in our work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.*

Alter the rubric appended to the foregoing *Prayer* so that it shall read as follows:

¶ *During or before the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned; the clause, here assembled in thy Name, being changed to now assembled (or, about to assemble) in thy Name and Presence; and the clause, govern us in our work, to govern them in their work;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution XI., on p. 16 in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION XI.

In Prayers and Thanksgivings upon Several Occasions, insert after the word THANKSGIVINGS, the following rubric:

¶ *To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the benediction;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution XII., on pp. 16 and 17 in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION XII.

In the Order for the Administration of the Lord's Supper, for the rubric,

¶ *Then shall be read the Apostles' or Nicene Creed, etc., substitute the following rubric, placing after it the Creed:*

¶ *Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, that the Nicene Creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsun-day, and Trinity Sunday.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary. And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution XIII., on pp. 17 and 18 in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION XIII.

In the Order for the Administration of the Lord's Supper, add to the Offertory Sentences the following:

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. *Deut.* xvi. 16, 17.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. *1 Chron.* xxix. 11.

All things come of thee, O Lord, and of thine own have we given thee. *1 Chron.* xxix. 14;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution XIV., on pp. 18 and 19 in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America," proposed in the General Convention of 1886, be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION XIV.

Substitute the following for the rubric immediately before the *Prayer for Christ's Church Militant*, in the Order for the Administration of the Lord's Supper:

¶ *And the Priest shall then place upon the Table so much bread and wine as he shall think sufficient.*

¶ *And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.*

¶ *Then shall the Priest say;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution XV., on page 19 in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION XV.

Insert after the Preface of the Confirmation Office:

¶ *Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say,*

Reverend Father in God, I present unto you these children (or these persons) to receive the Laying on of Hands;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution XVI., on page 19 in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION XVI.

Omit the Selections of Psalms, and in place thereof insert a Table of Selections and a Table of Proper Psalms, being the same as the Tables under the heading, "The Order how the Psalter is appointed to be read ;"

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution XVII., on page 20 in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION XVII.

In the Order for Daily Evening Prayer, as modified by the action of this General Convention, omit the first rubric after the *Bonum est confiteri*, to wit:

¶ Note, *That on any day in Lent, instead of the Magnificat, or Cantate Domino, or Bonum est confiteri, there may be said Psalm xlii. Quemadmodum;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the change in the Book of Common Prayer, proposed in Resolution XVIII., on page 20 in the book entitled "The Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows in the words of the Notification hereto appended:

RESOLUTION XVIII.

In the Order for Daily Evening Prayer, as modified by the action of this General Convention, omit the first rubric after the *Benedic, anima mea*, to wit:

¶ Note, *That on any day in Lent, instead of Nunc Dimittis, or Deus miseratur, or Benedic, anima mea, there may be said Psalm xliii. Judica me, Deus;*

which was adopted.

The Bishop of Albany moved that the action of this House on the foregoing resolutions be communicated to the House of Deputies, which was adopted.

The Order of the Day, the report of the Committee on Liturgical Revision, being called, the Bishop of Mississippi presented and read the report of the Minority of the Committee as follows: (See Appendix.)

On motion of the Bishop of Virginia, the Order of the Day was postponed till Monday at 2 P.M.

THIRD DAY.

FRIDAY, October 4, 1889.

The following Message was received from the House of Deputies, viz.:

NEW YORK, 2D DAY OF THE SESSION,
October 3, 1889.

MESSAGE No. 3.

The House of Deputies informs the House of Bishops that it has adopted severally, and by a vote of Dioceses and Orders, the alterations in the Book of Common Prayer, proposed under Resolutions IV., V., VI., VII., IX., X., XI., XIII., XIV., XV., XVI., XVII., XVIII., of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," in accordance with the provisions of Article 8 of the Constitution.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

FOURTH DAY.

SATURDAY, October 5, 1889.

The Bishop of Albany asked permission to recall the Report of the Joint Committee on Liturgical Revision, that it might be signed by the members of the Committee agreeing thereto, and on motion of the Bishop of Missouri consent was given.

The Report of the Committee was presented again, signed by Wm. Croswell Doane, William W. Niles, Cortlandt Whitehead, Henry C. Potter, Thomas F. Davies, Samuel Hart, John H. Egar, Geo. C. McWhorter, J. M. Woolworth, J. W. Gilbert, Geo. E. B. Jackson.

On motion of the Bishop of Albany, Message No. 3 from the House of Deputies was taken from the table.

The Bishop of Albany offered the following resolution:

Whereas, The House of Bishops has already taken affirmative action in relation to the resolutions contained in the book entitled Notification to the Dioceses of the Proposed Changes in the Prayer Book; therefore

Resolved, That the House of Bishops asks for a Committee of Conference in reference to Message No. 3, from the House of Deputies;

which was adopted.

The Chair appointed the Bishops of Albany, Massachusetts, and Maryland, as members of such Committee.

FIFTH DAY.

MONDAY, October 7, 1889.

The Bishop of Pennsylvania presented the following resolution from the Convention of the Diocese of Pennsylvania:

RESOLUTION

Adopted by the Convention of the Diocese of Pennsylvania, May 17, 1889.

Whereas, The having of the Book of Common Prayer in a state of constant change tends to lessen, in the minds of both Clergy and people, the authority of its rubrics, to weaken the idea of its stability, and to foster increasing lawlessness in the worship of the Church; and

Whereas, This year of our Lord, 1889, is the one hundredth anniversary of the adoption by the General Convention of the American Prayer Book; therefore

Resolved, That in the opinion of this Convention of the Diocese of Pennsylvania no new propositions for further change should be entertained by the coming General Convention of the Church; but that the revision now in process should at once be finally closed, and a Centennial Standard Prayer Book issued, which shall embody, in their several places, such changes as shall have been, up to this time, constitutionally adopted;

Resolved, That this resolution be transmitted to the House of Bishops by the Right Reverend the Bishop of this Diocese, and to the House of Clerical and Lay Deputies by the senior Presbyter of the delegation from this Diocese.

On motion the resolution was laid on the table till the subject of Liturgical Revision should be under consideration.

SIXTH DAY.

TUESDAY, October 8, 1889.

The following Message was received, viz.:

NEW YORK, 4TH DAY OF THE SESSION,
October 5, 1889.

MESSAGE NO. 6.

The House of Deputies informs the House of Bishops that it has adopted, by a vote of Dioceses and Orders, the alteration in the Book of Common Prayer, proposed under Resolution XII. of the book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The following Message was received, viz.:

NEW YORK, 4TH DAY OF THE SESSION,
October 5, 1889.

MESSAGE No. 7.

The House of Deputies informs the House of Bishops that it accedes to the requests contained in Message No. 6 from the House of Bishops, as to a Committee of Conference in relation to the resolutions contained in the book entitled "Notification to the Dioceses of proposed Alterations and Additions in the Book of Common Prayer;" and appoints as members of said Committee of Conference on its part,

The Rev. Dr. Hart, the Rev. Mr. Blanchard, and Mr. Hill Burgwin.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Bishop of Albany presented the following Report, viz.:

The Committee of Conference on Message No. 3 from the House of Deputies beg leave to report:

First, in regard to modes of procedure, That the Secretary of the House of Deputies is to communicate to this House the fact that the House of Deputies by a separate vote, taken by Dioceses and Orders, has adopted the alterations in the Book of Common Prayer under Resolution — of the Notification to the Dioceses, whereupon the following resolution will be moved in the House of Bishops, viz.:

The House of Bishops informs the House of Deputies that having adopted by a separate vote the alterations in the Book of Common Prayer, recommended in each of the several resolutions of the Notification to the Dioceses, etc., and having received from the House of Deputies the several messages informing the House of Bishops that the House of Deputies has adopted by a separate vote, taken by Dioceses and Orders, the alterations in the Book of Common Prayer under the several resolutions in the Notification to the Dioceses; namely, Resolutions I., II., III., IV., V., VI., VII., IX., X., XI., XII., XIII., XIV., XV., XVI., XVII., XVIII.: Therefore

Resolved, That the House of Bishops informs the House of Deputies that it has concurred in the action communicated in Messages Nos. 2, 3, 6.

The Committee of Conference on the disagreeing action of the two Houses in the reference to Resolution VIII. of the Notification to the Dioceses, report that they recommend to the House of Deputies that they reconsider their action with a view to concurring with the action of the House of Bishops, which adopted the alteration under Resolution VIII., the Committee being agreed that the NOTE accompanying the Rubric was not intended to bear a meaning restrictive of the words touching the Litany in the Order concerning the Service of the Church contained in Resolution I.; and the Committee being also agreed that the provision concerning the use of the Litany on Ember Days and Rogation Days, and on any day in Lent, is a valuable provision.

WM. CROSWELL DOANE.
BENJAMIN PADDOCK.
WILLIAM PARET.
SAMUEL HART.
JOSEPH N. BLANCHARD.
HILL BURGWIN.

On motion of the Bishop of Albany, the recommendations were adopted.

2 P.M.

The Order of the Day, Liturgical Revision, having been called, the Bishop of Virginia moved the adoption of the reso-

lution appended to the Report of the Minority as a substitute.

On motion of the Bishop of Massachusetts, the hour of adjournment was postponed till 4.15, in order that the vote on this resolution might be taken.

The ayes and nays being called for, the roll was called, and the resolution was lost by a vote of 28 nays to 20 ayes, as follows:

AYES: The Bishops of Western New York, Georgia, Virginia, South Carolina, Central Pennsylvania, Northern California, Easton, Western Michigan, Chicago, Iowa, Quincy, West Virginia, Springfield, Newark, Mississippi, Indiana, North Dakota, Maryland, Nebraska, and Fond du Lac. 20.

NAYS: The Bishops of Connecticut, Rhode Island, Texas, Minnesota, Tennessee, Maine, Missouri, Oregon, Albany, Pennsylvania, Arkansas, New Hampshire, South Dakota, Massachusetts, Colorado, Kentucky, New Jersey, Louisiana, Montana, East Carolina, the Assistant Bishop of Central Pennsylvania, the Bishops of Wyoming and Idaho, Western Texas, Nevada and Utah, Delaware, New Mexico and Arizona, the Assistant Bishop of Southern Ohio, and the Bishop of Milwaukee. 28.

SEVENTH DAY.

WEDNESDAY, October 9, 1889.

The following Bishops requested to have their names recorded as voting on the adoption of the resolution appended to the Report of the Minority Committee on Liturgical Revision, as follows:

AYE: The Bishop of Central New York.

NAY: The Bishops of New York, California, and Pittsburgh, the Assistant Bishop of Minnesota, and the Bishop of Washington Territory.

The Bishop of Newark requested to have his vote changed from Aye to Nay.

The Bishop of Chicago offered the following resolutions, viz.:

Resolved, The House of Deputies concurring, that an octavo edition of the Book of Common Prayer, with such alterations as have been constitutionally effected or shall be so effected, by the action of the General Convention of 1889, and of that which shall meet in 1892, shall be issued before the termination of the latter year.

Resolved, That a Joint Committee consisting of two Bishops and two Presbyters shall be appointed to act with the Custodian in issuing such edition;

which were adopted, and the Chair appointed the Bishops of Albany and Iowa on such Committee.

The following Message was received :

NEW YORK, 7TH DAY OF THE SESSION,
October 9, 1889.

MESSAGE No. 16.

The House of Deputies informs the House of Bishops, that it does not approve the recommendation of the Committee of Conference with regard to Resolution VIII. of the book entitled "Notification to the Dioceses, etc.," but adheres to its former action.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

2.30 P.M.

The Order of the Day being called for, the Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 1.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the word "Proper" be inserted before the word "Lessons" in the heading of the Tables of Lessons for Sundays, for Holy-days, and for the forty days of Lent; and that "Tables of Proper Lessons" be inserted in the Table of Contents:

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 2.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning and Evening Prayer, after the response "And our mouth shall show forth thy praise," there be inserted:

Minister. O God, make speed to save us.

Answer. O Lord, make haste to help us;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 3.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning and Evening Prayer, between the

response "And grant us thy salvation," and the versicle, "O God, make clean our hearts within us," there be inserted:

Minister. O Lord, save the State.

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people.

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

The Bishop of Western Virginia moved to amend by striking out the last two versicles. The amendment was not adopted.

The resolution was then adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 4.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning Prayer, in the rubric before the *Venite*, after the words "*the following Anthem*," there be inserted "*or else the ninety-fifth Psalm*;"

which was adopted.

EIGHTH DAY.

THURSDAY, October 10, 1889.

The Order of the Day, the Hymnal Report, being suspended on motion of the Bishop of Albany, the Report of the Committee on Liturgical Revision was considered.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 5.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning Prayer, the sixteenth, twenty-first, and twenty-eighth verses of the *Te Deum* be changed to read as follows:

When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb.

O Lord, let thy mercy lighten upon us, as our trust is in thee.
Make them to be rewarded with thy saints, in glory everlasting.

At the request of the Bishop of Albany the vote was ordered to be taken on the changes proposed in the several verses, separately.

The following Message was received, viz.:

NEW YORK, 8TH DAY OF THE SESSION,
October 10, 1889.

MESSAGE No. 21.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the Secretaries be instructed to omit from the daily printed Journal the record of the proceedings on the subject of Liturgical Revision, and that all such action be printed in a Supplementary Journal.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Albany, the House concurred in the foregoing Message.

The Bishop of Central Pennsylvania moved to indefinitely postpone the consideration of the changes proposed in the Te Deum, which was not adopted.

The question being on the adoption of the change in the sixteenth verse, it was not adopted.

The question being on the adoption of the change in the twenty-first verse, it was not adopted.

The question being on the adoption of the change in the twenty-eighth verse, it was not adopted.

On motion of the Bishop of Chicago, the Secretary was directed to communicate this action of the House to the House of Deputies immediately.

NINTH DAY.

FRIDAY, October 11, 1889, 2 P.M.

The Order of the Day being called, the Minutes of the Supplementary Journal were read, and after amendment were approved.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 6.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning Prayer, there be added to the rubric before the *Benedicite* this note:

But Note, when the Benedicite is sung, it shall not be necessary to repeat the words, Praise him, and magnify him forever, at the end of every verse;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 7.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning Prayer, the rubric before the *Benedictus* be changed to read as follows:

And after that shall be said or sung the hymn following; but Note, That, save from the first Sunday in Advent to Septuagesima, it shall suffice to use the first four verses.

And that the *Benedictus* be printed without any space between the fourth and fifth verses, and be followed by the rubric "*Or this Psalm*" and the *Jubilate*;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 8.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning and Evening Prayer, in the Prayer for All Conditions of Men, for the words, "thy holy Church universal" there be substituted "the good estate of the Catholic Church;"

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 9.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration

be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the Prayer for All Conditions of Men and the General Thanksgiving, wherever they occur, be printed with the bracketed clause and marginal note, as now provided in Morning Prayer;

which was adopted unanimously.

The Bishop of Connecticut offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 10.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That to the rubric before the Litany be added these words, "But Note, *That the Litany is to be omitted on Christmas-day, Easter-day and Whitsunday;*"

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 11.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the third deprecation in the Litany, for the words "From all inordinate and sinful affections" there be substituted "From fornication, and all other deadly sin."

The Bishop of East Carolina moved to amend so as to read, "From fornication and all other deadly sin, from all inordinate and sinful affection," etc.

The amendment was not adopted.

The question being on the resolution of the Committee, it was not adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 12.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the words, "From fire and flood," be prefixed to the fourth deprecation in the Litany, so that it shall read, with its suffrage, as follows:

From fire and flood; from lightning and tempest; from plague, pestilence and famine; from battle and murder, and from sudden death,

Good Lord, deliver us;

which was adopted.

The Bishop of Albany offered the following resolution; viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 13.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Litany the petition, "That it may please thee to send forth laborers into thy harvest," with its suffrage, be omitted from its present place, and that the eighth of the intercessions in the Standard Book be changed, so that it shall read with its suffrage, as follows:

That it may please thee to send forth laborers into thy harvest, and to bring into the way of truth all such as have erred, and are deceived:

We beseech thee to hear us, good Lord.

The Bishop of Alabama moved to amend the present petition in the Litany so as to read, "That it may please thee, O Lord of the harvest, to send forth laborers into thy harvest;"

which was not adopted.

The question being on the resolution of the Committee, it was not adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 14.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the words "*Here endeth the Litany*" be omitted;

which was adopted.

TWELFTH DAY.

TUESDAY, October 15, 1889, 2 P.M.

The Bishop of Albany presented the following Report from the Committee on Liturgical Revision, viz. :

The Joint Committee on Liturgical Revision, to whom was referred by the House of Bishops, a Memorial praying for the restoration to the Prayer Book of the Feast of St. Mary Magdalene, respectfully report:

That they judge it inexpedient for this Committee to recommend any further changes in the Book of Common Prayer other than those contained in their Report already presented to the Convention, and therefore beg to return this Memorial to the House of Bishops without recommendation as to action thereon.

By order of the Committee,
SAMUEL HART, *Secretary*.

The Bishop of Albany offered the following resolution, viz. :

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 15.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in their next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Prayer for Those who are to be Admitted to Holy Orders:

*For Fruitful Seasons.**To be used on Rogation-Sunday and the Rogation-Days.*

ALMIGHTY God, who hast blessed the earth that it should be fruitful and bring forth everything that is necessary for the life of man, and hast commanded us to work with quietness, and eat our own bread: Bless the labors of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen*.

† *Or this.*

GRACIOUS Father, who openest thine hand and fillest all things living with plenteousness; We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord. *Amen*.

The Bishop of Pittsburgh moved to amend the first prayer by omitting the clause "and bring forth everything that is necessary for the life of man;" which was not adopted.

The Bishop of Louisiana moved to amend by substituting

“whatsoever is needful” for “everything that is necessary;” and the amendment was adopted.

The Bishop of Chicago moved to amend by substituting “shall” for “should;” which was not adopted.

On the motion of the Bishop of Albany, the first prayer as amended was adopted.

On the motion of the Bishop of Albany, the second prayer was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 16.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Prayer for a Person or Persons going to Sea:

For One Journeying.

O EVERLASTING God, we commend to Thy almighty protection Thy servant for whom we pray. Defend him from the dangers of his journey, guard him from sickness and all hindrance and hurt, preserve his going out and his coming in, grant him the fruition of his just desires, and make him grateful for all Thy mercies, through Jesus Christ our Lord. *Amen*;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 17.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Prayer to be used at the Meetings of Convention:

For the Unity of God's People.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen*;

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 18.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Prayer for the Unity of God's People:

For Missions.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. *Amen.*

The Bishop of Alabama moved to amend by substituting the words "give the heathen to be the inheritance of thy Son," for the words "add the heathen to thine inheritance;" which was not adopted.

The Bishop of Fond du Lac moved to change the title of the prayer to read "For Missionary Occasions;" which amendment was not adopted.

The resolution was then adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 19.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Prayers and Thanksgivings upon Several Occasions, the following be inserted before the Prayer for Rain:

An Intercession for those who labour in the Gospel.

O LORD, without whom our labour is but lost, and with whom thy little ones go forth as the mighty; We humbly beseech thee to prosper all works in Thy Church undertaken according to thy holy will, (especially ,) and grant to thy labourers a pure intention, patient faith, sufficient success upon earth, and the blessedness of serving thee in heaven; through Jesus Christ our Lord. *Amen.*

The Bishop of East Carolina moved to amend by substituting "the weak are as the strong" for "thy little ones go forth as the mighty;"

which was not adopted.

The Bishop of East Carolina moved to substitute "due" for "sufficient," which was not adopted.

The Bishop of Western Michigan moved to omit the word "especially," which was not adopted.

The question being on the resolution, it was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 20.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Thanksgiving for a Recovery from Sickness:

For a Child's Recovery from Sickness.

ALmighty God and heavenly Father, we give thee humble thanks for that thou hast been graciously pleased to deliver from *his* bodily sickness the *child* in whose behalf we bless and praise thy Name, in the presence of all thy people. Grant, we beseech thee, O gracious Father, that *he*, through thy help, may both faithfully live in this world according to thy will, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen*;

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 21.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Prayers and Thanksgivings upon Several Occasions, the following be inserted in place of the Thanksgiving for a Safe Return from Sea:

For a Safe Return from Voyage or Travel.

MOST gracious Lord, whose mercy is over all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of *the great deep* (or *his way*), *this thy servant*, who now *desireth* to

return thanks unto thee in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws through Jesus Christ our Lord. *Amen*;

which was adopted unanimously.

THIRTEENTH DAY.

WEDNESDAY, October 16, 1889.

2.45 P.M.

The Order of the Day, Liturgical Revision, being called, the Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 22.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That there be inserted after the *Prayers and Thanksgivings upon Several Occasions*, a Penitential Office as follows:

A PENITENTIAL OFFICE.

FOR ASH WEDNESDAY.

¶ *On the First Day of Lent, at Morning Prayer, the Office ensuing shall be read immediately after the Prayer, We humbly beseech thee, O Father, in the Litany, and in place of what there followeth.*

¶ *The same Office may be read at other times, at the discretion of the Minister.*

¶ *The Minister and the People kneeling, then shall be said by them this Psalm following.*

Miserere mei, Deus. Psalm li.

Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end.

Amen.

¶ *If the Litany hath been already said in full, the Minister may omit all that followeth, to the Prayer, O Lord, we beseech thee, etc.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Minister. O Lord, save thy servants;

Answer. That put their trust in thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us, therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

THE Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

And that there be omitted the second rubric after the Collect for Ash Wednesday, and all that follows before the Epistle;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 23.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, after the rubric following the general title of the Collects, Epistles, and Gospels, there be inserted:

¶ *The Collect appointed for any Sunday or other Feast may be said at the Evening Service of the day before;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 24.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the *Gloria Patri* be printed at the end of the Anthems appointed to be used on Easter Day instead of the *Venite*;

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 25.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in place of the rubric after the Gospel for the Sunday next before Advent, there be substituted:

¶ *If there be more than twenty-five Sundays after Trinity, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer than twenty-five Sundays, the overplus shall be omitted;*

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 26.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the Collect for St. John the Evangelist's Day be amended to read as follows:

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

The Bishop of Milwaukee moved to amend by omitting the words "of light."

The Bishop of Virginia moved to lay the resolution on the table, which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 27.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, after the Gospel for Christmas-day, there be inserted:

¶ *If in any Church the Holy Communion be twice celebrated on Christmas-day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. Titus ii. 11.

THE grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

The Gospel. St. Luke ii. 1.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered, and she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 28.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, after the Gospel for Easter-day, there be inserted:

¶ *If in any Church the Holy Communion be twice celebrated on Easter-day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from

the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Christ our Lord. *Amen.*

The Epistle. 1 Cor. v. 6.

KNOW ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

The Gospel. St. Mark xvi. 1.

WHEN the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning of the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they anything to any man; for they were afraid;

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 29.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

1. That in the Order for the Administration of the Lord's Supper, in place of the rubric immediately before the Decalogue, finally adopted in 1886, the following be inserted:

¶ *The Decalogue may be omitted, provided it be said once on each Sunday. But Note, that whenever it is omitted, the Minister shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith;*

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 30.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, after the Summary of the Law, the following be inserted:

¶ *Here, if the Decalogue hath been omitted, shall be said,*
 Lord, have mercy upon us.
Christ, have mercy upon us.
 Lord, have mercy upon us.
 ¶ *Then the Minister may say ;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 31.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention; in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, after the words "Glory be to thee, O Lord," there be added:

¶ *And after the Gospel,*
 Thanks be to thee, O Lord;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 32.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That immediately before the Collect for Ash-Wednesday there be inserted:

¶ *At Morning Prayer instead of the Psalm, O come let us sing, &c., this Canticle shall be sung or said.*

From Psalms xxxii., xxxviii., cxxx.

BLESSED is he whose unrighteousness is forgiven: and whose sin is covered.
 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

Put me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure:

For thine arrows stick fast in me: and thy hand presseth me sore.

My wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

I will confess my wickedness: and be sorry for my sin.

Haste thee to help me: O Lord God of my salvation.

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

Let thine ears be attentive: to the voice of my supplications.

If thou, Lord, shouldst be extreme to mark what is done amiss: O Lord, who shall stand?

But there is forgiveness with thee: that thou mayest be feared;

which was adopted.

FOURTEENTH DAY.

THURSDAY, October 17, 1889, 2 P.M.

The Order of the Day, Liturgical Revision, being called, the Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 33.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, in place of the rubric before the Offertory Sentences, the following be inserted:

¶ *Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table and say,*

Let us make our offerings to the Lord with reverence and godly fear.

¶ *Then shall he begin the Offertory, saying one or more of the Sentences following, as he thinketh most convenient. And Note, that these Sentences may be used on any other occasion of Public Worship when the alms of the People are to be received;*

which was adopted.

The Bishop of Albany offered the two following resolutions which had been referred to the Committee on Liturgical Revision. (See Journal, Oct. 16, 1889.)

REPORT OF LITURGICAL REVISION COMMITTEE, 1889.

RESOLUTION 34.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, immediately before the words "Let your light so shine, etc.," there be inserted:

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts xx. 35.

REPORT OF LITURGICAL REVISION COMMITTEE, 1889.

RESOLUTION 35.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, imme-

diately before the words, "Thine, O Lord, is the greatness, etc.," there be inserted:

Melchizedek, king of Salem, brought forth bread and wine, and he was the priest of the most high God. . . . and Abram gave him tithes of all. Gen. xiv. 18, 20.

Resolution No. 34 was adopted.

Resolution No. 35 was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 36.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, the word "militant" be omitted from the words preceding the prayer which follows the Offertory, so that they shall read:

Let us pray for the whole state of Christ's Church.

The Bishop of Virginia moved to lay this resolution on the table, and the motion was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 37.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, in the Prayer for the Church, in place of what follows the words "any other adversity," there be inserted:

And we also bless thy holy Name for all thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace and the lights of the world in their several generations; most humbly beseeching thee to give us grace to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

The Bishop of Maryland moved to lay this resolution on the table, which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 38.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Administration of the Lord's Supper, the following rubric be placed immediately after the Prayer for the Church:

¶ *Here the Priest shall pause for a space. in order that such as are so minded may withdraw;*

which was not adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 39.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, the words before the Proper Preface for Ascension-day be changed so that they shall read:

Upon Ascension-day, and until Whitsun-day;

which was adopted.

FIFTEENTH DAY.

NEW YORK, Friday, October 18, 1889.

The Order of the Day, Report on Liturgical Revision, being called, the Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 40.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, the Prayer of Humble Access with its rubric be removed to the place immediately after the rubric, *Here may be sung a Hymn*, as follows:

Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

On motion of the Bishop of Albany, this resolution was laid on the table for the present.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 41.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, in the Prayer of Consecration, instead of the words "we and all others who shall be partakers," there be substituted "whosoever shall be partakers."

The Bishop of Chicago moved to amend so that the Prayer should read "he may dwell in us, and we in him," which was adopted. The resolution thus amended was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 42.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the first word of the third Collect at the end of the Order for the Administration of the Lord's Supper, be changed from "Direct" to "Prevent,"

which was not adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 43.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be

made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the following rubric be inserted after the first rubric at the end of the Order for the Administration of the Lord's Supper:

¶ *There shall be no celebration of the Lord's Supper, except there be some to communicate with the Priest;*

which was adopted.

The Bishop of East Carolina moved the following resolution, viz.:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the last half of the last rubric at the close of the Communion Office be stricken out so that the whole may read:

¶ *And if any of the consecrated bread and wine remain after the Communion, it shall not be carried out of the Church.*

A motion to lay on the table was not adopted.

The Bishop of Western New York moved to amend by adding the latter part of the rubric with the exception of the words "immediately after the blessing," and the amendment was adopted.

On motion the resolution thus amended was referred to the Committee on Liturgical Revision.

The Bishop of Kentucky offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the rubric at the end of the Prayer of Consecration be amended so as to read:

¶ *Here may be sung a Hymn, the Priest and people all standing;*

which, on motion, was referred to the Committee on Liturgical Revision.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 44.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, instead of the question in the Several Offices for the Ministration of Baptism, "Dost thou believe all the Articles of the Christian Faith, as con-

tained in the Apostles' Creed?" with its answer, there be substituted the following:

Minister. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary: that he suffered under Pontius Pilate, was crucified, dead, and buried: that he descended into hell, and the third day rose again from the dead: that he ascended into heaven, and sitteth on the right hand of God the Father Almighty: and that from thence he shall come to judge the quick and the dead?

And dost thou believe in the Holy Ghost: the Holy Catholic Church; the Communion of Saints: the Forgiveness of sins: the Resurrection of the body: and the Life everlasting?

Answer. All this I stedfastly believe;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 45.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the Thanksgiving after the Lord's Prayer in the Ministration of Baptism to such as are of Riper Years, be changed to read as follows:

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these Persons* with thy Holy Spirit, to receive *them* for thine own *Children* by adoption, and to incorporate *them* into thy holy Church. And humbly we beseech thee to grant, that *they* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *they* are made *partakers* of the death of thy Son, *they* may also be *partakers* of his resurrection; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom; through Christ our Lord. *Amen;*

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

*REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 46.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the second rubric at the end of the Ministration of Baptism to such as are of Riper Years, for the word "performed," there be substituted the word "administered;" and that there be added to the rubric these words:

And in case of great necessity, the Minister may begin with the questions addressed to the candidate and end with the thanksgiving following the baptism.

The resolution being divided, at request, the first part was adopted unanimously; and the second part was adopted.

The whole resolution was then adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 47.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the following be placed as an additional rubric at the end of the Ministration of Baptism to such as are of Riper Years:

¶ *If there be reasonable doubt concerning the baptism of any person, such person may be baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister shall use this form of words:*

IF thou art not already baptized, N., I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen;

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 48.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, after the first answer in the Catechism, "N. or M." there be added: (*Here let the child distinctly pronounce his Christian name.*);

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 49.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order of Confirmation, after the Preface and the Presentation of the Candidates, there be inserted:

¶ *Then the Bishop, or some Minister appointed by him, may say,*

Hear the words of the Evangelist Saint Luke, in the eighth Chapter of the Book of the Acts of the Apostles:

WHEN the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when

they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 50.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order of Confirmation, after the present question and answer, there be inserted:

¶ *Or this.*

¶ *Then shall the Bishop demand of those who are to be confirmed, these questions following.*

The Bishop.

DO ye here, in the presence of God and of this congregation, renew the promise and vow of your baptism, and acknowledge yourselves bound to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that ye will not follow nor be led by them?

¶ *And every one shall audibly answer,*

I do.

The Bishop. And to believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

Answer. *I do.*

The Bishop. And to keep God's holy will and commandments, and walk in the same all the days of your life?

Answer. *I do;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 51.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order of Confirmation, in place of the present question and answer with their rubrics, there be inserted:

The Bishop.

DO ye here, in the presence of God and of this congregation, renew the promise and vow of your baptism, solemnly ratifying the same, and

acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook for you?

¶ *And every one shall audibly answer,*

I do.

¶ *Then shall the Bishop confirm them on this wise.*

On the division of the resolution by request, both parts were not adopted, and on the motion of the Bishop of Chicago, the resolution as a whole was laid on the table.

The Bishop of Central Pennsylvania moved to place the old form in service for Confirmation first, and to make the form adopted in Resolution 50 the alternate, and this motion was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 52.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order of Confirmation, after the form at the laying-on of hands, there be inserted:

¶ *Or else, all of them in order kneeling before the Bishop, he shall make a Cross on the forehead and lay his hands upon the head of every one severally, saying,*

I SIGN thee with the sign of the Cross, and I lay mine hands upon thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Confirm, O Lord, this thy Child (or, *this thy Servant*) with thy heavenly grace; that he may continue thine for ever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen;

which was not adopted.

On motion of the Bishop of Albany, the Secretary was instructed to communicate to the House of Deputies the fact that the House of Bishops has not yet acted on the change proposed in the position of the Prayer for Humble Access as given on pp. 20, 21, of the Preliminary Report.

The following Message was received, viz. :

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE NO. 43.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 15 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary.*

The following Messages were received, viz.:

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 44.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 30 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 45.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 32 to this House, with the following amendment: insert before the word "lightning," the word "earthquake."

Attest: CHAS. L. HUTCHINS, *Secretary*.

On motion, the House concurred in the amendment in the foregoing Message.

The following Messages were received, viz.:

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 46.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 33 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 47.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 42 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 48.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 44 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 49.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 47 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.

SIXTEENTH DAY.

NEW YORK, Saturday, October 19, 1889.

The following Messages were received, viz.:

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 50.

The House of Deputies informs the House of Bishops that it does not concur with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 48 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 51.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 49 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 52.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 50 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 53.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Table of Proper Psalms on Certain Days, as modified by the action of this General Convention, for Good Friday evening, instead of 69 insert 64.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

And on motion of the Bishop of Albany, the House concurred in the foregoing Message.

The following Messages were received, viz.:

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 54.

The House of Deputies informs the House of Bishops that it concurs in the addition to the Book of Common Prayer, proposed in their Message No. 56 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 55.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 57 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 56.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 58 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 57.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 59 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 58.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 60 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 59.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 61 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 60.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 62 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 61.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 63 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.

made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, in the first rubric of each of the three services, for the words "after Morning Prayer is ended," there be substituted "Morning Prayer having been said."

The Bishop of Massachusetts moved to amend by striking out the words in the rubric in the Prayer Book "after Morning Prayer is ended," and the amendment was not adopted.

The Bishop of Louisiana moved to amend by adding to the rubric the words "Unless it be manifestly inexpedient," which was not adopted.

The resolution was then adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 77.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the Litany and Suffrages and the Order for the Administration of the Lord's Supper be omitted from the Ordinal, when it is printed with the Book of Common Prayer;

which was not adopted.

The following Message was received, viz.:

NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 68.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the various Prayer Book Societies and other publishers be and are hereby permitted to issue a popular and cheap edition of the Book of Common Prayer with the Hymnal attached in one volume.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

which on motion was laid on the table till Monday.

The following Message was received, viz.:

NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 69.

The House of Deputies informs the House of Bishops that it does not concur in Message No. 91 from the House of Bishops, proposing an octavo edition of the Book of Common Prayer with alterations;

And this House asks for a Committee of Conference on the subject proposed.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the House assented to the appointment of a Committee of Conference, and appointed

The Bishops of Albany, New Hampshire, and Pittsburgh.

The following Message was received, viz. :

NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 74.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 43 to this House, with the following amendment:
Omit the words "grant him the fruition of his just desires."

Attest:

CHAS. L. HUTCHINS, *Secretary*.

And the House concurred in the foregoing amendment.

The following Messages were received, viz. :

NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 75.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 67 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 76.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 71 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 77.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 73 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 78.

The House of Deputies informs the House of Bishops that it does not concur with the House of Bishops in the alterations and additions in the Book of Common Prayer, proposed in their Messages Nos. 65, 66, 68, 69, and 72 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 79.

The House of Deputies informs the House of Bishops that it has appointed, ■ members upon its part, of the Committee of Conference on the

proposed octavo edition of the Book of Common Prayer, suggested by Message No. 69 from the House of Bishops, the Rev. Dr. Hart, of Connecticut, the Rev. Dr. Gold, of Chicago, and Mr. Low, of Long Island.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 72.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the second rubric in the Making of Deacons and in the Ordering of Priests begin thus:

¶ *And after the sermon, a Priest shall present;*

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 73.

Resolved, The House of Deputies concurring, that the following changes be made in the Book of Common Prayer, and that the proposed alterations be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in place of the second rubric after the notice to the people, in the Ordering of Deacons, the following be inserted:

¶ *Then the Bishop, commending such as shall be found meet to be ordered to the Prayers of the Congregation, shall, with the Clergy and People present, say the Litany, ending with the Prayer, "We humbly beseech thee, O Father," save only that after this place, "That it may please thee to illuminate all Bishops, Priests, and Deacons," etc., this suffrage shall be said:*

That it may please thee to bless these thy servants now to be admitted to the Order of Deacons, and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That the same change be made in the Ordering of Priests, the word "Priests" being substituted for "Deacons" in the suffrage.

That, in the corresponding rubric in the Consecration of Bishops, after the words "*the Litany*" there be inserted, "*ending with the Prayer, 'We humbly beseech thee, O Father;'*"

which, on motion of the Bishop of Albany, was laid on the table.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 74.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration

be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Ordering of Deacons, for the words "to baptize infants" there be substituted "to baptize;"

which was not adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 75.

Resolved, The House of Deputies concurring, that the following changes be made in the Book of Common Prayer, and that the proposed alterations be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Ordering of Priests, in the rubric following "Take thou authority to preach the Word of God," etc., after the words "*When this is done*" there be inserted "*The Nicene Creed shall be said, and —*"

That, in the Consecration of Bishops, the opening words of the rubric following the Gospel be changed to read thus:

¶ *Then shall follow the Nicene Creed, and after that the Sermon; which, being ended; the Elected Bishop, —*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 76.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Consecration of Bishops, the longer paraphrase of the *Veni, Creator Spiritus* be omitted, and that, in place of the rubric "¶ *Or this,*" there be inserted:

¶ *Or else the longer paraphrase of the same Hymn, as in The Ordering of Priests;*

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 68.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the "Selections of Psalms for Holy Days," which immediately precede the Psalter, be omitted;

which was adopted.

proposed octavo edition of the Book of Common Prayer, suggested by Message No. 69 from the House of Bishops, the Rev. Dr. Hart, of Connecticut, the Rev. Dr. Gold, of Chicago, and Mr. Low, of Long Island.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Bishop of Albany offered the following resolution, viz. :

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 72.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the second rubric in the Making of Deacons and in the Ordering of Priests begin thus:

¶ *And after the sermon, a Priest shall present;*

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz. :

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 73.

Resolved, The House of Deputies concurring, that the following changes be made in the Book of Common Prayer, and that the proposed alterations be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in place of the second rubric after the notice to the people, in the Ordering of Deacons, the following be inserted:

¶ *Then the Bishop, commending such as shall be found meet to be ordered to the Prayers of the Congregation, shall, with the Clergy and People present, say the Litany, ending with the Prayer, "We humbly beseech thee, O Father." save only that after this place, "That it may please thee to illuminate all Bishops, Priests, and Deacons," etc., this suffrage shall be said :*

That it may please thee to bless these thy servants now to be admitted to the Order of Deacons, and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That the same change be made in the Ordering of Priests, the word "Priests" being substituted for "Deacons" in the suffrage.

That, in the corresponding rubric in the Consecration of Bishops, after the words "*the Litany*" there be inserted, "*ending with the Prayer, 'We humbly beseech thee, O Father;'*"

which, on motion of the Bishop of Albany, was laid on the table.

The Bishop of Albany offered the following resolution, viz. :

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 74.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration

be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Ordering of Deacons, for the words "to baptize infants" there be substituted "to baptize;"

which was not adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 75.

Resolved, The House of Deputies concurring, that the following changes be made in the Book of Common Prayer, and that the proposed alterations be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Ordering of Priests, in the rubric following "Take thou authority to preach the Word of God," etc., after the words "*When this is done*" there be inserted "*The Nicene Creed shall be said, and —*"

That, in the Consecration of Bishops, the opening words of the rubric following the Gospel be changed to read thus:

¶ *Then shall follow the Nicene Creed, and after that the Sermon; which, being ended; the Elected Bishop, —*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 76.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Consecration of Bishops, the longer paraphrase of the *Veni, Creator Spiritus* be omitted, and that, in place of the rubric "¶ *Or this,*" there be inserted:

¶ *Or else the longer paraphrase of the same Hymn, as in The Ordering of Priests;*

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 68.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the "Selections of Psalms for Holy Days," which immediately precede the Psalter, be omitted;

which was adopted.

The Bishop of Albany offered the following resolution, viz. :

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 69.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Psalter, the numbers of the Psalms be printed in common numerals, and that the verses of Psalm 119 be numbered continuously.

The resolution having been divided by request, both parts were adopted, and then the resolution as a whole was adopted unanimously.

The Bishop of Albany offered the following resolution, viz. :

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 70.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the Canticles and the Psalms be in every case printed with the musical colon, as in the English book; and that the words "said or sung" wherever they occur, be changed to "sung or said."

By request the resolution was divided, and the first part ending "English book" was adopted.

The second clause was not adopted.

The Bishop of Albany offered the following resolution, viz. :

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 53.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Form of Solemnization of Matrimony, between the word "which" and the words "is commanded" in the Exhortation, there be inserted:

... is an honourable estate, instituted of God in the time of man's innocence, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and . . .

The Bishop of Western New York moved to amend by substituting "hallowed" for "beautified," and the amendment was adopted.

The resolution, as thus amended, was adopted unanimously.
The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 54.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Form of Solemnization of Matrimony, in the rubric before the Blessing, for the word "*Minister*" there be substituted the word "*Priest*;"

which was not adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 55.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Visitation of the Sick, the following prayer be inserted after the Prayer for a Sick Child:

A Prayer for Patience under Suffering.

ALMIGHTY God, whose most dear Son went not up to joy, but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the Cross, may find it the way of life and peace; through Jesus Christ our Lord. *Amen*;

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 56.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Visitation of the Sick, the Commendatory Prayer be changed by the omission of the words: "and teach us who survive, in this, and other like daily spectacles of mortality . . . bring us to life everlasting," so that it shall read as follows:

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the

midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen;*

which was adopted unanimously.

On motion of the Bishop of Western New York, the words of the Commendatory Prayer stricken out were referred back to the Committee with request to introduce them as a separate prayer.

The Bishop of Albany offered the following resolution, viz. :

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 57.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Visitation of the Sick, the following be inserted as an additional Commendatory Prayer, the heading being changed to "*Commendatory Prayers for a Sick Person at the point of departure.*"

INTO thy hands, O merciful Saviour, we commend the soul of thy servant, now departing from the body. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, and into the glorious estate of thy chosen saints in heaven. O most merciful Jesus, none can perish whom thou takest into thy charge; Receive, we beseech thee, thy servant's soul in peace. *Amen.*

On motion of the Bishop of Maryland, the words "at the last" were inserted before "into the glorious estate," and the resolution as amended was adopted unanimously.

The Bishop of Albany offered the following resolution, viz. :

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 58.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Communion of the Sick, to the last sentence of the first rubric there be added the words "*the Priest first pronouncing;*"

And that there be inserted after the rubric and before the Collect:

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 59.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Communion of the Sick, between the second and the third of the rubrics after the Gospel, there be inserted:

¶ *In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice:*

The Confession and the Absolution; "Lift up your hearts," etc., through the *Sanctus*; The Prayer of Consecration, ending with these words, "partakers of his most blessed Body and Blood"; The Communion; The Lord's Prayer; The Blessing;

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 60.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the first, second, fourth, and fifth of the present rubrics at the end of the Communion of the Sick, for the word "*Minister*" there be substituted "*Priest*,"

which was adopted unanimously.

On motion of the Bishop of Fond du Lac, the Committee on Liturgical Revision was requested to consider the expediency of adding to the last rubric, in the Communion of the Sick, after the word "infection," the words,

"or in other cases of extreme necessity."

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 61.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Burial of the Dead, after the opening sentences, there be inserted:

¶ *And he may add:*

Jesus called them unto him, and said, Suffer little children to come unto

me, and forbid them not; for of such is the kingdom of God. *St. Luke* xviii. 16.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Rev.* vii. 16, 17;

which was adopted unanimously.

The Bishop of Albany offered the following amendment, viz. :

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 62.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Burial of the Dead, in place of the rubric and Anthem after the Sentences, there be substituted the following rubric, followed by the 39th and the 90th Psalms in full, with the *Gloria Patri* at the end of each.

¶ *After they are come into the Church, shall be said or sung one or both of these Psalms following:*

which was adopted unanimously.

On motion of the Bishop of Springfield, the Committee was requested to consider also the expediency of altering the words in the rubric in the Burial Office, beginning,

“That while the earth shall be cast upon the body by,”

so as to substitute for the words, “some standing by,” the following words:

“the officiating Minister or some one designated by him.”

SEVENTEENTH DAY.

NEW YORK, MONDAY, October 21, 1889.

Message No. 68, proposing to allow a cheap edition of Prayer Book, and Hymnal in one volume, was taken from the table, and on motion of the Bishop of New York the House non-concurred, for the reason that the Hymnal is still in process of re-construction, and also because it will embarrass the relation of the Hymnal to the Aged and Infirm Clergy Fund.

The following Message was received, viz.:

NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 81.

The House of Deputies informs the House of Bishops that it requests a Committee of Conference on the proposed Short Office of Prayer and Prayers Appended; and that it appoints, as members of said Committee of Conference on its part, the Rev. Dr. Huntington of New York, the Rev. Dr. Richards of Rhode Island, Mr. Burgwin of Pittsburgh.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The House concurred with the foregoing Message, and the Chairman appointed as members of such Joint Committee of Conference on the part of this House,

The Bishop of Albany, the Bishop of New Hampshire, and the Bishop of West Virginia.

2 P.M.

On motion of the Bishop of Albany, the Order of the Day, Liturgical Revision, was postponed till 2.45 P.M.

The following Message was received, viz.:

NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 83.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 74 to this House; with the following amendment:

Substitute "these thy servants" for "these persons."

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Missouri, the House concurred in the amendment proposed in the foregoing Message.

The following Messages were received, viz.:

NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 84.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 75 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 85.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 76 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 86.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 78 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

2.45 P.M.

The Order of the Day being called, the Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 63.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Burial of the Dead, in place of the rubric "*¶ Then the Minister shall say the Lord's Prayer,*" there be substituted:

¶ Then the Minister shall say,
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 64.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Burial of the Dead, after "*The Grace of our Lord,*" etc., there be added:

Additional Prayers.

MOST merciful Father, who hast been pleased to take unto thyself the soul of this thy servant (or *this child*); Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and, awaking up after thy likeness, be satisfied with it eternally; through thy mercy, who livest with the Father and the Holy Ghost; one God, world without end. *Amen.*

O ALMIGHTY God, who art found of those who seek thee in their loneliness, and whose portion is sufficient for the sorrowful soul; Pour out thy blessing, we pray thee, upon these thy bereaved and afflicted servants. Keep thou their feet from falling and their eyes from tears. Let not thy grace of

patience fail them, nor thy love forsake them; but do thou so encourage, comfort, and sustain their hearts, that in the country of peace and rest they may, when the end cometh, find an everlasting home: for his sake who hath gone thither to prepare a place for us, thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY and Ever-living God; We yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their steadfastness in thy faith and obedience to thy holy commandments, that at the day of the general resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O heavenly Father, for the love of the same our Saviour, Jesus Christ. *Amen.*

At the request of the Bishop of Maryland the vote was taken on each prayer separately. The first prayer was adopted.

The question being on the second prayer, the Bishop of New Hampshire moved to amend by changing "awaking" to "awake" and omitting the words "be satisfied with it eternally." The amendment was adopted; and the prayer as amended was adopted.

The question being on the third prayer, the Bishop of Alabama moved to amend by substituting "land" for "country," and the amendment was adopted. The question being on the prayer as amended, it was not adopted.

The question being on the fourth prayer, it was adopted.

The resolution as amended was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 65.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, at the end of the Order for the Burial of the Dead, there be added:

At the Burial of the Dead at Sea,

The same office may be used; but in the sentence of Committal, the Minister shall say, We therefore commit his body to the deep, looking for the general resurrection, etc.

And that the corresponding paragraph be omitted at the end of Forms of Prayer to be used at Sea;

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 66.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Form of Prayer and Thanksgiving, the Anthem be conformed to the Prayer Book version of the Psalter; that there be inserted, for the fourth verse of the Anthem, the seventh verse of Psalm cxlvii., and that the *Gloria Patri* be printed at the end of the Anthem, as follows:

O PRAISE the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

He healeth those that are broken in heart: and giveth medicine to heal their sickness.

O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God;

Who covereth the heavens with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

Praise the Lord, O Jerusalem: praise thy God, O Sion.

For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the flour of wheat.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen;

which was adopted unanimously.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 67.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Form of Prayer and Thanksgiving, the Special Thanksgiving be changed to read as follows:

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering-in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies; such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honor, world without end. *Amen*;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 83.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the following be added to the Form of Solemnization of Matrimony:

¶ *If the Holy Communion be celebrated on the day of the Marriage, immediately after the Blessing shall be sung or said Psalm cxxviii., Beati Omnes.*

¶ *Then shall be said the service for the Holy Communion, with the Collect, Epistle, and Gospel here following:*

The Collect.

ALmighty and merciful God, who by thy power didst create our first parents, and by thy consecration didst knit them together in holy wedlock; Vouchsafe to send thy blessing upon all those who are joined together in thy holy Name, and so fill them with thy grace, that, obeying thy will, and continuing always in safety under thy protection, they may abide in thy love unto their lives' end; through Jesus Christ our Lord. Amen.

The Epistle. Eph. v. 22.

WIVES, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband.

The Gospel. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus said unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk,

then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The Bishop of Virginia moved to lay the resolution on the table, and the resolution was not adopted.

The question being on the resolution, it was adopted.

The Bishop of Albany offered the following resolution, viz. :

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 84.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the following be added to the Order for the Burial of the Dead:

¶ *If the Holy Communion be celebrated, then shall be sung or said Psalm cxvi. Dilexi quoniam.*

¶ *Then shall be said the service for the Holy Communion, with the Collect, Epistle, and Gospel here following :*

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

The Epistle. 1 Thess. iv. 13.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The Gospel. St. John vi. 37.

ALL that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing,

but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The Bishop of Massachusetts moved to amend by striking out the words "as our hope is this our brother doth," and the amendment was adopted.

The Bishop of Chicago moved that Psalm xxiii. be substituted for Psalm cxvi., and the amendment was adopted.

The question being on the adoption of the resolution as amended, it was adopted.

The Bishop of Albany offered the following resolution, viz.:

REPORT OF LITURGICAL COMMITTEE, 1889.

RESOLUTION 85.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the following be inserted after the Form of Prayer and Thanksgiving:

AT ECCLESIASTICAL CONVENTIONS AND COUNCILS.

The Collect.

O GOD, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

The Epistle. Eph. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. St. John xiv. 23.

JESUS said, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you.

The Bishop of Texas moved to amend by inserting the words "unless it be some Festival or Holy-day," which was not adopted.

The Bishop of Chicago moved to lay the whole matter on the table, and the motion was not adopted.

The Bishop of Delaware moved to amend by prefixing the words, "The following Collect, Epistle, and Gospel may be used."

The Bishop of Western New York moved to amend by substituting the Gospel for St. Peter's Day for that provided in the resolution, and the amendment was adopted.

The Bishop of Maryland moved to amend by changing the title so as to read "At the meeting of any General or Diocesan Convention," and the amendment was not adopted.

The question being on the resolution as amended, it was not adopted.

On motion of the Bishop of Albany the following resolution was taken from the table:

REPORT OF LITURGICAL REVISION COMMITTEE, 1889.

RESOLUTION 40.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, the Prayer of Humble Access with its rubric be removed to a place immediately before the Administration and after the rubric, *Here may be sung a Hymn;*

and the resolution was adopted.

On motion of the Bishop of Western New York, Message 78, non-concurring with Message 68 concerning the proposed additional Offertory Sentence, was referred to the Joint Committee of Conference already appointed to consider the proposed amendments to the Prayer Book.

On motion of the Bishop of Albany, the Bishop of Western New York was added to such Committee.

On motion of the Bishop of Western New York, the Committee on Liturgical Revision was requested to consider the arrangement of the rubrics at the beginning of the Order for the Administration of the Lord's Supper. (See Journal of 1886, p. 396.)

The Bishop of Virginia moved to refer to the same Committee the first rubric in the Ordinal, which was adopted.

The Bishop of Oregon moved to refer to the same Committee the question of printing the Trisagion after each of the Proper Prefaces in the Order of the Holy Communion, and it was adopted.

EIGHTEENTH DAY.

NEW YORK, Tuesday, October 22, 1889.

The following Messages were received, viz.:

NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 87.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 96 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 88.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 97 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 89.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the proposed addition to the Book of Common Prayer, proposed in their Message No. 100 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 90.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops, in the addition to the Book of Common Prayer, proposed in their Message No. 102 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 91.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alterations in the Book of Common Prayer, proposed in their Message No. 104 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 92.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 105 to this House.

Attest: CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 93.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops, in the alteration in the Book of Common Prayer, proposed in their Message No. 106 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 95.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 107 to this House; amended so as to read as follows:

That in the Form and Manner of making, ordaining, and consecrating Bishops, Priests, and Deacons, in the first rubric of each of the three services, the words "after Morning Prayer is ended" be omitted.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the House concurred in the foregoing amendment.

NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 96.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alterations in the Book of Common Prayer, proposed in their Message No. 109 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 97.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops, in the alteration in the Book of Common Prayer, proposed in their Message No. 110 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 98.

The House of Deputies informs the House of Bishops that it does not concur with the House of Bishops, in the alterations and additions in the Book of Common Prayer, proposed in their Messages No. 77, 79, 95, 98, 99, 101, 103, and 108 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Albany, the House asked for a Committee of Conference with reference to the matters contained in its Messages 95, 103, and 108, and with which the House of Deputies has disagreed in the foregoing Message No. 98; and the Chair appointed the Bishop of Western New York, the Bishop of Albany, and the Bishop of New Hampshire on such Committee of conference.

The Bishop of Connecticut offered the following resolution, viz. :

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows :

That the second rubric after the Prayer of Consecration, in the Order for the Administration of the Lord's Supper, be amended to read as follows :

¶ *Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests and Deacons, in like manner, (if any be present,) and after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to Communicate. And when he delivereth the Bread, he shall say ;*

which was adopted.

The Bishop of Maryland offered the following resolution, viz. :

Resolved, That the Sentence "Suffer little children, etc.," in the Burial Service as it would be amended if the action already taken be approved in 1892, — be stricken out.

Resolved, That this be referred to the Committee on Liturgical Revision.

On motion it was so referred.

2 P.M.

The Bishop of Albany, on behalf of the Committee of Conference on the Short Office of Prayer for Sundry Occasions, presented the following resolution, viz. :

Resolved, That the House of Bishops concurs with the House of Deputies in adopting a Short Office of Prayer for Sundry Occasions, with certain amendments.

The following Message was received, viz. :

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 105.

The House of Deputies informs the House of Bishops that it has adopted the recommendation of the Committee of Conference, adopting Resolution 3 as contained in Message No. 17 from the House of Bishops, with the omission of the words "Morning and," and the substitution of the words "For it is thou, Lord, only, that maketh us dwell in safety" for the last response.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the House of Bishops concurred in the adoption of both amendments proposed in the foregoing message.

The following Messages were received, viz. :

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 107.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 111 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 108.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops, in the alteration in the Book of Common Prayer, proposed in their Message No. 112 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 109.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 113 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 110.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 114 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 112.

The House of Deputies informs the House of Bishops that it accedes to the request for a Committee of Conference contained in Message No. 135 from the House of Bishops, and that it appoints as members of said Committee of Conference on its part,

The Rev. Dr. Hart of Connecticut, the Rev. Mr. Taylor of Springfield, and Mr. Coppee of Central Pennsylvania.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The Bishop of Fond du Lac moved as a substitute to the resolution of the Joint Committee of Conference to non-concur in the action of the Committee of Conference, and to insist on the former action of non-concurrence in the adoption of the Short Office of Prayer, and the substitute was adopted:

The Bishop of Albany, on behalf of the Joint Committee on Liturgical Revision, presented the following Report, viz.:

The Joint Committee on Liturgical Revision, in presenting to the Convention their final report of the Book of Offices (reserving the privilege of including one or two special prayers in a supplemental report), beg leave to recommend that, owing to the lateness of the session, the consideration of the Book of Offices thus reported be postponed to the next General Convention.

By order of the Committee,

SAMUEL HART, *Secretary*.

On motion, the recommendation of the Committee was adopted, and the Book of Offices was referred to the next General Convention.

The Bishop of Albany, on behalf of the Committee on Liturgical Revision, to which had been referred several proposed changes in the Prayer Book to consider their expediency and propriety—reported that in the judgment of the Committee it was not expedient at this time to recommend any further changes in the Book of Common Prayer, and that the Committee asks to be discharged from the further consideration of such changes.

On motion, the Committee was discharged.

The Bishop of Albany, on behalf of the Committee on Liturgical Revision, to which was referred the expediency of changing certain rubrics, reported that in the judgment of this Committee in all interpretations of ritual or rubric it is wiser to deal with them by declaration of the Bishops than by any change in the rubrics.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alterations be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Litany and in the Order for the Administration of the Lord's Supper as printed in connection with the Ordinal, the same changes be made as have been made in the same services where they are printed elsewhere: except that in the Order for the Administration of the Lord's Supper appended to the Ordinal the word "Bishop" shall be substituted for the word "Priest;"

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved. The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Ministration of Baptism to such as are of Riper Years, for the words "*these Persons*" or "*the Persons*" wherever they occur in the prayers, and for the words "*these Persons*" where they occur the second time in the third of the rubrics at the end of the service, there be substituted the words *these thy Servants*;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, That the House of Bishops asks the House of Deputies to return to it its Message No. 102;

and the resolution was not adopted.

The following Messages were received, viz.:

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 113.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 126 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 114.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 127 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

The following Message was received, viz.:

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 115.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 128 to this House; with the amendment that the Sentence of Committal be further altered, so as to read as follows:

WE therefore commit his body to the deep, looking for the general Resurrection in the last day and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the sea shall give up her dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself."

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Albany, the House concurred with the foregoing amendment.

The following Messages were received, viz.:

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 116.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 129 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 117.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 130 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 118.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the addition to the Book of Common Prayer, proposed in their Message No. 131 to this House, with the following amendment:

Substitute for the Collect proposed, the following:

ALMIGHTY and merciful God, who didst create our first parents and unite them in holy wedlock; Pour, we beseech thee, upon all those so joined together in thy Name, the riches of thy grace, that they may please thee both in body and soul, and live together in holy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

Attest:

CHAS. L. HUTCHINS, *Secretary.*

On motion of the Bishop of Albany, the House concurred in the foregoing amendment.

The following Message was received, viz.:

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 119.

The House of Deputies informs the House of Bishops that it does not concur with the House of Bishops in the alteration and addition in Book of Common Prayer, proposed in their Messages No. 132 and 133 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary.*

It was moved that the House of Bishops adhere to its former action, and ask for a Committee of Conference. On motion, the message was divided, and the motion to adhere to the former action expressed in Message No. 132, proposing a Collect, Epistle, and Gospel to be used in connection with the Burial Office, was not adopted.

The question being taken next on adhering to the former action expressed in Message No. 133, proposing a change in the position of the Prayer of Humble Access, the motion was not adopted.

NINETEENTH DAY.

NEW YORK, Wednesday, October 23, 1889.

The following Messages were received, viz.:

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 120.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alteration in the Book of Common Prayer, proposed in their Message No. 140 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary.*

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 121.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alterations in the Book of Common Prayer, proposed in their Message No. 145 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 122.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alterations in the Book of Common Prayer, proposed in their Message No. 146 to this House.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 124.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that in the Table of Lessons for Sundays, in the Book of Common Prayer, the figures 27 be omitted in the last line of the first column, and the words "next before Advent" be inserted in their place; and that the second note at the foot of said Table of Lessons for Sundays be omitted.

The House of Deputies further informs the House of Bishops that this amendment of the Lectionary was voted for by a majority of all the Dioceses entitled to representation in the House of Deputies, in accordance with the last clause of Article 8 of the Constitution.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the House concurred in Message No. 124 from the House of Deputies, and such concurrence was voted by a majority of all the Bishops entitled to seats in the House of Bishops.

The following Message was received, viz.:

NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 125.

The House of Deputies informs the House of Bishops that it has accepted the recommendation of the Committee of Conference, and has adopted, in place of the resolution contained in Message No. 103 from the House of Bishops, the following:

Resolved, The House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Burial of the Dead, in place of the Rubric and Anthem after the Sentences, there be substituted the following:

¶ *After they are come into the Church, shall be said or sung one or both of the following Selections taken from the 39th and 90th Psalms.*

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long; and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee, and a sojourner: as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days: that we may apply our hearts unto wisdom.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion, the House concurred in the change proposed in the foregoing Message.

On motion, the House reconsidered its action on the motion for a Committee of Conference on Message No. 119, taken last evening, as to the change in the place of the Prayer of Humble Access. On motion of the Bishop of Albany, a Committee of Conference on this point was asked, and the Chair appointed the Bishops of Connecticut, Albany, and New Hampshire, as such Committee on the part of this House.

The Bishop of Chicago moved to reconsider the action on the

same Message No. 119, taken last evening as to the addition of a Collect, Epistle, and Gospel for use in connection with the Burial Office, and the motion failed for lack of a two-thirds vote.

2 P.M.

The following Message was received, viz. :

NEW YORK, 19TH DAY OF THE SESSION,
OCTOBER 23, 1889.

MESSAGE No. 126.

The House of Deputies informs the House of Bishops that it has acceded to the recommendation of the Committee of Conference, and concurs with the House of Bishops, in the addition to the Book of Common Prayer, proposed in their Message No. 95 to this House, with the substitution of the word "beautified" for the word "hallowed."

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion the House concurred in the amendment proposed in the foregoing Message.

The following Messages were received, viz. :

NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 131.

The House of Deputies informs the House of Bishops that it does not accept the recommendation of the Committee of Conference, suggesting concurrence with Message No. 68 from the House of Bishops, but that this House adheres to its former action of non-concurrence.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 133.

The House of Deputies informs the House of Bishops that it grants Committee of Conference on the Position of Prayer of Humble Access, and appoints as members on its part,

The Rev. Dr. Hart of Connecticut, the Rev. Mr. Taylor of Springfield, and Mr. Coppee of Central Pennsylvania.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

8 P.M.

The following Message was received, viz. :

NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 135.

The House of Deputies informs the House of Bishops that it requests to correct its Message No. 133 to the House of Bishops, by the substitution of the following names for the names mentioned in said Message:

The Rev. Dr. Richards of Rhode Island, the Rev. Dr. Davenport of Springfield, Mr. Low of Long Island.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

And the House assented thereto.

TWENTIETH DAY.

NEW YORK, Thursday, October 24, 1889.

On motion of the Bishop of Iowa it was

Resolved, That the reading of the minutes of the Supplementary Journal respecting the subject of Liturgical Revision be dispensed with, and that a Committee of two Bishops be appointed on behalf of this House to examine and attest the same in connection with the Secretaries of this House.

The Chair appointed as such Committee the Bishops of Albany and Iowa.

The Bishop of Connecticut, in behalf of the Committee of Conference respecting the proposed change in the place of the Prayer of Humble Access, reported that the Joint Committee had failed to come to any agreement.

On motion of the Bishop of Western New York, it was

Resolved, That it is desirable that certain blemishes and dislocations in the Lectionary should be remedied before the final action of this House upon ■ Standard edition of the Prayer Book.

Resolved, That a Committee of the House be appointed, to report in 1892, upon any corrections of the Lectionary which ought to be made.

And the Chair appointed as such Committee the Bishops of Connecticut, Western New York, and Albany.

On motion of the Bishop of Albany the following resolution was adopted, viz.:

Resolved, The House of Deputies concurring, that Canon XIX., § iv. of Title I. be amended as follows: First by changing "1886" to "1889," and secondly by adding at the end of the first sentence the words "and copies of the Certificate shall be sent by the Custodian to every Bishop of this Church."

On motion of the Bishop of Iowa the Secretary was instructed to remove from the Supplementary Journal on Liturgical Revision all reference to the Hymnal, and to print all such matter in a separate Supplementary Journal.

The following Message was received, viz.:

NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE NO. 151.

The House of Deputies informs the House of Bishops that it concurs in Message No. 178 of the House of Bishops, with the substitution in the Canon

of the words "the General Convention of 1886 and 1889" for the words "the General Convention of 1889."

Attest:

CHAS. L. HUTCHINS, *Secretary.*

On motion the House concurred in the amendment.

J. WILLIAMS,

Bishop of Connecticut, Presiding Bishop.

HENRY A. NEELY,

*Bishop of Maine, Chairman of the House
of Bishops.*

Attest:

WM. CROSWELL DOANE,

Bishop of Albany.

WILLIAM STEVENS PERRY,

Bishop of Iowa.

WILLIAM TATLOCK,

Secretary of the House of Bishops.

THOS. R. HARRIS,

Assistant Secretary.

SUPPLEMENTARY JOURNAL
OF THE
HOUSE OF BISHOPS.

No. 2.—HYMNAL.

SECOND DAY.

NEW YORK, Thursday, October 3, 1889.

The Bishop of Albany presented the Report of the Joint Committee on the Hymnal (see Appendix), and offered the following preamble and resolution, viz. :

It being the duty of your Committee to bring their report before the House of Bishops in a form suitable for legislative action, while still allowing such amendments as may be desired in the subject matter of the proposed Hymnal, your Committee beg leave to submit the following resolution as part of their report, viz. :

Resolved, The House of Deputies concurring, that the Hymnal herewith reported to the General Convention by the Joint Committee be hereby adopted and authorized for use as the Hymnal of this Church.

Resolved, That the consideration of this resolution and the accompanying report be made the Order of the Day at eleven o'clock on Saturday, and every day thereafter, until the business is concluded.

On motion, the resolution was adopted.

FOURTH DAY.

SATURDAY, October 5, 1889.

The Order of the Day, the Report from Committee on the Hymnal, being called, the Bishop of Albany moved the adoption of the resolution of the Committee.

The Bishop of Iowa offered as a substitute the following resolution :

Resolved, The House of Deputies concurring, that the Joint Committee on the Hymnal be re-appointed, with instructions to continue their labors in the preparation of a Hymnal, making the report presented at the present

session of the General Convention the basis of their work, the principles enunciated in the preface thereof being in the main approved; and that the said Joint Committee be instructed to report to this Convention a number of hymns, not less than fifty, and not more in number than one hundred, additional to those in the present Hymnal, which shall be approved unanimously by the Committee, to be licensed for use for three years ensuing; and that these additional hymns, either in whole or in part, together with those contained in the present Hymnal Report, which shall be finally approved by the Committee, and any other hymns thus approved, be considered and acted upon at the next Convention.

On motion of the Bishop of Missouri, the consideration of the substitute was postponed till Tuesday next at 11 A.M., in connection with the Report of the Committee.

SIXTH DAY.

TUESDAY, October 8, 1889.

11 A.M.

The Order of the Day, the Report of the Joint Committee on the Hymnal, together with the substitute resolution proposed by the Bishop of Iowa, was called; and after discussion, on motion of the Bishop of Albany, the subject was postponed till to-morrow at 11 A.M., the Bishop of Chicago to have the floor at that time.

SEVENTH DAY.

WEDNESDAY, October 9, 1889.

11 A.M.

The Order of the Day being called, the House proceeded to consider the Hymnal Report.

The Bishop of Rhode Island offered the following resolution, viz.:

Resolved, That this House proceed now to take up the proposed Hymnal in order, and to consider severally whether each hymn shall be adopted or rejected.

The Bishop of Georgia offered the following resolution as a substitute:

Resolved, That every Bishop, desiring to do so, draw the attention of the present Committee on the Revised Hymnal to such hymns or portions of

hymns as he may desire should be omitted or amended in the Revised Hymnal, and also to such hymns as he may desire to see added.

Resolved, That the Committee be requested to report for the action of this House on Friday of this week, at 11 o'clock A.M.

The substitute was accepted by the Bishop of Rhode Island, and the first resolution was adopted.

The Bishop of Virginia moved to amend the second resolution by substituting "Tuesday next" for "Friday of this week," and the amendment was adopted.

The Bishop of Pittsburgh moved to reconsider the vote on such amendment, which was adopted.

The question being taken on the amendment, it was not adopted.

The second resolution was then adopted.

The Bishop of Alabama offered the following resolution, viz.:

Resolved, That no hymn or portion of hymn in the Hymnal shall receive the further consideration of this House, unless it shall appear from the Report of the Committee on the Hymnal, that two-thirds of the House have not objected to its adoption;

which was not adopted.

NINTH DAY.

FRIDAY, October 11, 1889.

10.30 A.M.

On motion of the Bishop of Albany, the Hymnal Report was taken up for consideration.

The Bishop of Iowa withdrew by consent his substitute for the resolution of the Committee, for the time being.

The Bishop of Albany offered the following resolutions, viz.:

Resolved, That all restorations, omissions, and amendments, called for by two Bishops, shall be voted on by the House, and that the Hymnal shall be altered in accordance with the vote of the majority of the House on these propositions.

Resolved, That the Hymnal so amended shall be licensed for use in this Church, until further ordered by the General Convention.

On motion, the first resolution was adopted.

On motion, the following hymns and portions of hymns were omitted from the proposed Hymnal.

Hymns 20v.4, 27, 50, 66, 67, 79v.6, 80, 81, 83, 86, 98, 100, and 105; and Hymn 53 from Authorized Hymnal was substituted for Hymn 86 in the Report.

ELEVENTH DAY.

MONDAY, October 14, 1889.

The following Message was received, viz.:

NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 22.

The House of Deputies informs the House of Bishops that it has adopted the following resolutions:

Resolved, The House of Bishops concurring, that the Hymnal reported to this House, be committed to a Joint Commission (of which the present Committee on the Hymnal shall form part), consisting of 3 Bishops, 3 Clergymen, and 3 Laymen, to report to the next General Convention; that vacancies in the membership of this Commission on the part of this House, occurring by death or resignation, shall be filled by the President of this House; and that the said Commission be instructed to consider and report:

1st, Which of the hymns in the said Hymnal should be omitted.

2d, What hymns from the present Hymnal, not now included in the Hymnal reported to this House, should be added to said Hymnal.

3d, What hymns from other sources should be added to make the liturgical series for the Christian year more complete;

And that said Committee have power to revise the text of such hymns as may need revision, so as to report the best existing text of such hymns, alterations by the Commission being excluded; *provided* that this resolution shall not prevent the omission of such verses as may be necessary to make the hymns of convenient length.

Resolved, The House of Bishops concurring, that the hymns in the Hymnal reported be authorized for use in this Church, until the next General Convention.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

On motion of the Bishop of Albany, the Message was laid on the table for the present.

TWELFTH DAY.

TUESDAY, October 15, 1889, 12.15 P.M.

The Order of the Day, having been suspended for a time, was called, and the Bishop of Albany moved to concur with Message No. 22 from the House of Deputies.

The Bishop of Massachusetts offered, as an amendment, the following resolution, viz.:

Resolved, That the House of Bishops does not concur in Message No. 22 of the House of Deputies, concerning the Hymnal, etc., for the reason that, while agreeing in substance with said Message, it deems a change in some of its provisions advisable, which change it will indicate in a succeeding message;

and the motion thus amended was adopted.

The Bishop of Massachusetts offered the following resolution, viz. :

Resolved, The House of Deputies concurring, that the Hymnal reported to this Convention by the Joint Committee be referred to a Commission consisting of three Bishops, three Presbyters, and three Laymen, of which Commission the present members of the Joint Committee shall form part, with instructions to consider and report to the next General Convention: first, which of the hymns so reported should be omitted; and second, what hymns from the existing Hymnal or other sources should be added, to make the liturgical series for the Christian Year more complete, or for other sufficient reasons; and that in such additions the said Commission have power to abridge hymns if necessary, and so far to revise the text of such hymns as may need revision as to enable the Report to present what, in their judgment, is the best text of such recommended hymns.

Resolved, The House of Deputies concurring, that in the event of a vacancy occurring in the Commission by death or resignation, it shall be filled by the joint action of the President of the House of Bishops and the President of the House of Deputies.

Resolved, The House of Deputies concurring, that the Hymnal reported, as the same may be amended at this Session of General Convention, by the action of the House of Bishops, be licensed for use in this Church, until the next General Convention.

The Bishop of Iowa offered as a substitute the following resolution :

Resolved, The House of Deputies concurring, that the Joint Committee on the Hymnal be reappointed, with instructions to continue their labors in the preparation of a Hymnal, making the report presented at the present session of the General Convention the basis of their work, the principles enunciated in the preface thereof being in the main approved; and that the said Joint Committee be instructed to report to this Convention a number of hymns, not less than seventy-five and not more in number than one hundred and fifty, additional to those in the present Hymnal which shall be approved unanimously by the Committee, to be licensed for use for three years ensuing, and that these additional hymns, either in whole or in part, together with those contained in the present Hymnal Report which shall be finally approved by the Committee, and any other Hymns thus approved, be considered and acted upon at the next Convention.

The Secretary was instructed to communicate to the House, of Deputies immediately the action of the House on Message No. 22.

THIRTEENTH DAY.

WEDNESDAY, October 16, 1889.

11.45 A.M.

The Order of the Day, the Hymnal Report, which had been suspended was called for, and the question being on the adoption of the substitute-resolution proposed by the Bishop of Iowa, the resolution was divided at the request of the Bishop of Western New York, and both parts of the resolution were lost.

The question being on the first resolution proposed by the Bishop of Massachusetts, it was adopted, and after having been reconsidered, on motion of the Bishop of Missouri was adopted again unanimously.

The second resolution was adopted unanimously.

The question being on the third resolution, the Bishop of Virginia moved to amend by striking out the whole resolution, and the amendment was adopted.

The following Message was received :

NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 34.

The House of Deputies informs the House of Bishops that it concurs in the resolutions contained in Message No. 54 from the House of Bishops, concerning a Commission to whom shall be referred the Hymnal reported to this Convention by the Joint Committee.

Attest:

CHAS. L. HUTCHINS, *Secretary*.

FIFTEENTH DAY.

FRIDAY, October 18, 1889.

2 P.M.

The following Message was received, viz. :

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 42.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the Commission on the Hymnal be instructed to print their final report at least three months before the next General Convention; that the Commission forward to the Secretary of this Convention a sufficient number of copies for the Bishops and Depu-

ties-elect; and that the Secretary mail the same to them without delay. The expense of carrying out this order shall be paid by the Treasurer of the Convention, on the approval of the Chairman of the Committee on Expenses.

Attest:

CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in the foregoing Message.

EIGHTEENTH DAY.

TUESDAY, October 22, 1889.

Message No. 102 was received, in which the House of Bishops was informed that the House of Deputies had appointed the Rev. J. S. B. Hodges, D.D., a member of the Commission on the Hymnal.

TWENTIETH DAY.

THURSDAY, October 24, 1889.

On motion of the Bishop of Albany it was

Resolved, That in the publication of the Journal of this House it shall be sufficient to print the Report of the Committee on the Revision of the Hymnal, without printing the Hymns appended to that Report.

On motion of the Bishop of Iowa, the Secretary was instructed to remove from the Supplementary Journal on Liturgical Revision all reference to the Hymnal, and to print all such matter in a separate Supplementary Journal.

J. WILLIAMS,

Presiding Bishop.

HENRY A. NEELY,

Chairman of the House of Bishops.

Attest:

WM. CROSWELL DOANE,

Bishop of Albany.

WILLIAM STEVENS PERRY,

Bishop of Iowa.

WILLIAM TATLOCK,

Secretary of the House of Bishops.

THOS. R. HARRIS,

Assistant Secretary.

HOUSE OF DEPUTIES.

OFFICERS
OF THE
HOUSE OF DEPUTIES.

PRESIDENT.

The Rev. Morgan Dix, D.D., D.C.L.,
New York City.

SECRETARY.

The Rev. Charles L. Hutchins, D.D.,
Concord, Mass.

ASSISTANT SECRETARY.

The Rev. Henry Anstice, D.D.,
Rochester, N. Y.

SECOND ASSISTANT SECRETARY.

The Rev. Edward W. Worthington,
Cleveland, Ohio.

THIRD ASSISTANT SECRETARY.

The Rev. Carroll M. Davis,
St. Louis, Mo.

FOURTH ASSISTANT SECRETARY.

The Rev. William C. Prout,
Granville, N. Y.

TREASURER OF THE CONVENTION.

Mr. Buchanan Winthrop,
45 Pine Street, New York City.

LIST OF MEMBERS.

Clerical.

Lay.

DIOCESE OF ALABAMA.

The Rev. H. Stringfellow, D.D., <i>Montgomery.</i>	Mr. H. T. Toulmin, <i>Mobile.</i>
" R. H. Cobbs, D.D., <i>Greensboro.</i>	" R. M. Nelson, <i>Selma.</i>
" J. L. Tucker, D.D., <i>Mobile.</i>	" H. C. Tompkins, <i>Montgomery.</i>
" J. M. Banister, D.D., <i>Huntsville.</i>	" J. W. Noble, <i>Anniston.</i>

DIOCESE OF ALBANY.

The Rev. William Payne, D.D., <i>Schenectady, N. Y.</i>	Mr. G. Pomeroy Keese, <i>Cooperstown, N. Y.</i>
" W. W. Battershall, D.D., <i>Albany, N. Y.</i>	" Erastus Corning, <i>Albany, N. Y.</i>
" J. D. Morrison, D.D., LL.D., <i>Ogdensburg, N. Y.</i>	" T. Streatfield Clarkson, <i>Potsdam, N. Y.</i>
" Joseph Carey, D.D., <i>Saratoga Springs, N. Y.</i>	" Henry R. Pierson,† <i>Albany, N. Y.</i>

DIOCESE OF ARKANSAS.

The Rev. Innes O. Adams, <i>Pine Bluff.</i>	Mr. Logan H. Roots, <i>Little Rock.</i>
" William J. Miller, <i>Hot Springs.</i>	" George W. Caruth, <i>Little Rock.</i>
" James J. Vaulx, <i>Fayetteville.</i>	" John D. Adams, <i>Little Rock.</i>
" David L. Trimble, <i>Pine Bluff.</i>	" George H. Van Etten, <i>Little Rock.</i>

DIOCESE OF CALIFORNIA.

The Rev. Hobart Chetwood, <i>Oakland.</i>	Mr. D. Cleveland, <i>San Diego.</i>
" Elias Birdsall, <i>Los Angeles.</i>	" George W. Gibbs, <i>San Francisco.</i>
" E. B. Spalding, D.D., <i>San Francisco.</i>	" Joseph G. Eastland, <i>San Francisco.</i>
" A. G. L. Trew, <i>San Gabriel.</i>	" H. T. Lee, <i>Los Angeles.</i>
	" W. Babcock, ¹ <i>San Rafael.</i>

¹ Taking the place of Mr. Gibbs, on the 6th day of the session.

† Deceased since the Convention.

DIOCESE OF CENTRAL NEW YORK.

The Rev. John H. Egar, D.D., <i>Rome, N. Y.</i>	Mr. Horace O. Moss, <i>New Berlin, N. Y.</i>
" John Brainard, D.D., <i>Auburn, N. Y.</i>	" William Marvin, <i>Skaneateles, N. Y.</i>
" W. D. Wilson, D.D., LL.D., <i>Syracuse, N. Y.</i>	" William H. Watson, <i>Utica, N. Y.</i>
" William T. Gibson, D.D., <i>Utica, N. Y.</i>	" John R. Clarke, <i>Binghamton, N. Y.</i>
	" John D. Barron, ¹ <i>Skaneateles, N. Y.</i>

DIOCESE OF CENTRAL PENNSYLVANIA.

The Rev. Henry L. Jones, <i>Wilkesbarre, Pa.</i>	Mr. Robert A. Lamberton, LL.D., <i>South Bethlehem, Pa.</i>
" James F. Powers, <i>Pottsville, Pa.</i>	" William Augustus Atlee, <i>Lancaster, Pa.</i>
" George C. Foley, <i>Williamsport, Pa.</i>	" Henry Coppée, LL.D., <i>South Bethlehem, Pa.</i>
" William C. Leverett, <i>Carlisle, Pa.</i>	" Rodney A. Mercur, <i>Towanda, Pa.</i>

DIOCESE OF CHICAGO.

The Rev. William H. Vibbert, D.D., <i>Chicago, Ill.</i>	Mr. S. Corning Judd, LL.D., <i>Chicago, Ill.</i>
" William J. Gold, D.D., <i>Chicago, Ill.</i>	" William K. Ackerman, <i>Chicago, Ill.</i>
" Clinton Locke, D.D., <i>Chicago, Ill.</i>	" Melville W. Fuller, <i>Washington, D. C.</i>
" John H. Knowles, <i>Chicago, Ill.</i>	" David B. Lyman, <i>La Grange, Ill.</i>
	" Emory Cobb, ² <i>Chicago, Ill.</i>

DIOCESE OF COLORADO.

The Rev. A. R. Kieffer, <i>Colorado Springs.</i>	Mr. Hanson A. Risley, <i>Colorado Springs</i>
" H. Martyn Hart, D.D., <i>Denver.</i>	" Arnold A. Bowhay, <i>Denver.</i>
" Charles H. Marshall, <i>Denver.</i>	" Samuel D. Hunter, <i>Greeley.</i>
" Francis Byrne, <i>Littleton.</i>	" J. M. Maxwell, <i>Leadville.</i>
" Alexander Allen, ³ <i>Aspen.</i>	

DIOCESE OF CONNECTICUT.

The Rev. E. E. Beardsley, D.D., LL.D., <i>New Haven.</i>	Mr. W. A. M. Wainwright, M.D., <i>Hartford.</i>
" Samuel Hart, D.D., <i>Hartford.</i>	" Charles E. Graves, <i>New Haven.</i>
" Edwin Harwood, D.D., <i>New Haven.</i>	" William W. Skiddy, <i>Stamford.</i>
" J. Lewis Parks, D.D., <i>Middletown.</i>	" Benjamin Stark, <i>New London.</i>
" E. S. Lines, ⁴ <i>New Haven.</i>	

¹ Taking the place of Mr. Marvin, on the 4th day of the session.² Taking the place of Mr. Fuller, on the 15th day of the session.³ Taking the place of the Rev. Mr. Byrne, on the 13th day of the session.⁴ Taking the place of the Rev. Dr. Harwood, on the 14th day of the session.

DIOCESE OF DELAWARE.

The Rev. T. Gardiner Littell, D. D.,	Mr. S. M. Curtis,	
Wilmington.		Newark.
" Dudley D. Smith,	" Edward L. Martin,	
Wilmington.		Seaford.
" David Howard,	" Francis G. Dupont,	
Wilmington.		Wilmington.
" J. T. L. Hynes,	" E. Tatnall Warner,	
Seaford.		Wilmington.

DIOCESE OF EAST CAROLINA.

The Rev. Joseph C. Huske, D.D.,	Mr. A. M. Waddell,	
Fayetteville, N.C.		Wilmington, N.C.
" Nicholas C. Hughes, D.D.,	" A. J. De Rosset, M.D.,	
Chocowinity, N.C.		Wilmington, N.C.
" Nathaniel Harding,	" J. W. Atkinson,	
Washington, N.C.		Wilmington, N.C.
" Van Winder Shields,	" James C. McRae,	
New Berne, N.C.		Fayetteville, N.C.
" Israel Harding, ¹		
Kingston, N.C.		

DIOCESE OF EASTON.

The Rev. Theodore P. Barber, D.D.,	Mr. William S. Walker,	
Cambridge, Md.		Chestertown, Md.
" Henry B. Martin, M.D.,	" George R. Goldsborough,	
Princess Anne, Md.		Easton, Md.
" Francis W. Hilliard,	" Edward L. F. Hardcastle,	
Pocomoke City, Md.		Easton, Md.
" James A. Mitchell,	" Lewis Woolford,	
Centreville, Md.		Princess Anne, Md.

DIOCESE OF FLORIDA.

The Rev. J. J. Scott, D.D., LL.D.,	Mr. G. R. Fairbanks,	
Pensacola.		Fernandina.
" J. B. Linn,	" H. E. Dotterer,	
Key West.		Fernandina.
" C. S. Williams,	" D. G. Ambler,	
Palatka.		Jacksonville.
" A. W. Knight,	" W. R. De Witt,	
Jacksonville.		San Mateo.

DIOCESE OF FOND DU LAC.

The Rev. William Dafter,	Mr. James B. Perry,	
Marinette, Wis.		Fond du Lac, Wis.
" William E. Wright,	" Geo. L. Field,	
Wausan, Wis.		Ripon, Wis.
" Walter R. Gardner,	" H. K. Laughlin,	
Plymouth, Wis.		Fond du Lac, Wis.
" Robert W. Blow,	" Cornelius Hill,	
Sheboygan, Wis.		Oneida, Wis.

¹ Taking the place of the Rev. Dr. Huske, on the 13th day of the session.

DIOCESE OF GEORGIA.

The Rev. H. K. Rees,	<i>Cave Spring.</i>	Mr. Frank H. Miller,	<i>Augusta.</i>
" James R. Winchester,	<i>Macon.</i>	" John S. Davidson,	<i>Augusta.</i>
" Charles H. Strong,	<i>Savannah.</i>	" Z. D. Harrison,	<i>Atlanta.</i>
" Robert S. Barrett,	<i>Atlanta.</i>	" Walter G. Charlton,	<i>Savannah.</i>
" A. G. P. Dodge, ¹	<i>St. Simon's Mills.</i>		
" W. C. Hunter, ²	<i>Columbus.</i>		

DIOCESE OF INDIANA.

The Rev. John J. Faudé,	<i>Michigan City.</i>	Mr. John H. Stotsenburg,	<i>New Albany.</i>
" James D. Stanley,	<i>Terre Haute.</i>	" Lewis B. Martin,	<i>Terre Haute.</i>
" Charles Morris,	<i>Evansville.</i>	" W. P. Gould,	<i>Vincennes.</i>
" George E. Swan,	<i>Indianapolis.</i>	" Henry G. Thayer,	<i>Plymouth.</i>
		" Isaac H. Kiersted, ³	<i>Indianapolis.</i>

DIOCESE OF IOWA.

The Rev. Myron A. Johnson, D.D.,	<i>Burlington.</i>	Mr. Sampson C. Bever,	<i>Cedar Rapids.</i>
" Thomas E. Green, D.D.,	<i>Cedar Rapids.</i>	" George E. Copeland,	<i>Davenport.</i>
" Charles R. Hale, D.D.,	<i>Davenport.</i>	" Smith H. Mallory,	<i>Chariton.</i>
" Robert C. McIlwaine,	<i>Keokuk.</i>	" Samuel Mahon,	<i>Ottumwa.</i>

DIOCESE OF KANSAS.

The Rev. A. Beatty, D.D.,	<i>Wellington.</i>	Mr. A. G. Otis,	<i>Atchison.</i>
" T. W. Barry,	<i>Sidney, Neb.</i>	" J. R. McClure,	<i>Junction City.</i>
" E. P. Chittenden,	<i>Salina.</i>	" William Mumford,	<i>Wellington.</i>
" R. Ellerby,	<i>Parsons.</i>	" D. P. Blish,	<i>Atchison.</i>
		" J. D. Edward, ⁴	<i>Leavenworth.</i>

¹ Taking the place of the Rev. Mr. Rees, on the 16th day of the session.² Taking the place of the Rev. Mr. Winchester, on the 18th day of the session.³ Taking the place of Mr. Thayer, on the 6th day of the session.⁴ Taking the place of Mr. McClure, on the 13th day of the session.

DIOCESE OF KENTUCKY.

The Rev. Reverdy Estill, Ph.D.,	Mr. F. P. Wolcott,	
<i>Newport.</i>		<i>Covington.</i>
" E. T. Perkins, D.D.,	" R. A. Robinson,	
<i>Louisville.</i>		<i>Louisville.</i>
" J. G. Minnigerode,	" William Cornwall,	
<i>Louisville.</i>		<i>Louisville.</i>
" E. A. Penick,	" J. E. Rankin,	
<i>Frankfort.</i>		<i>Henderson.</i>
" M. M. Benton, ¹		
<i>Louisville.</i>		
" E. H. Ward, ²		
<i>Lexington.</i>		

DIOCESE OF LONG ISLAND.

The Rev. T. Stafford Drowne, D.D.,	Mr. Jasper W. Gilbert,	
<i>Flatbush, N. Y.</i>		<i>Brooklyn, N. Y.</i>
" William H. Moore, D.D.,	" John A. King,	
<i>Hempstead, N. Y.</i>		<i>Great Neck, N. Y.</i>
" Charles R. Baker,	" William Nicoll,	
<i>Brooklyn, N. Y.</i>		<i>Istlip, N. Y.</i>
" Reese F. Alsop, D.D.,	" Seth Low,	
<i>Brooklyn, N. Y.</i>		<i>Brooklyn, N. Y.</i>

DIOCESE OF LOUISIANA.

The Rev. Davis Sessums,	Mr. Henry C. Minor,	
<i>New Orleans.</i>		<i>Houma.</i>
" William A. Snively, D.D.,	" James McConnell,	
<i>New Orleans.</i>		<i>New Orleans.</i>
" Herman C. Duncan,	" William P. Johnston,	
<i>Alexandria.</i>		<i>New Orleans.</i>
" H. H. Waters,	" Charles M. Whitney,	
<i>New Orleans.</i>		<i>New Orleans.</i>
" W. K. Douglas, D.D., ³		
<i>Bayou Sara.</i>		

DIOCESE OF MAINE.

The Rev. Christopher S. Leffingwell,	Mr. George E. B. Jackson,	
<i>Bar Harbor.</i>		<i>Portland.</i>
" Henry R. Pyne,	" Henry Ingalls,	
<i>Wiscasset.</i>		<i>Wiscasset.</i>
" William H. Washburn,	" James Bridge,	
<i>Lewiston.</i>		<i>Augusta.</i>
" Walker Gwynne,	" A. Davenport,	
<i>Augusta.</i>		<i>Gardiner.</i>

DIOCESE OF MARYLAND.

The Rev. J. H. Eccleston, D.D.,	Mr. J. C. B. Davis,	
<i>Baltimore.</i>		<i>Washington, D. C.</i>
" J. H. Elliott, D.D.,	" Joseph Packard, jun.,	
<i>Washington, D. C.</i>		<i>Baltimore.</i>
" Orlando Hutton, D.D.,	" William A. Stewart,	
<i>Brookeville.</i>		<i>Baltimore.</i>
" W. W. Williams, D.D.,	" Skipwith Wilmer,	
<i>Baltimore.</i>		<i>Baltimore.</i>

¹ Taking the place of the Rev. Mr. Minnigerode, on the 13th day of the session.² Taking the place of the Rev. Mr. Penick, on the 14th day of the session.³ Taking the place of the Rev. Dr. Snively, on the 10th day of the session.

DIOCESE OF MASSACHUSETTS.

The Rev. George S. Converse,	<i>Boston.</i>	Mr. George C. Shattuck, M.D.,	<i>Boston.</i>
" Phillips Brooks, D.D.,	<i>Boston.</i>	" Samuel Eliot, LL.D.,	<i>Boston.</i>
" Arthur Lawrence,	<i>Stockbridge.</i>	" Alexander H. Rice, LL.D.,	<i>Boston.</i>
" Arthur C. A. Hall,	<i>Boston.</i>	" Causten Browne,	<i>Boston.</i>

DIOCESE OF MICHIGAN.

The Rev. Rufus W. Clark,	<i>Detroit.</i>	Mr. Henry P. Baldwin,	<i>Detroit.</i>
" Joseph N. Blanchard,	<i>Detroit.</i>	" Peter White,	<i>Marquette.</i>
" Thomas MacLean,	<i>Bay City.</i>	" Thomas Cranage,	<i>Bay City.</i>
" Wyllys Hall, D.D.,	<i>Marquette.</i>	" John S. Minor,	<i>Detroit.</i>
		" Theodore H. Eaton, ¹	<i>Detroit.</i>

DIOCESE OF MILWAUKEE.

The Rev. Edwin G. Richardson,	<i>Milwaukee, Wis.</i>	Mr. L. H. Morehouse,	<i>Milwaukee, Wis.</i>
" William P. Ten Broeck,	<i>La Crosse, Wis.</i>	" J. B. Doe,	<i>Janesville, Wis.</i>
" William Adams, D.D.,	<i>Nashotah, Wis.</i>	" William Ruger,	<i>Janesville, Wis.</i>
" Fayette Durlin,	<i>Madison, Wis.</i>	" F. H. Putney,	<i>Waukesha, Wis.</i>

DIOCESE OF MINNESOTA.

The Rev. J. Steinfort Kedney, D.D.,	<i>Faribault.</i>	Mr. E. T. Wilder,	<i>Red Wing.</i>
" Charles D. Andrews,	<i>St. Paul.</i>	" I. Atwater,	<i>Minneapolis.</i>
" Joseph A. Gilfillan,	<i>White Earth Agency.</i>	" W. H. Lightner,	<i>St. Paul.</i>
" A. R. Graves,	<i>Minneapolis.</i>	" E. H. Holbrook, jun.,	<i>Minneapolis.</i>

DIOCESE OF MISSISSIPPI.

The Rev. Nowell Logan,	<i>Vicksburg.</i>	Mr. Q. O. Eckford,	<i>Aberdeen.</i>
" Frederic A. De Rosset,	<i>Natchez.</i>	" Frederic Speed,	<i>Vicksburg.</i>
" George H. Edwards,	<i>Aberdeen.</i>	" Peter P. Bailey,	<i>Jackson.</i>
" William Cross,	<i>Greenville.</i>	" Charles H. Cocke,	<i>Columbus.</i>

¹ Taking the place of Mr. White, on the 12th day of the session.

DIOCESE OF MISSOURI.

The Rev. R. A. Holland, D.D., <i>St. Louis.</i>	Mr. John R. Triplett, <i>St. Louis.</i>
" Cameron Mann, D.D., <i>Kansas City.</i>	" H. H. Harding, <i>Carthage.</i>
" M. M. Moore, <i>Springfield.</i>	" A. A. Lesueur, <i>Lexington.</i>
" Stephen H. Green, <i>St. Louis.</i>	" William B. Grimes, <i>Kansas City.</i>
" J. P. T. Ingraham, ¹ <i>St. Louis.</i>	" William B. Potter, ² <i>St. Louis.</i>

DIOCESE OF NEBRASKA.

The Rev. C. H. Gardner, <i>Omaha.</i>	Mr. J. M. Woolworth, LL.D., <i>Omaha.</i>
" Robert Scott, <i>Beatrice.</i>	" J. E. Smith, <i>Beatrice.</i>
" Louis Zahner, D.D., <i>Omaha.</i>	" O. M. Carter, <i>Omaha.</i>
" John Hewitt, <i>Lincoln.</i>	" S. D. Barkalow, <i>Omaha.</i>
" A. A. Morrison, ³ <i>Schuyler.</i>	" John C. Worthington, ⁴ <i>Omaha.</i>

DIOCESE OF NEWARK.

The Rev. Anthony Schuyler, D.D., <i>Orange, N.J.</i>	Mr. Cortlandt Parker, <i>Newark, N.J.</i>
" J. Nicholas Stansbury, B.D., <i>Newark, N.J.</i>	" Alfred Mills, <i>Morristown, N.J.</i>
" George S. Bennitt, <i>Jersey City, N.J.</i>	" Henry Haynes, <i>Newark, N.J.</i>
" George M. Christian, <i>Newark, N.J.</i>	" D. Smith Wood, <i>Newark, N.J.</i>
" R. B. Post, ⁵ <i>Newark, N.J.</i>	

DIOCESE OF NEW HAMPSHIRE.

The Rev. Henry A. Coit, D.D., <i>Concord.</i>	Mr. John L. Farwell, <i>Claremont.</i>
" Daniel C. Roberts, D.D., <i>Concord.</i>	" George L. Balcom, <i>Claremont.</i>
" Ithamar W. Beard, <i>Dover.</i>	" George Olcott, <i>Charlestown.</i>
" Edward A. Renouf, D.D., <i>Keene.</i>	" John Hatch, <i>Portsmouth.</i>
" W. H. Moreland, ⁶ <i>Nashua.</i>	" J. E. Sargent, ⁸ <i>Concord.</i>
" Henry E. Cooke, ⁷ <i>Manchester.</i>	" C. F. Richardson, ⁹ <i>Hanover.</i>

¹ Taking the place of the Rev. Dr. Holland, on the 17th day of the session.² Taking the place of Mr. Lesueur, on the 10th day of the session.³ Taking the place of the Rev. Mr. Hewitt, on the 17th day of the session.⁴ Taking the place of Mr. Barkalow, on the 18th day of the session.⁵ Taking the place of Rev. Dr. Schuyler, on the 19th day of the session.⁶ Taking the place of the Rev. Dr. Coit, on the 17th day of the session.⁷ Taking the place of the Rev. Mr. Beard, on the 16th day of the session.⁸ Taking the place of Mr. Farwell, on the 7th day of the session.⁹ Taking the place of Mr. Olcott, on the 17th day of the session.

DIOCESE OF NEW JERSEY.

The Rev. Joseph F. Garrison, D.D., <i>Camden.</i>	Mr. J. Howard Pugh, M.D., <i>Burlington.</i>
" Benjamin Franklin, D.D., <i>Shrewsbury.</i>	" Richard S. Conover, <i>South Amboy.</i>
" Otis A. Glazebrook, <i>Elizabeth.</i>	" John N. Carpender, <i>New Brunswick.</i>
" Gustavus M. Murray, <i>Haddonfield.</i>	" Clifford S. Sims, <i>Mt. Holly.</i>

DIOCESE OF NEW YORK.

The Rev. Morgan Dix, D.D., <i>New York.</i>	Mr. Stephen P. Nash, <i>New York.</i>
" E. A. Hoffman, D.D., <i>New York.</i>	" Hamilton Fish, <i>New York.</i>
" W. R. Huntington, D.D., <i>New York.</i>	" J. Pierpont Morgan, <i>New York.</i>
" C. E. Swope, D.D., <i>New York.</i>	" W. Bayard Cutting, <i>New York.</i>

DIOCESE OF NORTH CAROLINA.

The Rev. Jarvis Buxton, D.D., <i>Asheville.</i>	Mr. John Wilkes, <i>Charlotte.</i>
" M. M. Marshall, D.D., <i>Raleigh.</i>	" R. H. Battle, <i>Raleigh.</i>
" F. J. Murdoch, <i>Salisbury.</i>	" W. H. S. Burgwyn, <i>Henderson.</i>
" Joseph B. Cheshire, jun., <i>Charlotte.</i>	" S. S. Nash, <i>Tarboro.</i>
" Gilbert Higgs, ¹ <i>Warrenton.</i>	

DIOCESE OF OHIO.

The Rev. Edward R. Atwill, D.D., <i>Toledo.</i>	Mr. Samuel L. Mather, <i>Cleveland.</i>
" Albert B. Putnam, <i>Cleveland.</i>	" David L. King, <i>Akron.</i>
" Y. Peyton Morgan, <i>Cleveland.</i>	" Frank B. Swayne, <i>Toledo.</i>
" William B. Bodine, D.D., <i>Gambier.</i>	" Columbus Delano, <i>Mt. Vernon.</i>
	" James R. Dunn, ² <i>Massillon.</i>

DIOCESE OF OREGON.

The Rev. John W. Sellwood, <i>East Portland.</i>	Mr. Matthew P. Deady, <i>Portland.</i>
" William E. Potwine, <i>Pendleton.</i>	" L. F. Grover, <i>Portland.</i>
" Daniel E. Loveridge, <i>Eugene City.</i>	" Joseph A. Straight, <i>Eugene City.</i>
" Thomas L. Cole, <i>Portland.</i>	" S. E. Josephi, <i>East Portland.</i>

¹ Taking the place of the Rev. Mr. Cheshire on the 20th day of the session.² Taking the place of Mr. Delano on the 14th day of the session.

DIOCESE OF PENNSYLVANIA.

The Rev. Daniel R. Goodwin, D.D., <i>Philadelphia.</i>	Mr. Lemuel Coffin, <i>Philadelphia.</i>
" Thomas F. Davies, D.D., <i>Philadelphia.</i>	" James S. Biddle, <i>Philadelphia.</i>
" Wm. N. McVickar, D.D., <i>Philadelphia.</i>	" George C. Thomas, <i>Philadelphia.</i>
" Henry Brown, <i>Chester.</i>	" J. Vaughan Merrick, <i>Roxborough, Philadelphia.</i>
" W. F. Nichols, D.D., ¹ <i>Philadelphia.</i>	

DIOCESE OF PITTSBURGH.

The Rev. Henry Purdon, D.D., <i>Titusville, Pa.</i>	Mr. Hill Burgwin, <i>Pittsburgh, Pa.</i>
" Samuel Maxwell, <i>Allegheny, Pa.</i>	" Thomas C. Jenkins, <i>Pittsburgh, Pa.</i>
" Marison Byllesby, <i>Allegheny, Pa.</i>	" William Metcalf, <i>Pittsburg, Pa.</i>
" James H. B. Brooks, <i>Oil City, Pa.</i>	" John W. Reynolds, <i>Erie, Pa.</i>

DIOCESE OF QUINCY.

The Rev. Chas. W. Leffingwell, D.D., <i>Knoxville, Ill.</i>	Mr. Henry A. Williamson, <i>Quincy, Ill.</i>
" Richard F. Sweet, <i>Rock Island, Ill.</i>	" W. H. Boniface, <i>Peoria, Ill.</i>
" John Wilkinson, <i>Galesburg, Ill.</i>	" Thomas B. Martin, <i>Galesburg, Ill.</i>
" William Bardens, <i>Warsaw, Ill.</i>	" E. E. Hair, <i>Lewiston, Ill.</i>

DIOCESE OF RHODE ISLAND.

The Rev. C. A. L. Richards, D.D., <i>Providence.</i>	Mr. Samuel R. Dorrance, <i>Providence.</i>
" Daniel Henshaw, <i>Providence.</i>	" John Nicholas Brown, <i>Providence.</i>
" George J. Magill, <i>Newport.</i>	" R. H. I. Goddard, <i>Providence.</i>
" Daniel Goodwin, <i>East Greenwich.</i>	" William W. Blodgett, <i>Pawtucket.</i>
" E. H. Porter, ² <i>Pawtucket.</i>	
" George M. Fiske, ³ <i>Providence.</i>	

DIOCESE OF SOUTH CAROLINA.

The Rev. Charles C. Pinckney, D.D., <i>Charleston.</i>	Mr. Robert W. Shand, <i>Columbia.</i>
" John Johnston, <i>Charleston.</i>	" William H. Parker, <i>Abbeville.</i>
" John DeW. McCollough, <i>Saluda, N.C.</i>	" Edward McCrady, Jr., <i>Charleston.</i>
" Robert Wilson, D.D., <i>Charleston.</i>	" A. Markley Lee, <i>Charleston.</i>

¹ Taking the place of the Rev. Dr. Davies, on the 16th day of the session.² Taking the place of the Rev. Mr. Goodwin, on the 9th day of the session.³ Taking the place of the Rev. Mr. Porter on the 18th day of the session.

DIOCESE OF SOUTHERN OHIO.

The Rev. Samuel Benedict, D.D.,	Mr. John L. Stettinius,
<i>Cincinnati, O.</i>	<i>Cincinnati, O.</i>
" Robert A. Gibson,	" Robert S. Smith,
<i>Cincinnati, O.</i>	<i>Columbus, O.</i>
" Henry L. Badger,	" Alexander H. McGuffey,
<i>Portsmouth, O.</i>	<i>Cincinnati, O.</i>
" Peter Tinsley, D.D.,	" Charles W. Short,
<i>Cincinnati, O.</i>	<i>Cincinnati, O.</i>

DIOCESE OF SPRINGFIELD.

The Rev. Fred. P. Davenport, D.D.,	Mr. Henry H. Candee,
<i>Cairo, Ill.</i>	<i>Cairo, Ill.</i>
" Frederic W. Taylor, S.T.B.,	" Charles E. Hay,
<i>Springfield, Ill.</i>	<i>Springfield, Ill.</i>
" David W. Dresser, D.D.,	" William J. Quinlan,
<i>Champaign, Ill.</i>	<i>Decatur, Ill.</i>
" Jesse B. Harrison, S.T.B.,	" M. F. Gilbert,
<i>Belleville, Ill.</i>	<i>Cairo, Ill.</i>

DIOCESE OF TENNESSEE.

The Rev. W. C. Gray, D.D.,	Mr. A. T. McNeal,
<i>Nashville.</i>	<i>Bolivar.</i>
" Thomas F. Gailor, S.T.B.,	" E. S. Mallory,
<i>Sewanee.</i>	<i>Jackson.</i>
" George W. Dumbell,	" Theodore Richmond,
<i>Chattanooga.</i>	<i>Chattanooga.</i>
" Samuel Ringgold, D.D.,	" H. M. Anderson,
<i>Knoxville.</i>	<i>Sewanee.</i>

DIOCESE OF TEXAS.

The Rev. C. H. B. Turner,	Mr. A. S. Richardson,
<i>Tyler.</i>	<i>Houston.</i>
" S. M. Bird,	" H. M. Whitaker,
<i>Galveston.</i>	<i>Tyler.</i>
" Robert S. Stuart,	" Osceola Archer,
<i>Marshall.</i>	<i>Austin.</i>
" Harry Cassil,	" R. M. Elgin,
<i>Calvert.</i>	<i>Houston.</i>
" Thomas W. Cain, ¹	
<i>Galveston.</i>	

DIOCESE OF VERMONT.

The Rev. J. Isham Bliss, D.D.,	Mr. Fred E. Smith,
<i>Burlington.</i>	<i>Montpelier.</i>
" William H. Collins,	" Edson P. Gilson,
<i>Brattleboro.</i>	<i>Rutland.</i>
" Alonzo B. Flanders,	" Kittredge Haskins,
<i>St. Albans.</i>	<i>Brattleboro.</i>
" Howard F. Hill, Ph.D.,	" Charles E. Parker,
<i>Montpelier.</i>	<i>Vergennes.</i>
" E. N. Goddard, ²	
<i>Windsor.</i>	

¹ Taking the place of the Rev. Mr. Turner, on the 13th day of the session.² Taking the place of the Rev. Mr. Flanders on the 18th day of the session.

DIOCESE OF VIRGINIA.

The Rev. J. S. Hanckel, D.D., <i>Charlottesville.</i>	Mr. Joseph Bryan, <i>Richmond.</i>
" John B. Newton, <i>Richmond.</i>	" Walter H. Taylor, <i>Norfolk.</i>
" Kinloch Nelson, D.D., <i>Theological Seminary.</i>	" James H. Skinner, <i>Staunton.</i>
" H. M. Jackson, D.D., <i>Richmond.</i>	" Joseph Wilmer, <i>Rapidan.</i>
	" W. W. Old, ¹ <i>Norfolk.</i>

DIOCESE OF WESTERN MICHIGAN.

The Rev. Joseph W. Bancroft, <i>Hastings, Mich.</i>	Mr. George Willard, <i>Battle Creek, Mich.</i>
" Campbell Fair, D.D., <i>Grand Rapids, Mich.</i>	" William P. Shelby, <i>Grand Rapids, Mich.</i>
" Henry Hughes, <i>Coldwater, Mich.</i>	" William B. Williams, <i>Allegan, Mich.</i>
" John Newton Rippey, M.D., <i>Muskegon, Mich.</i>	" D. G. Robinson, <i>Hastings, Mich.</i>

DIOCESE OF WESTERN NEW YORK.

The Rev. W. D'Orville Doty, D.D., <i>Rochester, N. Y.</i>	Mr. James M. Smith, LL.D., <i>Buffalo, N. Y.</i>
" Henry W. Nelson, Jr., D.D., <i>Geneva, N. Y.</i>	" Gad B. Worthington, <i>Batavia, N. Y.</i>
" Wm. A. Hitchcock, D.D., <i>Buffalo, N. Y.</i>	" George E. Mumford, <i>Rochester, N. Y.</i>
" William A. Coale, <i>Geneseo, N. Y.</i>	" W. H. Adams, <i>Canandaigua, N. Y.</i>
	" W. M. White, ² <i>Canaseraga, N. Y.</i>

DIOCESE OF WEST VIRGINIA.

The Rev. Landon R. Mason, <i>Shepherdstown.</i>	Mr. Edmund I. Lee, <i>Shepherdstown.</i>
" Dallas Tucker, <i>Charlestown.</i>	" R. J. McCandlish, <i>Parkersburg.</i>
" T. H. Lacy, D.D., <i>Weston.</i>	" Bushrod C. Washington, <i>Charlestown.</i>
" Robert Douglas Roller, <i>Charleston.</i>	" William S. Laidley, <i>Charleston.</i>
	" John D. Logan, ³ <i>Union.</i>

DELEGATES FROM MISSIONARY JURISDICTIONS.

MONTANA.

The Rev. E. G. Prout, <i>Virginia City.</i>	Mr. Percy Wollaston, <i>Butte.</i>
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NEVADA AND UTAH.

The Rev. F. R. Sanford, <i>Carson City, Nevada.</i>	Mr. C. W. Lyman, <i>Salt Lake City, Utah.</i>
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¹ Taking the place of Mr. Taylor on the 9th day of the session.² Taking the place of Mr. Adams on the 17th day of the session.³ Taking the place of Mr. Washington on the 17th day of the session.

NEW MEXICO AND ARIZONA.

The Rev. Edward W. Meany, <i>Santa Fé, New Mexico.</i>	Mr. L. Bradford Prince, <i>Santa Fé, New Mexico.</i>
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NORTHERN CALIFORNIA.

The Rev. J. Avery Shepherd, D.D., <i>Santa Rosa, Cal.</i>	Mr. I. G. Wickersham, <i>Petaluma, Cal.</i>
	" M. M. Lyman, ¹ <i>St. Helena, Cal.</i>

NORTH DAKOTA.

The Rev. Francis B. Nash, Jr., <i>Fargo.</i>	Mr. Sanford A. Hudson, <i>Fargo.</i>
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NORTHERN TEXAS.

The Rev. Edward Wickens, <i>Dallas, Texas.</i>	Mr. Richard Morgan, Jr., <i>Dallas, Texas.</i>
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SOUTH DAKOTA.

The Rev. John H. Babcock, <i>Mitchell.</i>	
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WASHINGTON TERRITORY.

The Rev. Mardon D. Wilson, <i>Vancouver.</i>	Mr. J. P. Hoyt, <i>Seattle.</i>
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WESTERN TEXAS.

The Rev. Horace Clark, <i>Corpus Christi, Texas.</i>	Mr. W. O. Hutchison, <i>San Marco, Texas.</i>
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WYOMING AND IDAHO.

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¹ Taking the place of Mr. Wickersham on the 4th day of the session.

JOURNAL

OF THE

HOUSE OF DEPUTIES.

FIRST DAY'S PROCEEDINGS.

S. GEORGE'S CHURCH, NEW YORK,

Wednesday, October 2, A.D. 1889.

THIS being the day designated by the Constitution for holding a General Convention of the Protestant Episcopal Church in the United States of America, the Bishops and Deputies-elect assembled, agreeably to the appointment of the last General Convention, in the city of New York, in S. George's Church.

The Holy Communion was administered by the Right Rev. John Williams, D.D., LL.D., Presiding Bishop, assisted by the Right Rev. the Bishop of Rhode Island, the Right Rev. the Bishop of Nova Scotia, and others. The sermon was preached by the Right Rev. the Bishop of Minnesota.

3.30 P.M.

The credentials of those who attended as members-elect of the House of Deputies were received and recorded by the Rev. Charles L. Hutchins, Secretary.

Whereupon the names were called, and the following members took their seats:

CLERICAL DEPUTIES.

ALABAMA. — The Rev. Drs. Stringfellow, Tucker, and Banister.

ALBANY. — The Rev. Drs. Payne, Battershall, Morrison, and Carey.

ARKANSAS. — The Rev. Messrs. Miller and Vaulx.

CALIFORNIA. — The Rev. Messrs. Chetwood and Trew, and the Rev. Dr. Spalding.

CENTRAL NEW YORK. — The Rev. Drs. Egar, Brainard, Wilson, and Gibson.

CENTRAL PENNSYLVANIA. — The Rev. Messrs. Jones, Powers, Foley, and Leverett.

CHICAGO. — The Rev. Drs. Vibbert, Gold, and Locke, and the Rev. Mr Knowles.

CONNECTICUT. — The Rev. Drs. Beardsley, Hart, Harwood, and Parks.

DELAWARE. — The Rev. Dr. Littell, and the Rev. Messrs. Smith, Howard, and Hynes.

EAST CAROLINA. — The Rev. Mr. Shields.

EASTON. — The Rev. Dr. Barber, and the Rev. Messrs. Martin, Hilliard, and Mitchell.

FLORIDA. — The Rev. Dr. Scott, and the Rev. Messrs. Linn, Williams, and Knight.

FOND DU LAC. — The Rev. Messrs. Wright, Gardner, Greenwood, and Blow.

GEORGIA. — The Rev. Messrs. Rees, Winchester, Strong, and Barrett.

INDIANA. — The Rev. Messrs. Faudé, Stanley, Morris, and Swan.

IOWA. — The Rev. Drs. Johnson, Green, and Hale, and the Rev. Mr. McIlwain.

KANSAS. — The Rev. Dr. Beatty.

KENTUCKY. — The Rev. Messrs. Estill, Minnigerode, and Penick.

LONG ISLAND. — The Rev. Drs. Drowne and Moore, and the Rev. Mr. Baker.

LOUISIANA. — The Rev. Messrs. Sessums, Duncan, and Waters, and the Rev. Dr. Snively.

MAINE. — The Rev. Messrs. Leffingwell, Pyne, Washburn, and Gwynne.

MARYLAND. — The Rev. Drs. Eccleston, Elliott, Hutton, and Williams.

MASSACHUSETTS. — The Rev. Messrs. Converse, Lawrence, and Hall, and the Rev. Dr. Brooks.

MICHIGAN. — The Rev. Messrs. Clark, Blanchard, and MacLean, and the Rev. Dr. Hall.

MILWAUKEE. — The Rev. Messrs. Richardson and Ten Broeck.

MINNESOTA. — The Rev. Dr. Kedney, and the Rev. Messrs. Andrews, Gilfillan, and Graves.

MISSISSIPPI. — The Rev. Messrs. De Rosset and Edwards.

MISSOURI. — The Rev. Dr. Holland, and the Rev. Messrs. Moore and Green.

NEBRASKA. — The Rev. Messrs. Gardner, Scott, and Hewitt, and the Rev. Dr. Zahner.

NEWARK. — The Rev. Dr. Schuyler, and the Rev. Messrs. Stansbury, Bennitt, and Christian.

NEW HAMPSHIRE. — The Rev. Drs. Coit, Roberts, and Renouf, and the Rev. Mr. Beard.

NEW JERSEY. — The Rev. Drs. Garrison and Franklin, and the Rev. Messrs. Glazebrook and Murray.

NEW YORK. — The Rev. Drs. Dix, Hoffman, Huntington, and Swope.

NORTH CAROLINA. — The Rev. Drs. Buxton and Marshall, and the Rev. Messrs. Murdock and Cheshire.

OHIO. — The Rev. Messrs. Putnam and Morgan.

PENNSYLVANIA. — The Rev. Drs. Goodwin and Davies, and the Rev. Mr. Brown.

PITTSBURGH. — The Rev. Dr. Purdon, and the Rev. Messrs. Maxwell, Byllesby, and Brooks.

QUINCY. — The Rev. Dr. Leffingwell, and the Rev. Messrs. Sweet, Wilkinson, and Bardens.

RHODE ISLAND. — The Rev. Dr. Henshaw, and the Rev. Messrs. Magill and Goodwin.

SOUTH CAROLINA. — The Rev. Dr. Pinckney, and the Rev. Mr. McCullough.

SOUTHERN OHIO. — The Rev. Drs. Benedict and Tinsley, and the Rev. Messrs. Gibson and Badger.

SPRINGFIELD. — The Rev. Drs. Davenport and Dresser, and the Rev. Messrs. Taylor and Harrison.

TENNESSEE. — The Rev. Drs. Gray and Ringgold, and the Rev. Mr. Gailor.

TEXAS. — The Rev. Messrs. Turner, Bird, and Cassel.

VERMONT. — The Rev. Dr. Bliss and the Rev. Mr. Collins.

VIRGINIA. — The Rev. Drs. Hanckel and Nelson, and the Rev. Mr. Newton.

WESTERN MICHIGAN. — The Rev. Dr. Fair and the Rev. Mr. Rippey.

WESTERN NEW YORK. — The Rev. Drs. Doty and Hitchcock, and the Rev. Mr. Coale.

WEST VIRGINIA. — The Rev. Messrs. Mason, Tucker, and Roller, and the Rev. Dr. Lacy.

LAY DEPUTIES.

ALABAMA. — Messrs. Toulmin and Noble.
 ALBANY. — Messrs. Keese, Clarkson, and Pierson.
 ARKANSAS. — Mr. Roots.
 CALIFORNIA. — Mr. Cleveland.
 CENTRAL NEW YORK. — Messrs. Moss, Watson, and Clarke.
 CENTRAL PENNSYLVANIA. — Messrs. Lamberton, Atlee, Coppée, and Mercur.
 CHICAGO. — Messrs. Judd, Ackerman, and Lyman.
 CONNECTICUT. — Messrs. Wainwright, Graves, Skiddy, and Stark.
 DELAWARE. — Messrs. Curtis, Martin, and DuPont.
 EAST CAROLINA. — Messrs. Waddell, DeRosset, and Atkinson.
 EASTON. — Messrs. Goldsborough and Woolford.
 FLORIDA. — Messrs. Fairbanks, Dotterer, Ambler, and DeWitt.
 FOND DU LAC. — Messrs. Perry and Laughlin.
 GEORGIA. — Messrs. Miller and Harrison.
 INDIANA. — Messrs. Stotsenburg, Martin, and Gould.
 IOWA. — Messrs. Copeland and Mallory.
 KENTUCKY. — Messrs. Wolcott, Robinson, and Cornwall.
 LONG ISLAND. — Messrs. King, Nicoll, and Low.
 LOUISIANA. — Messrs. Minor, McConnell, Johnston, and Whitney.
 MAINE. — Messrs. Jackson, Ingalls, Bridge, and Davenport.
 MARYLAND. — Messrs. Davis, Packard, Stewart, and Wilmer.
 MASSACHUSETTS. — Messrs. Shattuck, Eliot, and Rice.
 MICHIGAN. — Messrs. Baldwin, Cranage, and Minor.
 MILWAUKEE. — Messrs. Morehouse, Doe, and Putney.
 MINNESOTA. — Messrs. Wilder and Lightner.
 MISSISSIPPI. — Mr. Eckford.
 MISSOURI. — Messrs. Triplett and Lesueur.
 NEBRASKA. — Messrs. Woolworth and Smith.
 NEWARK. — Messrs. Parker, Mills, Hayes, and Wood.
 NEW HAMPSHIRE. — Messrs. Olcott and Balcom.
 NEW JERSEY. — Messrs. Pugh, Conover, Carpenter, and Sims.
 NEW YORK. — Messrs. Nash, Fish, Morgan, and Cutting.
 NORTH CAROLINA. — Messrs. Wilkes, Burgwyn, and Nash.
 OHIO. — Messrs. Mather and King.
 PENNSYLVANIA. — Messrs. Coffin, Biddle, Thomas, and Merrick.
 PITTSBURGH. — Messrs. Burgwin and Jenkins.
 QUINCY. — Mr. Martin.
 RHODE ISLAND. — Messrs. Dorrance, Brown, Goddard, and Blodgett.
 SOUTH CAROLINA. — Messrs. Shand, McCrady, and Loudon.
 SOUTHERN OHIO. — Messrs. Stettinius, Smith, McGuffey, and Short.
 SPRINGFIELD. — Messrs. Candee, Quinlan, and Gilbert.
 TENNESSEE. — Mr. Anderson.
 TEXAS. — Mr. Whitaker.
 VERMONT. — Messrs. Smith, Gilson, and Parker.
 VIRGINIA. — Messrs. Bryan, Skinner, and Wilmer.
 WESTERN MICHIGAN. — Messrs. Willard and Robinson.
 WESTERN NEW YORK. — Messrs. Worthington and Mumford.
 WEST VIRGINIA. — Messrs. Lee, McCandlish, and Lairdley.

MISSIONARY JURISDICTIONS.

CLERICAL DELEGATES.

NEVADA AND UTAH. — The Rev. Mr. Sanford.
 NEW MEXICO AND ARIZONA. — The Rev. Mr. Meany.
 NORTHERN CALIFORNIA. — The Rev. Dr. Shepherd.
 NORTHERN TEXAS. — The Rev. Mr. Wickens.
 SOUTH DAKOTA. — The Rev. Mr. Babcock.
 WASHINGTON. — The Rev. Mr. Wilson.
 WESTERN TEXAS. — The Rev. Dr. Clark.
 CAPE PALMAS AND PARTS ADJACENT. — The Rev. Mr. Moort.

The Secretary having declared that this Church was represented in a majority of Dioceses, agreeably to the requirement of Article I. of the Constitution,

On motion of the Rev. Dr. Moore of Long Island, it was

Resolved, That the House proceed to the election of a President.

The Rev. Dr. Elliott, of Maryland, moved that the ballot be dispensed with, and that the Rev. Morgan Dix, D.D., of New York, be declared President. The nomination of the Rev. Dr. Dix was seconded by the Rev. Dr. Davies, of Pennsylvania, in behalf of the delegation from that Diocese.

The Rev. Mr. Hilliard, of Easton, offered as an amendment that the Secretary be instructed to cast the ballot of this House for the Rev. Morgan Dix, D.D., as President.

The amendment having been accepted by the mover of the resolution, the resolution as amended was adopted.

The Secretary having cast the ballot declared that the Rev. Morgan Dix, D.D., of New York, was elected President, and the Rev. Dr. Davies of Pennsylvania, and Mr. Wilder of Minnesota, were appointed to conduct the President-elect to the Chair. The President, on taking his seat, briefly addressed the House.

The House proceeded to the election of a Secretary.

On motion of Mr. Roots of Arkansas, the first Assistant Secretary was instructed to cast the ballot of this House for the Rev. Charles L. Hutchins, D.D., of Massachusetts, as Secretary. The Assistant Secretary having executed the order of the Convention, and cast the ballot, the President declared the Rev. Dr. Hutchins to have been unanimously elected Secretary.

On motion of the Rev. Dr. Beatty of Kansas, it was

Resolved, That Clergymen of this Church, and of other branches of the Church Catholic, with which this Church is in Communion, who may be sojourning in this city; Managers, Secretary, and Treasurer of the Board of Missions; Trustees, Professors, and Students of the General Theological Seminary; other Students of Theology, who are candidates for Holy Orders in this Church; former members of the House of Deputies; and the Clergy, Wardens, and Vestry of S. George's Church, in which this Convention is assembled, be invited to the sittings of this House, under the regulations of the General Local Committee of Arrangements.

On motion of Mr. Merrick of Pennsylvania, it was

Resolved, That a Committee be appointed to wait upon the House of Bishops and inform that House of the organization of this House, and its readiness to proceed to business.

The President appointed as members of such Committee, the Rev. Dr. Elliott of Maryland, and Mr. Wilder of Minnesota.

On motion of the Rev. Dr. Hoffman of New York, it was

Resolved, That the House of Deputies hold daily sessions from nine o'clock A.M. to five o'clock P.M., with a recess of one hour and a half, beginning at one o'clock; but that on each Saturday the session shall close at one o'clock.

Mr. Burgwin, from the Committee on the Judicial System of the Church, appointed at the last General Convention, presented the following Report, which, on his motion, was made the Order of the Day, as soon as the order made on motion of the Rev. Dr. Huntington (see Supplementary Journal) should be disposed of:

REPORT OF THE COMMITTEE ON THE JUDICIAL SYSTEM OF THE CHURCH.

At the last General Convention, a Joint Select Committee on the Judicial System of the Church were unanimously of opinion that a change in that system is desirable. This opinion was approved by the House of Deputies, apparently without a dissenting voice, and is concurred in by every member of the present Committee.

Starting then from this well established position, we find that only two modes have been suggested for obtaining that relief of which all seem to admit the necessity. One is that the General Convention recommend to the Dioceses, for adoption by them, a Canon for the trial of Clergymen, making provision both for Courts of First Instance and for Courts of Appeal. The other is that the General Convention change Article 6 of the Constitution, and then enact a uniform Canon for the whole Church.

The passage by the General Convention of a resolution, merely recommending that the several Dioceses adopt a uniform Canon for the trial of Clergymen, would, in our judgment, be unbecoming and undignified in the Convention, and would also be an unwarranted interference with Diocesan independence. We are sent here to legislate for the Church at large, not to formulate legislation and recommend its adoption by the Dioceses. But an attempt of this kind would moreover be practically fruitless. It could scarcely be hoped that our forty-nine Dioceses would accept without change any Canon prepared for their adoption. Each Diocese, even if it thought that the proposed Canon were an excellent one on the whole, would yet find points, some one, some another, where it could be improved; and finally there would be almost as great diversity of mode as at present existing.

But even if assured that a Canon prepared by the General Convention would be accepted in its entirety by all the Dioceses, it would yet be wholly ineffectual in one of its most important points; that is to say, in the establishment of a proper and efficient Court of Appeals; and this, for the simple reason that no Diocese has the right to establish an extra-diocesan Court. No Diocese has legislative powers outside its own boundaries. No matter, therefore, how small the Diocese, the personnel of its Courts, and its entire judicial machinery, Appellate as well as of First Instance, must be constituted by and within itself. Consequently, there would be no possibility of lifting a case above the plane of prejudice, partiality, and perhaps excitement, which so often attend an Ecclesiastical trial, especially in small Dioceses. Nor could there be; and this is a matter of first importance; any valid provision made by Diocesan legislation for obtaining the judgment of a National Court upon those questions of law or doctrine which concern the whole Church.

Without further discussing this Recommendatory Plan, we come to the other and sole alternative; to wit, a change in the Constitution, which, in the opinion of your Committee, is the only regular, direct, and reasonable mode of providing a remedy for the admittedly deplorable condition of our present system.

As to the proper form which this change should take, two plans have had their respective advocates: One, that the change be restrictive, so that the General Convention have power to establish only Courts of Appeal, without interfering with the present mode of trial in Courts of First Instance instituted by the respective Dioceses; the other, that the change be unrestrictive, so that the General Convention may either establish Courts of Appeal only, or if that be found impracticable or ineffective, it may establish a uniform and complete system throughout all the Dioceses.

As to the restrictive change, which would necessarily leave Courts of First Instance under the legislation of the Diocese, we shall not here attempt to show the many defects, absurdities, crudities, and even cruelties which may be found in some of the Diocesan modes of trial now in force, and which must often result in a perversion or denial of justice; but we simply express our well-considered opinion that it would be practically impracticable to engraft one uniform, appellate system on forty-nine different Diocesan systems of trial courts.

Authoritative provision must be made for a full and accurate record of the trial, so that the various points to be heard on appeal may be raised properly, uniformly, and systematically on the record. Without such provision, the result would often be a miscarriage of justice and sometimes a mere judicial burlesque. In no Diocesan system which we have examined, have we seen any such provision made. In many of them, after a trial should be had, no appeal could be made effective. But even if all the Dioceses were to arrange their Canons with a view to an appeal, the inevitable want of uniformity in the modes they would adopt, would render it almost impossible for one Canon to be so drawn as to adapt itself to all the various Diocesan Systems. From this standpoint we may also see how readily any Diocese, wishing to render the decision of its own Court final on a question of doctrine or ritual, could so legislate as to make an appeal therefrom ineffective.

But while firmly convinced as to the correctness of the position we take, there may yet be no objection to making the attempt; and with this view we urge that while the constitutional change now proposed should be in general terms, yet that a Commission be formed to draft two Canons for consideration in the next General Convention, one providing for a system of Appellate Courts only, and the other for a uniform system of trial in all the Dioceses, including Courts of Appeal. So that if the Constitutional change now proposed be then ratified, we shall be in position to adopt the plan which shall, on the report of this Commission, most thoroughly commend itself to our approval.

The proposal of such an amendment being all that can be done by this present Convention, it might perhaps be considered that the duties of this Committee are performed by recommending such action. But in view of the resolution instructing us to consider all modes and principles of procedure in Ecclesiastical trials, and bearing in mind the fact that whenever the question has been discussed as to investing the General Convention with power to establish a Court of Appeals, many objections have been raised which we believe to be imaginary, we are of opinion that the best way to respond to our instructions, and at the same time answer these objections, is not by argument, but by practical demonstration in concrete form. We have, therefore, formulated a Canon covering the entire procedure from the presentment of a Clergyman to the final sentence, including a Revisory Court upon questions of New Trial and a Court of Appeals on questions of doctrine or of law. Of course this Canon is intended merely as a project — not for adoption — scarcely for discussion, chiefly for information, and to show

the lines upon which a Canon may be constructed which would accomplish the desired result, and not be open to certain objections which have so often and strenuously been urged against such legislation.

In this connection it may not be improper that we here call attention in advance to some of the more important and distinctive features of the Canon we have formulated:

1st, It relieves the Bishop from acting either as prosecutor or judge, and from deciding on applications for a new trial, leaving him in an impartial position throughout, to act as the case may require, both as a father and protector of his clergy, and as the guardian of the morals and doctrine of his Diocese. On his own responsibility he may quash any presentment in limine, and at the last he is to determine on and pronounce the final sentence.

2d, It relegates to different tribunals the determination of facts and of law, placing the former in the hands of Clergy or Laity or both, as the accused may elect, and the latter in the hands of those trained in the practice and learning of the law, and selected with no view to the trial of any particular case. At the same time it guards the Episcopal prerogative by reserving, in the first place to the Bishop and ultimately to the House of Bishops, the determination of all questions involving the doctrine or ritual of the Church.

3d, It makes careful provision for securing not only an impartial tribunal for the determination of disputed facts, but one which must command the confidence both of the contesting parties and of the Church Public; providing, among other things, that the accused Clergyman and the Church Advocate, under proper sanction, may themselves agree on the persons who shall try the facts in controversy, and also on the two judges who, with the Chancellor, shall sit to revise the proceedings of the Trial Court. It provides also for change of venue, and empowers a Diocese to select its Court in whole or in part outside its own limits, which otherwise it could not do.

4th, The Chancellor at his discretion, and subject to revision by a Superior Court, is allowed, on the trial, to extend and enlarge the usual rules of State Courts, as to the admission of testimony.

5th, It will be seen also that a practicable and uniform system may be obtained under such a Canon as that now proposed, with but a minimum interference with Diocesan legislation. As now, all Courts of First Instance and Revisory Courts would be strictly Diocesan; the personnel of these Courts, the terms of all offices and the modes of procedure within certain limits, would all be under Diocesan control. Under charges of crime or immorality no case could be carried beyond the Diocesan Revisory Court, while in cases involving the doctrine or laws of the whole Church, the ultimate decision would be referred to a tribunal having a jurisdiction co-extensive with the National Church itself.

6th, Not the least merit of this Canon we consider to lie in that provision by which, in finally determining a question of doctrine, there will be no authoritative or dogmatic definitions given. The opinion of the House of Bishops will simply affirm that the doctrinal teaching of the accused as certified to them is, or is not, contrary to that held by this Church.

The costs of a trial have often been urged, inconsiderately, we think, against a system of Appellate Courts. A trial involving a charge of crime or immorality could not be carried beyond the limits of the Diocese, and therefore the expenses would not be greater than at present. In cases of Appeals there would be but a slight additional expense, as only the record would have to be taken to the Court of Appeals, and the cause could be there submitted on written argument on each side. But at most, is it not a thoughtless or a cruel objection that the expenditure of a few dollars, more or less, would be made in securing for a clergyman a full, fair and impartial trial under a charge, false perhaps, but involving more to him than life itself?

We recommend the adoption of the following:

Resolved, [the House of Bishops concurring], First, that the third clause

of Article 6 of the Constitution be so altered that it read as follows: "In every Diocese the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese, until the General Convention shall otherwise provide."

Second, That this proposed alteration be made known to the Dioceses, and be laid before the ensuing General Convention for final ratification.

J. S. B. HODGES, *Chairman*.
C. STUART PATTERSON, *Secretary*.
C. E. SWOPE.
S. C. THRALL.
H. STRINGFELLOW.
ALFRED MILLS.
HILL BURGWIN.

CANON.

The Judicial System of the Church.

SECTION 1. The House of Bishops shall elect seven laymen of the legal profession, communicants of the Church, to be Judges of a Court having appellate jurisdiction of cases brought from Diocesan Courts, as hereinafter provided. Their terms of office shall be for six years and until their successors shall be qualified respectively; and five of them may constitute a Court for the hearing and determination of any cause.

This Court shall establish its own rules of procedure, and shall also have power to regulate those of Diocesan Courts.

SECT. 2. The Diocesan Conventions shall each elect, from time to time, a Chancellor, being a layman of the legal profession, and a communicant of the Church, whose duties shall be as hereinafter provided. They shall also elect two of the Chancellors of neighboring Dioceses, who, with the said Chancellor, shall constitute a Court of Revision. They shall also elect five Presbyters and five lay communicants of the Church, who shall constitute the Court Array, from which shall be selected the Court Panel for the trial of a Presbyter or Deacon.

The said Conventions by Canon shall also, each for itself, define the terms of all said offices, and shall make provision for vacancies therein, and for the absence of an incumbent or his inability to serve, and may also make any supplemental provision in reference to said offices or to the course of procedure in the Diocesan Courts, as herein constituted, not contrary to nor inconsistent with the provisions of this Canon.

SECT. 3. Proceedings for the trial of a Presbyter or Deacon shall be begun in one of the following modes only:

1st, By information in writing from a communicant of the Church to the Standing Committee, setting forth with reasonable certainty the charge, and briefly, the facts relied on to sustain it. Provided, however; that the person making this information shall annex thereto an affidavit that from personal knowledge, or from credible information, he believes the facts to be substantially true as stated, and a pledge that he will make every reasonable effort to prove them, should the accused be put on his trial.

2d, When any Presbyter or Deacon shall have reason to believe that there is in circulation a charge affecting his moral or religious character, he may, with the advice in writing of any two Presbyters of the Diocese, demand, in a communication to the Standing Committee, that they make an inquiry into the truth of such charge.

3d, If the Bishop knows or is informed of a charge against any Clergyman of his Diocese, which, if true, would constitute an offence for which that Clergyman would be justly liable to presentment and trial, he may, in writing, request the Standing Committee to make inquiry into the truth of such charge.

SECT. 4. On receipt of such information, demand or request, the Standing Committee shall proceed without unnecessary delay to investigate the truth of the charge in question. They shall appoint some lay communicant of the Church, in the profession of the law, to be Church Advocate, who shall act during the subsequent investigation, not as prosecuting counsel, but as legal adviser of the Committee on such questions as they shall submit to him. The sittings of the Committee shall be private. They shall hear such proof as may be produced before them to sustain the charge, and shall determine whether, upon the facts and law of the case, as presented to them, there are sufficient grounds to put the accused upon his trial. Should their determination be that there are such sufficient grounds, they shall direct the Church Advocate to prepare a Presentment, and to that end shall place in his hands the charge on which they are of opinion a trial should be had, and also the testimony taken to sustain the same. And in all subsequent proceedings the Church Advocate shall be considered as representing and as counsel for the Church.

SECT. 5. No Clergyman shall be presented or convicted for an offence committed more than three years prior to the Presentment.

SECT. 6. The Presentment, when signed by the President of the Standing Committee and attested by the Secretary, shall, together with the testimony, be at once submitted to the Bishop, who, within thirty days thereafter, shall have the same placed in the hands of the Chancellor of the Diocese, with written instructions that he take the necessary measures to organize the Court and place the accused on his trial, or he may, at his discretion, indorse on the Presentment an order quashing the whole proceeding, giving his reasons in full for such action, and file the same with the Registrar of the Diocese. Or, should the Presentment contain more than one charge, he may, by a like indorsement, quash as to one or more of them, and have the Presentment placed in the Chancellor's hands, with instructions to proceed on any remaining charge or charges.

SECT. 7. The Registrar of the Diocese, or in case of his inability to attend, some Clergyman or lay communicant, to be appointed by the Chancellor, shall act as Clerk of the Diocesan and the Revisory Court.

SECT. 8. The Chancellor, when duly instructed to proceed as above provided, shall have a copy of the Presentment served on the accused, and shall appoint a time and place for selecting the Court Panel, of which he shall give due notice to the accused and to the Church Advocate. But before any further proceedings, the accused may file a demurrer to the Presentment, or to any part thereof, with the reasons therefor; and if such reasons involve a question of doctrine or ritual, the Bishop, and if otherwise, the Chancellor, shall dispose thereof. But if no demurrer be made, or if the same be overruled, the accused shall be called on to plead. If the plea be "Guilty," the whole record shall be submitted to the Bishop for further action; but if the plea be "Not Guilty," proceedings shall then be had for organizing the Court for trial.

SECT. 9. The accused Clergyman may appear and defend by counsel, who must be a communicant of the Church. Should he refuse or neglect to appear or defend in person or by counsel, after due notice, he may, by the Court, be adjudged in contumacy, and thereupon be suspended and subsequently degraded from the Ministry by the Bishop.

SECT. 10. At the time and place appointed for selecting the Court, either party may challenge for cause any member of the Array, and as often as the Chancellor shall sustain such challenge, he shall proceed to fill the Array by having drawn by lot the name of some member of the last preceding Diocesan Convention, who was in attendance thereat, clerical or lay, as the case may require.

Thereupon the accused shall have the right to elect, by writing filed, whether he will be tried by a panel of Presbyters only, of Laymen only, or by a mixed panel of both orders. The panel shall then be selected, each party

striking off one name from the list of clerical or lay members of the Array, as the case may be, or in case of a mixed panel, by alternate challenges of seven members of the whole Array, the accused having the first and last challenge.

The three members unchallenged shall constitute the Panel, and, with the Chancellor, shall constitute the Court for the trial of the accused. Provided, however, that the accused Clergyman and the Church Advocate, with the sanction of the Chancellor, may, by writing filed, select any three Presbyters or lay communicants of the Church to constitute the Court Panel, and so for any subsequent trial of the same case. They may also in like manner select any two Chancellors of other Dioceses to constitute, with the Chancellor, the Revisory Court for that case.

SECT. 11. Before the trial shall begin, the members of the Panel shall severally subscribe and file the following statement:

"I (A. B.) do hereby solemnly assert, as in the presence of Almighty God, that, so far as I am conscious, I have not prejudged the case of the Rev. (C. D.), now about to be tried, and I believe that I can render, and I shall endeavor to render, God helping me, a just and impartial verdict, according to the evidence." And should any member file in writing a statement that he cannot conscientiously subscribe the foregoing formula, his place shall be filled, as in case of a challenge for cause, when sustained.

SECT. 12. A verdict may be rendered by a majority of the Panel, and under a charge of crime or immorality shall be either "Guilty" or "Not Guilty" of the charge. If the verdict be "Guilty," it shall further set forth the facts in the several specifications under that charge which are found to be true.

Under any other charge in a Presentment on which a clergyman is tried, the finding of the Panel shall be in the nature of a special verdict, setting forth the facts specified in the Presentment which any two of the Panel find to be true in substance. Under a Presentment containing a charge involving the doctrine of the Church, the verdict shall find and set forth, as nearly as may be, the words and language of the teaching charged to be of a doctrine contrary to that held by this Church.

All verdicts of "Guilty," and all special verdicts, shall state what sentence is recommended, in case judgment thereon be entered against the accused.

SECT. 13. In all cases of trial by an ecclesiastical Court of any Diocese, the laws of the State or Territory, within which such Diocese is included, as to the admissibility of evidence, and the rules of practice in the Criminal Courts of such State or Territory, shall be followed, so far as in the opinion of the Chancellor they are reasonably applicable, and it is not otherwise provided by Canon of the General Convention. Provided, however, that as regards the time, place, and mode of serving notices and of taking testimony, amendments of the Record, changes of venue, the sittings, adjournments and general proceedings of the Court during the trial, and in subsequent proceedings on motion for New Trial, or for Entry of Judgment, the Chancellor may make provision, either by general rules or according to the exigencies of the case, at his discretion, in the furtherance of a full, fair, and impartial determination of the case on its merits.

And it is further provided that, in view of the difficulty of obtaining original testimony in Ecclesiastical Courts, from their want of power to enforce the presence of witnesses and the production of papers, the Chancellor, at his discretion, and when, in his judgment, a just determination of the facts in issue would be thereby promoted, may modify, enlarge, and extend these exceptions now recognized and allowed in the State Courts, to the rules which require the production of primary or original evidence only.

SECT. 14. After verdict, motions for a New Trial or for Entry of Judgment on the verdict may be made in time and mode as provided in the rules of procedure, and be heard and determined by the Court of Revision.

And it is provided that on motion for a new trial, this Court may revise any exercise of discretion by the Chancellor, in the conduct of the case, and also the fitness and propriety of any rule of procedure under which he acted.

And it is further provided that, under motions for Entry of Judgment, all questions involving the doctrine or ritual of the Church shall be formulated by the Court and referred to the Bishop, whose judgment thereon shall be binding on the Court.

SECT. 15. In all questions involving the doctrine or ritual of the Church, or alleged violation of the Constitution or Canons of the General Convention, or the breach of Ordination Vows, or the constitutionality or validity of a Diocesan Canon or Constitutional provision, an appeal may be taken from the judgment of a Court of Revision to the Court of Appeals in time and mode as prescribed by the rules of the said Court of Appeals.

It is provided, however, that all questions involving the doctrine or ritual of the Church shall be certified by the Court of Appeals in due form to the Presiding Bishop, to be laid by him before the Bishops of the Church at their next meeting, for their opinion thereon, which opinion shall be binding on the Court. Provided further, however, that no Clergyman shall be adjudged by said Court to be guilty of holding and teaching a doctrine contrary to that held by this Church, unless such judgment be concurred in by two-thirds of the Bishops entitled to seats in the House of Bishops. Should no opinion be officially certified to the Court of Appeals from the House of Bishops, within one year after the certificate of the Court shall have been delivered to the presiding Bishop, the Presentment, as regards the charge in question, shall be quashed by the Court. Provided, however, that on action being taken, at a meeting of the Bishops, a quorum being present, such action may be concurred in by other Bishops not then present at the Council, for the purpose of constituting the requisite majority. The opinion of the Bishops shall be simply to deny or affirm the guilt of the accused under the charge in question, on the facts established by the special verdict.

SECT. 16. Where judgment shall have been finally entered on the verdict, if it be against the accused, the record shall be laid before the Bishop for sentence, which may be of less, but not of greater, magnitude than that recommended by the Court Panel.

SECT. 17. For the purposes of this Canon, a Missionary Jurisdiction shall be considered as a Diocese, and a Convocation of such Jurisdiction as a Diocesan Convention.

SECT. 18. The reasonable costs and expenses of an ecclesiastical trial, as allowed by the Chancellor, shall be paid by the Diocese, as also those of the accused Clergyman, on recommendation of the Court, in case of his acquittal.

MINORITY REPORT.

The undersigned, members of the Committee appointed by the General Convention in 1886, to consider the Judicial system of the Church and report upon the same, are unable to unite in the Report of the majority of the Committee in one material respect.

While concurring in the opinion that a change in our Judicial system is desirable, to the extent of providing an appropriate tribunal by which the decisions of Trial Courts in each Diocese may be reviewed, we are not of opinion that "the proper and only practicable method of effecting such a change is by the legislative act of this body," or that an alteration of Article 6 of the Constitution, as proposed by the majority of the Committee, is necessary for the purpose.

On the contrary, we think that each Diocese is competent to provide for itself a complete system of judicature, including a suitable court of revision; that the Constitution wisely vests the Dioceses with the power; and that, as

was said in the Report of the minority of the Joint Committee on the Judicial System of the Church, presented at the last General Convention, "the practical difficulties in the way of establishing Courts of Appeal by the General Convention are so serious that they cannot be overcome."

We do not propose to enter upon an argument of the matter at this late day. Our conclusions accord with the reiterated expressions of successive General Conventions. If we are correctly informed, the proposition to vest the General Convention with power to establish a Court of Appeals has been presented within the last forty years to eight different Conventions, including that of 1886; in the course of its history it has been most exhaustively discussed, and the ultimate action upon it has uniformly been adverse. (See Journal of 1853, 1856, 1859, 1871, 1874, 1880, 1883, and 1886.)

In the meantime the inconvenience, not to say the impracticability, and the danger to the Church's peace, of massing in one central tribunal, appeals from all the Dioceses involving questions of doctrine, ritual, infraction of the Constitution of Canons of the General Convention, breach of ordination vows, or the constitutionality or validity of a Diocesan Canon or constitutional provision, has increased, and must continue to increase, with the expansion of our national territory and the multiplication of Dioceses.

We recommend no affirmative action by this Convention, being of the opinion that it is best to leave each Diocese to remedy any defect that may exist in its Judicial system.

JAMES C. SMITH,
Of Western New York.
FRANK H. MILLER,
Of Georgia.

OCTOBER, 1889.

(For the consideration of the foregoing Reports, see p. 280.)

The Rev. Mr. Putnam, of Ohio, presented the certificate of the election of the Rev. William A. Leonard, D.D., as Assistant Bishop of that Diocese, together with the required testimonials, both of which, on his motion, were referred to the Committee on Consecration of Bishops, after its appointment by the President. (For the Report of the Committee, see p. 274.)

On motion of the Rev. Dr. Harwood, of Connecticut, it was

Resolved, That the deputation from the Provincial Synod of Canada be received by this House, to-morrow at 10.30 A.M.

(See p. 257.)

On motion of Mr. Nash, of North Carolina, it was

Resolved, That the Secretary be instructed to request a copy of the sermon preached by the Right Rev. the Bishop of Minnesota, at the opening of this Convention, and that three thousand copies of the same be printed for the use of the Convention.

The Rev. Dr. Hoffman, of New York, presented an invitation from the Bishop of New York, and the Dean of the General Theological Seminary, to a reception and lunch in the library of the Seminary, on Saturday next at one o'clock.

Mr. Nash, of New York, presented an invitation from the

Church Club of New York to a reception, on Monday evening, October 14.

On motion of the Rev. Dr. Hart, of Connecticut, both of the foregoing invitations were accepted, with the thanks of the House.

The Secretary announced his appointment of the Rev. Henry Anstice, D.D., of Western New York, the Rev. Edward W. Worthington, of Ohio, the Rev. Carroll M. Davis, of Missouri, and the Rev. William C. Prout, of Albany, as Assistant Secretaries. On motion, the appointments were approved.

(For Proceedings on Liturgical Revision, see p. 387.)

On motion, the House adjourned.

SECOND DAY'S PROCEEDINGS.

THURSDAY, October 3, 1889.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Morrison of Albany.

On motion of Mr. Stotsenburg of Indiana, it was

Resolved, That the calling of the roll be dispensed with for the remainder of the session, and members who have not yet responded to their names may hand their names to the Secretary.

The Minutes of yesterday's session were read and approved.

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 1ST DAY OF THE SESSION,
October 2, 1889.

MESSAGE No. 1.

The House of Bishops informs the House of Deputies that it has organized by the election of the Rev. William Tatlock, D.D., of the Diocese of Connecticut, ■ its Secretary, and is ready to proceed to business.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 1ST DAY OF THE SESSION,
October 2, 1889.

MESSAGE No. 2.

The House of Bishops informs the House of Deputies that it has adopted the following preamble and resolutions, viz.:

Whereas the union of the Churches in New England, under the Episcopal charge of Seabury, with the Churches of the Middle and Southern States under White and Provoost, was effected by the blessing of Almighty God on

the 2d day of October, *Anno Domini* 1789, one hundred years ago this very day, and whereas in the records of that day's proceedings the House of Bishops created by the amended constitution adopted and signed on that same day, is first recognized and recorded as a co-ordinate part of the legislature of the Church;

Therefore be it

Resolved, That the House of Bishops desires to preface its action at this Centennial Convention, and on this centenary anniversary of its corporate existence as a legislative body, with its solemn recognition of the grace and goodness of that God who maketh men to be of one mind in an house, which has been vouchsafed to it for one hundred years.

Resolved, That a space of time be devoted to praise and thanksgiving to God, the Father, Son, and Holy Ghost, for the blessings which have been ours as a Church for the past hundred years; and that prayer be made that He who has thus blessed our fathers may bless us their sons as He blessed them, and even more abundantly.

Resolved, That this preamble and resolutions be communicated to the House of Deputies.

Attest:

WM. TATLOCK, *Secretary*.

The President announced the appointment of the following Standing Committees:

ON THE STATE OF THE CHURCH.

The Rev. Mr. Converse, of Massachusetts; the Rev. Dr. Tucker, of Alabama; the Rev. Dr. Morrison, of Albany; the Rev. Mr. Miller, of Arkansas; the Rev. Dr. Spalding, of California; the Rev. Dr. Gibson, of Central New York; the Rev. Mr. Leverett, of Central Pennsylvania; the Rev. Mr. Knowles, of Chicago; the Rev. Dr. Parks, of Connecticut; the Rev. Mr. Smith, of Delaware; the Rev. Mr. Harding, of East Carolina; the Rev. Mr. Hilliard, of Easton; the Rev. Mr. Linn, of Florida; the Rev. Mr. Blow, of Fond du Lac; the Rev. Mr. Rees, of Georgia; the Rev. Mr. Stanley, of Indiana; the Rev. Dr. Hale, of Iowa; the Rev. Mr. Ellerby, of Kansas; the Rev. Mr. Estill, of Kentucky; the Rev. Dr. Moore, of Long Island; the Rev. Mr. Duncan, of Louisiana; the Rev. Mr. Gwynne, of Maine; the Rev. Dr. Hutton, of Maryland; the Rev. Mr. Blanchard, of Michigan; the Rev. Mr. Ten Broeck, of Milwaukee; the Rev. Mr. Andrews, of Minnesota; the Rev. Mr. Logan, of Mississippi; the Rev. Dr. Holland, of Missouri; the Rev. Mr. Gardner, of Nebraska; the Rev. Mr. Stansbury, of Newark; the Rev. Dr. Renouf, of New Hampshire; the Rev. Dr. Garrison, of New Jersey; the Rev. Dr. Swope of New York; the Rev. Dr. Buxton, of North Carolina; the Rev. Mr. Morgan, of Ohio; the Rev. Dr. McVickar, of Pennsylvania; the Rev. Dr. Purdon, of Pittsburgh; the Rev. Dr. Leffingwell, of Quincy; the Rev. Dr. Henshaw, of Rhode Island; the Rev. Mr. McCollough, of South Carolina; the Rev. Mr. Gibson, of Southern Ohio; the Rev. Mr. Taylor, of Springfield; the Rev. Dr. Gray, of Tennessee; the Rev. Mr. Bird, of Texas; the Rev. Mr. Collins, of Vermont; the Rev. Dr. Nelson, of Virginia; the Rev. Dr. Fair, of Western Michigan; the Rev. Dr. Hitchcock, of Western New York; the Rev. Mr. Roller, of West Virginia.

ON THE GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Littell, of Delaware; the Rev. Dr. Carey, of Albany; the Rev. Dr. Egar, of Central New York; the Rev. Dr. Coit, of New Hampshire; the Rev. Dr. Drowne, of Long Island; the Rev. Dr. Kedney, of Minnesota; the Rev. Mr. Sessums, of Louisiana; Mr. King, of Long Island; Mr. Lambertson, of Central Pennsylvania; Mr. Cutting, of New York; Mr. Merrick, of Pennsylvania; Mr. Elliot, of Massachusetts; Mr. Pugh, of New Jersey.

ON THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Mr. Leffingwell, of Maine; the Rev. Dr. Bodine, of Ohio; the Rev. Mr. Baker, of Long Island; the Rev. Mr. Bancroft, of Western Michigan; the Rev. Mr. Powers, of Central Pennsylvania; the Rev. Mr. Minnigerode, of Kentucky; the Rev. Mr. Beard, of New Hampshire; Mr. Stark, of Connecticut; Mr. Coffin, of Pennsylvania; Mr. Morgan, of New York; Mr. Gibbs, of California; Mr. McNeal, of Tennessee; Mr. Low, of Long Island.

ON THE ADMISSION OF NEW DIOCESES.

The Rev. Dr. Hanckel, of Virginia; the Rev. Dr. Snively, of Louisiana; the Rev. Dr. Richards, of Rhode Island; the Rev. Dr. Huske, of East Carolina; the Rev. Mr. Washburn, of Maine; the Rev. Dr. Wilson, of Central New York; the Rev. Dr. Gold, of Chicago; Mr. Delano, of Ohio; Mr. Balcom, of New Hampshire; Mr. Wilmer, of Maryland; Mr. Perry, of Fond du Lac; Mr. Clarkson, of Albany; Mr. Lee, of West Virginia.

ON THE CONSECRATION OF BISHOPS.

The Rev. Dr. Scott, of Florida; the Rev. Dr. Franklin, of New Jersey; the Rev. Dr. Hoffman, of New York; the Rev. Dr. Vibbert, of Chicago; the Rev. Mr. Chetwood, of California; the Rev. Mr. Jones, of Central Pennsylvania; the Rev. Dr. Beardsley, of Connecticut; Mr. Robinson, of Kentucky; Mr. Taylor, of Virginia; Mr. Nicoll, of Long Island; Mr. Robinson, of Western Michigan; Mr. Hay, of Springfield; Mr. Burgwyn, of North Carolina.

ON AMENDMENTS TO THE CONSTITUTION.

The Rev. Dr. Benedict, of Southern Ohio; the Rev. Dr. Huntington, of New York; the Rev. Dr. Harwood, of Connecticut; the Rev. Dr. Elliott, of Maryland; the Rev. Mr. Faudé, of Indiana; Mr. Wilder, of Minnesota; Mr. Smith, of Western New York; Mr. McConnell, of Louisiana; Mr. Davis, of Maryland; Mr. Woolworth, of Nebraska; Mr. Jackson, of Maine; Mr. Fuller, of Chicago; Mr. Mills, of Newark.

ON CANONS.

The Rev. Dr. Goodwin, of Pennsylvania; the Rev. Dr. Davenport, of Springfield; the Rev. Dr. Eccleston, of Maryland; the Rev. Dr. Atwill, of Ohio; the Rev. Dr. Mann, of Missouri; the Rev. Mr. Magill, of Rhode Island; the Rev. Mr. Gailor, of Tennessee; Mr. Judd, of Chicago; Mr. McGuffey, of Southern Ohio; Mr. Burgwin, of Pittsburgh; Mr. Browne, of Massachusetts; Mr. Adams, of Western New York; Mr. Ingalls, of Maine.

ON EXPENSES.

Mr. Shattuck, of Massachusetts; the Rev. Dr. Doty, of Western New York; the Rev. Dr. Spalding, of California; the Rev. Dr. Williams, of Maryland; the Rev. Mr. Foley, of Central Pennsylvania; Mr. Baldwin, of Michigan; Mr. Coffin, of Pennsylvania; Mr. Nelson, of Alabama; Mr. Gilbert, of Long Island; Mr. Moss, of Central New York; Mr. Stettinius, of Southern Ohio; Mr. Mather, of Ohio; Mr. Bryan, of Virginia; and the Secretary of the Convention, (added by subsequent resolution, see p. 260.)

ON UNFINISHED BUSINESS.

The Rev. Dr. Beatty, of Kansas; the Rev. Dr. Roberts, of New Hampshire; the Rev. Dr. Barber, of Easton; the Rev. Mr. Bennett, of Newark; the Rev. Mr. Sweet, of Quincy; the Rev. Mr. Maxwell, of Pittsburgh; the Rev. Dr. Tinsley, of Southern Ohio; Mr. Quinlan, of Springfield; Mr. Doe, of Milwaukee; Mr. Battle, of North Carolina; Mr. King, of Ohio; Mr. Brown, of Rhode Island; Mr. Anderson, of Tennessee.

ON ELECTIONS.

The Rev. Dr. Locke, of Chicago; the Rev. Dr. Hughes, of East Carolina; the Rev. Dr. Marshall, of North Carolina; the Rev. Mr. Taylor, of Springfield; the Rev. Mr. Dumbell, of Tennessee; the Rev. Mr. Newton, of Virginia; the Rev. Mr. Mason, of West Virginia; Mr. Keese, of Albany; Mr. Roots, of Arkansas; Mr. Smith, of Vermont; Mr. Bever, of Iowa; Mr. McCrady, of South Carolina; Mr. Short, of Southern Ohio.

ON THE PRAYER BOOK.

The Rev. Dr. Payne, of Albany; the Rev. Dr. Adams, of Milwaukee; the Rev. Dr. Stringfellow, of Alabama; the Rev. Dr. Perkins, of Kentucky; the Rev. Dr. Brooks, of Massachusetts; the Rev. Dr. Brainard, of Central New York; the Rev. Dr. Battershall, of Albany; the Rev. Dr. Hart, of Connecticut; Mr. Goldsborough, of Easton; Mr. Nash, of New York; Mr. Biddle, of Pennsylvania; Mr. Parker, of Newark; Mr. Rice, of Massachusetts.

ON CHRISTIAN EDUCATION.

The Rev. Dr. Coit, of New Hampshire; the Rev. Mr. Barrett, of Georgia; the Rev. Dr. Bliss, of Vermont; the Rev. Dr. Morrison, of Albany; the Rev. Dr. Bodine, of Ohio; the Rev. Mr. Hall, of Massachusetts; the Rev. Dr. Hall, of Michigan; Mr. Coppée, of Central Pennsylvania; Mr. Curtis, of Delaware; Mr. Atwater, of Minnesota; Mr. Stotsenburg, of Indiana; Mr. Fairbanks, of Florida; Mr. Elliot, of Massachusetts.

ON MEMORIALS OF DECEASED MEMBERS.

The Rev. Mr. Clark, of Michigan; the Rev. Mr. Vaulx, of Arkansas; the Rev. Dr. Schuyler, of Newark; the Rev. Dr. Pinckney, of South Carolina; the Rev. Dr. Johnson, of Iowa; the Rev. Dr. Alsop, of Long Island; the Rev. Mr. Hewitt, of Nebraska; Mr. Cornwall, of Kentucky; Mr. Dorrance, of Rhode Island; Mr. Conover, of New Jersey; Mr. Triplett, of Missouri; Mr. Eckford, of Mississippi; Mr. Olcott, of New Hampshire.

ON RULES OF ORDER.

Mr. Woolworth, of Nebraska; Mr. Nash, of New York; Mr. Fish, of New York; Mr. Burgwin, of Pittsburgh; Rev. Dr. Elliott, of Maryland.

The following Deputies, not previously present, appeared, and took their seats:

The Rev. Drs. McVickar, of Pennsylvania. Atwill, of Ohio, Perkins, of Kentucky, Wilson, of South Carolina, and Nelson, of Western New York; the Rev. Messrs. Cobbs, of Alabama, Waters of Louisiana, Logan of Mississippi, Harding of East Carolina, Johnson of South Carolina, and Stuart of Texas; and Messrs. Reynolds and Lee of Pittsburgh, Lee of South Carolina, and Loveridge of Western Michigan.

On motion of Mr. Stark, of Connecticut, the Rules were suspended to allow the introduction of matters not involving debate.

Mr. Stark presented a petition from the Diocese of Oregon, to be admitted into union with this Convention. On motion of Mr. Stark, the petition was referred to the Committee on the Admission of New Dioceses.

(For Report of the Committee, see p. 269.)

On motion of Mr. Stark it was

Resolved, That pending the application of the Diocese of Oregon for admission into union with the Convention, the Deputies elect of that Diocese be admitted to the sittings of this House.

Mr. Lamberton, of Central Pennsylvania, presented from that Diocese a Memorial on the subject of the representation of Dioceses in this Convention, which on his motion was referred to the Committee on Amendments to the Constitution.

(For the Report of the Committee, see p. 294.)

The Rev. Dr. Harwood, of Connecticut, presented the following Report from the Deputation appointed by the last General Convention to visit the Provincial Synod of the Church of England in Canada:

The undersigned, appointed to visit the Provincial Synod of the Church of England in Canada, have the honor to report to the General Convention that they discharged the most pleasant duty assigned to them, having been formally presented by the Lord Bishop of Ontario, presiding at the time, to the Bishops and to the Clerical and Lay Members of the Synod, meeting together for this purpose on Thursday, September 11, in the City of Montreal.

Unfortunately, the Laymen whom the House of Deputies appointed were unable to join the deputation. But the two Bishops and the two Presbyters had the opportunity of assuring the Provincial Synod of the cordial and sisterly affection and sympathy of our American Church in their work, and had the pleasure of receiving the generous welcome and cordial hospitality of their Canadian brethren.

The only thing lacking was the absence of the venerable Metropolitan, in whose great affliction all who know him will feel most true sympathy; and, apart from the interchange of counsels and courtesies, the one thing that fills up the satisfaction of the visit is the coming in return of the deputation from Canada, including besides the honored Presbyters and Laymen, the two Bishops of Algoma and Nova Scotia, who bring back to us their faces and voices, welcome and well known in past years to our General Convention.

WM. C. DOANE.

THOS. U. DUDLEY.

EDWIN HARWOOD.

HORACE STRINGFELLOW.

On motion, the order of business was suspended, in order to receive a Deputation from the Provincial Synod of the Church of England in Canada.

The Rev. Dr. Harwood, of Connecticut, presented the Deputation to the President, who received them with a brief address of welcome. The Right Rev. the Bishop of Algoma, the Right Rev. the Bishop of Nova Scotia, the Very Rev. the Dean of Huron, the Venerable Archdeacon Evans, of Montreal, Judge Herbert S. McDonald, of Brockville, Ont., composing the Deputation,

addressed the House. Mr. George Hodgins, LL.D., a member of the Deputation, subsequently arrived, and took a seat on the platform of the House.

On motion of the Rev. Dr. Hoffman, of New York, it was

Resolved, That the members of the Deputation from our sister Church in Canada be invited to be present at the sessions of this House, and that seats be provided for them on the platform whenever they shall be pleased to accept this invitation.

The Rev. Dr. McVickar, of Pennsylvania, presented the following invitation to the House:

The Board of Managers of The Domestic and Foreign Missionary Society extends a most cordial invitation to the Bishops and the Deputies, to meet them in the parlors of the Academy of Music on Thursday, October 10. Luncheon will be served at one o'clock.

On motion of the Rev. Dr. Perkins, of Kentucky, the invitation was accepted, with the thanks of the House.

The House took a recess.

The President having resumed the chair, the Rev. Dr. Locke, from the Committee on Elections, presented the following Reports:

REPORT No. 1.

The Committee on Elections respectfully report that Certificates of Clerical and Lay Deputies of this House have been received from every Diocese in union with this Convention, and from the Missionary Jurisdictions of Montana, Nevada and Utah, New Mexico and Arizona, Northern California, North Dakota, Northern Texas, Washington, and Western Texas.

CLINTON LOCKE, *Chairman*.

REPORT No. 2.

The Committee on Elections report that evidence has been received of the appointment of Wilson G. Lamb, of the Diocese of East Carolina, in place of James C. McRae, unable to attend; also of the appointment of W. B. Grimes, of the Diocese of Missouri, in place of Willard E. Winner, unable to attend. The names have been given to the Secretary, and entered on the roll of the House.

CLINTON LOCKE, *Chairman*.

The Rev. Dr. Huntington, of New York, presented a petition from the Diocese of Colorado, to be admitted into union with this Convention, which, on his motion, was referred to the Committee on the Admission of New Dioceses. (For the Report of the Committee, see p. 266.)

On motion of the Rev. Dr. Huntington, it was

Resolved, That pending the application of the Diocese of Colorado for admission into union with the Convention, the Deputies elect of that Diocese be admitted to the sittings of this House.

The Rev. Mr. Trew, of California, presented a Memorial from that Diocese for a division of the same, which Memorial, together with a Memorial on the same subject, presented by the Rev. Mr. Chetwood of California, was referred to the Committee on the Admission of New Dioceses. (For Report of Committee, see p. 273.)

The Rev. Mr. Moore, of Missouri, presented a Memorial from that Diocese for a division of the same; the Rev. Mr. Blanchard, of Michigan, presented a Memorial for the division of that Diocese; both of which Memorials were referred to the Committee on the Admission of New Dioceses. (For the Report of the Committee, see pp. 270, 284.)

The Rev. Dr. Benedict, from the Committee on the Revision of the Hymnal (appointed at the last Convention), presented a Report (see Appendix XI.), which, on his motion, was made the Order of the Day for Tuesday next, at 11 o'clock, or as soon as the Order on the Report of the Committee on the Judicial System of the Church shall be disposed of. (For the consideration of the Report, see p. 299.)

Mr. Baldwin, of Michigan, presented the certificate of the election of the Rev. Thomas F. Davies, D.D., as Bishop of that Diocese, together with the Canonical Testimonials, both of which were referred to the Committee on the Consecration of Bishops.

(For Proceedings on Liturgical Revision, see p. 387.)

On motion, the House adjourned.

THIRD DAY'S PROCEEDINGS.

FRIDAY, Oct. 4, 1889.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Coit of New Hampshire, the Benediction being pronounced by the Rev. Dr. Dix, President of the House.

The Minutes of yesterday's session were read and approved.

The following Deputies, not previously present, appeared, and took their seats:

The Rev. Messrs. Dumbell, of Tennessee, Hughes, of East Carolina, Hughes, of Western Michigan, and Flanders, of Vermont; and Messrs. Nelson, of Alabama, Warner, of Delaware, Lamb, of East Carolina, Beaver and Mahon, of Iowa, Carter, of Nebraska, Swayne, of Ohio, and Smith of Western New York.

Mr. Shattuck, of Massachusetts, presented the Report of the Treasurer of the Convention, which was referred to the Committee on Expenses. (For the Report, see Appendix XVI.)

On motion of Mr. Shattuck, the Secretary of the Convention was added to the Committee on Expenses.

On motion of Mr. Shattuck, it was

Resolved, That all matters except printing, coming before this House, involving expense, be referred to the Committee on Expenses.

The Rev. Dr. Franklin, from the Committee on Marriage and Divorce, appointed by this House at the last General Convention, presented the following Report:

The undersigned, being the Committee appointed by the House of Deputies of the General Convention of the Protestant Episcopal Church, at its session in Chicago, A.D. 1886, upon the matter of Marriage and Divorce, beg leave to submit the following report, viz.:

That they have duly considered the whole subject, and carefully weighed the Canon proposed by the House of Bishops, at their session in the same city and year, as well as that of the Committee on Canons of this House of Deputies presented at its last session; and have agreed upon action as follows:

Resolved, That this Committee report to the House of Deputies of the General Convention at its session in October, A.D. 1889, that they adhere to the Canon proposed by the Joint Committee of the two Houses submitted at the General Convention, A.D. 1886, with the following qualifications, viz.:

§ 3. [1] For the words, "discountenances marriages in private," substitute "forbids clandestine marriage."

[2] Add after the word "parent," the words "having legal charge of such person."

[3.] Substitute for the words, "each of whom shall be," the words "himself or the witnesses being."

[4.] Omit.

[5.] Insert the word "official" before "Register."

Add § 9. This Canon, so far as it affixes penalties, has no retrospective effect.

Your Committee therefore propose for passage by this House the following resolution:

Resolved, The House of Bishops concurring, that the following be adopted as the Canon of the Protestant Episcopal Church upon the matter of marriage and divorce:

CANON

Of Marriage and Divorce.

§ 1. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

§ 2. Marriage is prohibited by the Word of God, and by this Church, within the degrees of consanguinity and affinity specified in Lev. xviii. 6-18.

§ 3. [1.] It shall be the duty of Ministers to admonish the people, from time to time, that the Church forbids clandestine marriage, and that its public solemnization ought not to be dispensed with except for good cause and under special circumstances.

[2.] No Minister shall solemnize the marriage of any person under eighteen years of age except the parent having legal charge of such person or the guardian be present, or have given written consent to the marriage.

[3.] No Minister shall solemnize a marriage except in the presence of at least two witnesses, himself or the witnesses being personally acquainted with both parties.

[4.] Every Minister of this Church shall keep an official Register of Marriage, in which he shall record the names, birthplace, age, residence and condition of each party; and the said record, duly transcribed in the said Register, shall be signed by both parties to the marriage, by at least two witnesses, and by the Minister who performs the ceremony.

§ 4. [1.] The law of this Church concerning Divorce is contained in S. Matt. v. 32, xix. 9; S. Mark x. 11, 12; and S. Luke xvi. 18.

[2.] Marriage, when duly solemnized, may not be dissolved, except for adultery or fornication.

§ [3.] The guilty party in a divorce for adultery is prohibited from marrying again during the lifetime of the other party.

[4.] Persons divorced may not be married again to each other if the woman meanwhile shall have married again.

[5.] If any Minister of this Church shall perform a ceremony of marriage, in violation of the provisions of this Canon, he shall be subject to trial and liable to admonition for the first offence, and to suspension or deposition for a repetition of the same.

§ 6. Persons who shall marry in violation of the provisions of this Canon shall not be permitted to receive the Holy Communion, except upon penitence and after avowed final separation. *Provided, however,* that no Minister shall in any case refuse the Sacraments to a penitent person in imminent danger of death.

§ 7. Questions, touching the facts in any case arising under the provisions of this Canon, may be decided by the Ordinary, after such inquiry as he shall deem necessary.

§ 8. This Canon, so far as it affixes penalties, has no retrospective effect.

§ 9. All previous Canons on this subject are hereby annulled.

All which is respectfully submitted.

MORGAN DIX.
GEO. Z. GRAY.
B. FRANKLIN.
J. W. GILBERT.

ADDENDUM.

Canon of Joint Committee, p. 791, Journal A.D. 1886.

Canon of House of Bishops, p. 254, Journal A.D. 1886.

Canon of Committee on Canons, House of Deputies, p. 278, Journal A.D. 1886.

On motion of the Rev. Dr. Franklin, it was

Resolved, That the Canon contained in the Report of the Committee of this House on Marriage and Divorce be printed, with the addendum; and that the consideration of the Canon by this House be made the Order of the Day for Thursday next at 12 o'clock or immediately after the existing Orders of the Day shall have been disposed of, suspended, or withdrawn.

(See p. 373.)

The Rev. Dr. Hoffman, from the Joint Committee on Canons of Ordination (appointed at the last Convention) presented a

Report (see Appendix XIV.), which on his motion was made the Order of the Day for Wednesday, October 9, at 12 o'clock.

(For the consideration of the Report, see p. 380.)

The Rev. Dr. Beardsley of Connecticut, the Rev. Mr. Converse of Massachusetts, the Rev. Dr. Garrison of New Jersey, the Rev. Dr. Purdon of Pittsburgh, and Mr. Biddle of Pennsylvania, presented Memorials from their several Dioceses on the subject of the proportionate representation of Dioceses; all of which Memorials were, on motion, referred to the Committee on Amendments to the Constitution.

(For the Report of the Committee, see p. 294.)

The Rev. Mr. Duncan, of Louisiana, presented a Memorial from that Diocese on the subject of the Functions of Rectors, Wardens, and Vestries, which, on his motion, was referred to the Joint Committee on this subject. (For the Report of the Committee, see p. 337.)

The same gentleman presented a Memorial of the late Rev. J. F. Girault of that Diocese; the Rev. Dr. Nelson, of Virginia, presented a Memorial of the late Mr. Hugh W. Sheffey of that Diocese; the Rev. Mr. Sweet, of Quincy, presented a Memorial of the late Mr. Samuel Wilkinson of that Diocese: all of which Memorials were referred to the Committee on Memorials of Deceased Members. (For the Report of the Committee, see Appendix VI.)

The Rev. Mr. Hewett, of Nebraska, presented a Memorial, with accompanying papers, with reference to curtailing the limits of that Diocese, all of which were referred to the Committee on the Admission of New Dioceses. (For the Report of the Committee, see p. 284.)

Mr. Packard, of Maryland, presented a resolution of that Diocese on the subject of the change of name of the Church; the Rev. Dr. Purdon, of Pittsburgh, presented a Memorial of that Diocese on the same subject, which Resolution and Memorial, on motion, were referred to the Committee on Amendments to the Constitution. (For the Report of the Committee, see p. 355.)

Mr. Judd, of Chicago, offered the following resolution, which was placed on the calendar:

Resolved, That the Committee on Amendments to the Constitution, to whom was referred the subject of "Proportionate Representation," brought before this House, are hereby instructed, after considering the subject, to

report their conclusions as to the source of the legislative authority and functions of the House of Deputies of the General Convention; and, if such Committee shall be of opinion that such legislative authority and functions are derived from our Clergy, other than Bishops, and from the mass of our communicants or confirmed or baptized persons, or from the mass of worshippers in the congregations of "this Church," as legislative authority in the State is derived from the people; and if such Committee shall further consider that the present system of Diocesan representation in the House of Deputies is inadequate, unjust, and improper, and should be changed to the basis of numerical representation, then they are instructed to mature and report for the consideration of this House such measures as, in their judgment, will (if adopted) secure a fair and real "Proportionate Representation" on the basis of numbers, having special reference to securing (so far as practicable) minority as well as majority representation, and which measures shall include full and complete regulations for the ascertainment of the voice and votes of the Clergy and of such masses in each Diocese, and for the due certification thereof, to the end that representation of the same may be effectuated; but if, on the other hand, such Committee shall consider that all power and functions of legislation and chiefly in government in the Church of God descend and are derived from the Divine Master, our blessed Lord, and are vested in the Bishops, or College of Apostles, and that whatever part the House of Deputies is permitted to take in the legislation of the American Church is by virtue of Constitutional grants and concessions by the Bishops of "this Church," under which the members of such House of Deputies act merely in an advisory and consentient relation, the Bishops in effect agreeing in and by such Constitutional concessions that no legislation by them shall be binding upon the National or Provincial Church without the consent of the House of Deputies; or, if the Committee shall consider that the Diocese in "this Church" is the proper unit of representation in the House of Deputies, and, therefore, that "Proportionate Representation" of the masses, as proposed, is not in harmony with our system of Church government, and is untenable and ought not to be favored, then, in either of the latter cases, such Committee are directed to report, recommending that the further consideration of the subject be indefinitely postponed.

(For the consideration of the resolution, see p. 314.)

Mr. King, of Long Island, offered the following resolution, which, on his motion, was referred to the Committee on Amendments to the Constitution:

Resolved, That all the words in the second sentence of Article 8 after the words "Articles of Religion" be stricken out, and, in lieu thereof, the words "except in the manner provided in Article 9 for alterations of the Constitution" be inserted.

Provided, however, that the General Convention shall have power, from time to time, to amend the Lectionary, etc.

(For the Report of the Committee, see p. 288.)

On motion of Mr. Nash, of New York, it was

Resolved, That the Standing Order of this House, "Of Delegates from Missionary Jurisdictions," be amended as follows: Insert before the words "shall have seats," the following: "or chosen by a similar Convocation of the Churches in Europe, organized under Title III., Canon 3, Section iii. of the Digest, convened by direction of the Presiding Bishop, or by the Bishop in charge of Foreign Churches," and amend the Title by adding the words, "and from Foreign Churches."

The Secretary presented from the Rector and Vestry of the Parish of the Ascension, Vallejo, Northern California, a Protest against the admission of Delegates from the Missionary Jurisdiction of Northern California, which was referred to the Committee on Elections.

(For the Report of the Committee, see below.)

(For Proceedings on Liturgical Revision, see p. 399.)

On motion, the House adjourned to meet with the House of Bishops as the Board of Missions. (See p. 493.)

FOURTH DAY'S PROCEEDINGS.

SATURDAY, October 5, 1889.

Morning Prayer was said by the Rev. Dr. Beatty, of Kansas, the Benediction being pronounced by the Bishop of Delaware.

The Minutes of yesterday's session were read and approved.

The following Deputies, not previously present, appeared and took their seats:

The Rev. Drs. Alsop, of Long Island, Mann, of Missouri, and Bancroft, of Western Michigan; and Messrs. Fuller, of Chicago, Browne, of Massachusetts, Bailey, of Mississippi, Barkalow of Nebraska.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 3.

The Committee on Elections would respectfully report that the proper credentials have been received, entitling Mr. M. M. Lyman, of the Missionary Jurisdiction of Northern California, to a seat in the Convention, *vice* Mr. J. G. Wickersham.

The same report in the case of Mr. John D. Barron, of the Diocese of Central New York, *vice* Mr. William Marvin.

They also report that under the change in the Standing Order, made October 4, relating to Delegates from a Convocation of the Foreign Churches, the Rev. R. J. Nevin, D.D., and Mr. Howard Potter have presented the proper credentials.

These names have been given to the Secretary, and will be entered on the roll.

In regard to the Protest from the Jurisdiction of Northern California, the Committee find that the testimonials of the Delegates present are in order, and that no one was present to continue the Protest.

C. LOCKE, *Chairman*.

Whereupon the Rev. Dr. Nevin and Messrs. Lyman and Barrow appeared and took their seats.

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report:

REPORT No. 1.

The Committee on Canons respectfully report, that on the third day of the session, October 4, 1889, they met for organization, the Rev. Daniel R. Goodwin, D.D., of Pennsylvania, being Chairman, and appointed the Rev. F. P. Davenport, D.D., of Springfield, to be their Secretary.

By order of the Committee,

DANIEL R. GOODWIN, *Chairman*.

On motion, authority was given to the Chairman of the Committee on Expenses, in the temporary absence of the Treasurer of the Convention, to receipt for assessments of Dioceses.

The Rev. Dr. Alsop, of Long Island, presented a Memorial from that Diocese, on the subject of Proportionate Representation, which, on his motion, was referred to the Committee on Amendments to the Constitution. (For report of Committee, see p. 294.)

The Rev. Dr. Huntington, of New York, presented the following Memorial of the Conference of Colored Clergy, etc., held in New York:

To our Right Reverend Fathers in God, the Bishops, and to the Reverend Clergy and Honorable Lay Delegates of the House of Deputies, assembled in General Convention in New York, A.D. 1889.

At a Conference of Colored Clergy and other Workers of the Church among Colored People, held in New York, September 25, 26, 27, 1889, the following resolution was moved and adopted:

Resolved, That it is the sense of this Conference, that the General Convention of the Church be memorialized regarding the position of Colored People in the Church.

MEMORIAL.

We would respectfully, yet most earnestly, represent to your honorable bodies that we, as Clergy and Laity engaged in the work of the Church among Colored People, have been trained in the Protestant Episcopal Church, or have entered that Communion with the understanding, —

First, That it was a valid branch of God's Holy Catholic Church, bringing to us all the verities of Christ's religion, and animated by His Spirit.

Second, That as such the Church knew no difference of *race* or *condition*.

Third, That it is the doctrine of this Church, that its Priesthood is one, and that it is not her intention to discriminate in her legislative capacity against any of her Ministers on the sole ground of color; yet action has been taken in various parts of the Church which has either already deprived Colored Clergy of rights which we supposed they possessed by virtue of their Apostolic ordination, or which is likely to result in such deprivation, as, for example, the movement which has been made in more than one Diocese looking toward a *Separate Organization* for Colored People. In consequence of these facts and others which we shall not now mention, we believe that the confidence of many among us, and of most intelligent Colored People generally, has been greatly shaken respecting the reality of the Church's Catholicity, and of her profession of interest.

In view of all this, although we have not felt that due consideration has

been given to Colored Churchmen in the constitution and practical working of those agencies which the last General Convention, in all good purpose, set in operation, and in spite of the fact that there are other grievances about matters in which we think that in her attempt to evangelize and educate the Colored People, the Church has not availed herself of the intelligence and insight of Colored Clergy and Laity in matters concerning our own people, still it is our belief that all these matters are subordinate, and sink into insignificance in the presence of one great question, which we believe must have a satisfactory answer before the work of converting the Colored People can proceed with any prospect of success.

The question which we would ask of the Protestant Episcopal Church of the United States of America, as represented in her General Convention, is this:

What is the position of colored men in this Church? Is it in accordance with the real doctrines taught by this Church, that when men have once been admitted to the Sacred Ministry or Communion of the Church any restriction should be made in the spiritual or legislative rights of a *colored* man which would not be made in those of a *white* man? Does the action which has recently been taken in two Dioceses in the Church represent the true spirit of this Church?

We ask the General Convention of the Church to give an emphatic and unequivocal answer to this our earnest and almost despairing inquiry.

WILLIAM V. TUNNELL, *Chairman*.

GEORGE F. BRAGG, JR., *Secretary*.

On motion of the Rev. Dr. Huntington, it was

Resolved, The House of Bishops concurring, that the said Memorial be referred to a Joint Committee, to consist, on the part of this House, of five Clerical and five Lay Members.

The Rev. Dr. Hanckel, from the Committee on the Admission of New Dioceses, presented a Report on the admission of the Diocese of Oregon, which, on motion, was recommitted. (For further Report, see p. 269.)

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT NO. 1.

The Committee on the Admission of New Dioceses, to whom was referred a petition of the Missionary Jurisdiction of Colorado praying for admission into union with the General Convention of the Protestant Episcopal Church in the United States, beg leave to report that

Whereas, The said petition sets forth that at a Primary Convention called by the Bishop, and held June 8, 1887, it was unanimously

Resolved, That we the clergy of the Protestant Episcopal Church, resident in the State of Colorado, and Lay Delegates representing the Parishes of said Church in said State, do hereby organize a Diocese of the Church whose bounds shall be coterminous with the bounds of the said State, to be known as the Diocese of Colorado;

Whereas, It was also unanimously resolved that the Church in this Diocese in Primary Council assembled, hereby accedes to the Constitution of the Protestant Episcopal Church in the United States, and adopts the same;

And Whereas, It further appears that the said Council or Convention did unanimously elect Right Rev. J. F. Spalding, Missionary Bishop, as Bishop

of the Diocese, and that it was resolved that the Diocese of Colorado fully organized, and having acceded to the Constitution of the Protestant Episcopal Church in the United States by its Primary Council, respectfully requests of the General Convention admission as a member of that body, and consent to the Right Rev. J. F. Spalding, elected Bishop by this Council, becoming Bishop of the Diocese of Colorado; and

Whereas, Your Committee on the Admission of New Dioceses has satisfactory assurance of a suitable provision for the support of the Episcopate by the Diocese: therefore

Resolved, That we do hereby recommend (the House of Bishops concurring), that the Diocese of Colorado be admitted as a Diocese of the Protestant Episcopal Church in the United States, and that consent be given by this House to the election of Right Rev. J. F. Spalding as Bishop of said Diocese.

J. S. HANCKEL,
On behalf of the Committee.

The Rev. Dr. Moore, of Long Island, presented the following Memorial, which, on his motion, was referred to the Committee on the General Theological Seminary:

To the Right Reverend the Bishops and the Deputies to the General Convention of the Protestant Episcopal Church.

The undersigned, a Committee appointed by the Associate Alumni of the General Theological Seminary, respectfully present to your venerable body a resolution adopted by the Association at its annual meeting last year:

"Resolved, That a Committee of seven be appointed to petition the Board of Trustees, and the next General Convention, that by a concurrent vote they grant to the Associate Alumni the power to elect annually five members of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church."

The roll of the Alumni contains 776 names out of a total of 1,086 graduates, of whom 29 have been Bishops. These have carried away with them into every Diocese and Missionary Jurisdiction an attachment to the Seminary and its traditions which has always grown stronger and deeper as the years have gone on. The oldest among them manifest the deepest and truest interest in its prosperity and advancement. With an intelligent appreciation of its usefulness and its needs, their sincere devotion to their *Alma Mater* gives them a commanding influence in their widespread circles of labor and duty.

The admission of representatives of the alumni of most of the colleges and universities in the United States to their governing boards has been proved by experience to be most advantageous to their best interests. We are not informed of a single instance which would refute this. The character of the Seminary and the uniform history of its alumni assure us that the same results may be expected in a still larger measure from the proposed change in its Constitution. We have reached a period in its existence when it needs but little argument to prove that its influence will be extended, and its best interests promoted, by the admission into the Board of Trustees of the carefully chosen representatives of a body so large, respectable, and powerful for good, composed exclusively of her own sons, devoted to her interests, and pledged to advance her highest prosperity as the great school of the Prophets. Nor can we omit the reflex effect on their zeal and devotion which is reasonably to be anticipated from a generous and frank admission of members representing them as a body to the venerable board who have administered the affairs of the Seminary with so much fidelity and ability.

We therefore present our petition that Article III. of the Constitution of the Seminary be so amended in the twelfth and thirteenth lines as to read:

"Of the remaining twenty-five, five shall be chosen annually by the Associate Alumni of the Seminary, and twenty by the House of Deputies at each stated General Convention;" or any other form of amendment which your sound judgment may approve as most conducive to the desired end and the general welfare of the institution.

All of which is respectfully submitted.

M. VAN RENSSELAER,
T. GARDINER LITTELL,
THOMAS R. HARRIS,
CHARLES F. CANEDY,
J. P. B. PENDLETON,
I. L. TOWNSEND,
F. W. TOMKINS, JUN.,
Committee.

(For the Report of the Committee, see p. 340.)

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 4TH DAY OF THE SESSION,
October 5, 1889.

MESSAGE NO. 7.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:

Resolved, The House of Deputies concurring, that a Committee consisting of five members of this House, including the Presiding Bishop, with five clerical members and five lay members of the House of Deputies, be appointed to consider and report to the Convention of 1892:

(1.) Whether a territorial division of the whole Church in the United States and the Territories into Provinces is expedient;

(2.) By what changes in the Constitution and Canons of the Church ■ system of provincial legislation and discipline could be established; and

(3.) On what general plan such a division might be effected.

Resolved, That to this Committee any petitions or Memorials relating to this subject be referred.

Attest:

GEO. F. NELSON, *Assistant Secretary.*

On motion, the House concurred in the foregoing Message.

(For appointment of Committee, see p. 272.)

(For Proceedings on Liturgical Revision, see p. 399.)

On motion, the House adjourned.

FIFTH DAY'S PROCEEDINGS.

MONDAY, October 7, 1889.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Mr. Blow, of Fond du Lac.

The Minutes of Saturday's session were read and approved.

The following Deputies, not previously present, appeared, and took their seats:

The Rev. Messrs. Barry, Chittenden, and Ellerly of Kansas, and the Rev. Dr. Richards of Rhode Island; Messrs. Carruth of Arkansas, and Atwater of Minnesota.

The Rev. Dr. Beatty, of Kansas, from the Committee on Unfinished Business, presented the following Report:

REPORT No. 1.

I. The Committee on Unfinished Business respectfully report that upon a careful review of the Journal of 1886, they find a large number of reports from the Committee on Amendments to the Constitution, which at the close of the session were, on motion of the Rev. Dr. Hale, laid on the table.

(See p. 295 of the Journal.)

They also find a number of Reports from the Committee on Canons, which were placed upon the Calendar, but for want of time were not considered, and as none of these Reports were referred to the action of this Convention, they cannot be reported as unfinished business.

II. Reports may be expected on the following subjects from Joint and Special Committees and Commissions appointed or continued by the last Convention, viz.:

To Memorialize Congress for information on the subject of Marriage and Divorce, pp. 313, 314.

On Ecclesiastical Relations, p. 302.

On the Functions of Rectors, Wardens, and Vestrymen, p. 303.

On the Relations of the two Houses of the General Convention, p. 312.

On Canons of Ordination, pp. 303, 304, 305.

On the Spiritual Care of Emigrants, p. 210.

On Evangelistic Work, pp. 271, 302.

On Christian Education, p. 277.

On Christian Unity, pp. 309, 316.

On the Churches in Foreign Lands, p. 200.

On the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen, p. 269.

Reports have already been received from the following Committees, viz.:

On Liturgical Revision.

On the Judicial System of the Church.

On the Hymnal.

On Marriage and Divorce.

All of which is respectfully submitted.

A. BEATTY, *Chairman*.

The Rev. Dr. Hanckel, from the Committee on the Admission of New Dioceses, presented the following Report, the resolution appended to which, was, on motion, adopted.

REPORT No. 2.

The Committee on the Admission of New Dioceses, to whom was referred a petition of the Missionary Jurisdiction of Oregon, beg leave to report.

The said Memorial sets forth that at a Primary Convention of the Protestant Episcopal Church, in Oregon, the Clergy canonically resident in the State of Oregon, and the Lay delegates representing the Parishes of said Church, did organize a Diocese of the Church, whose bounds shall be coterminous with those of the said State—to be named the Diocese of Oregon. And whereas said Memorial further sets forth that the Church in the State and Diocese of Oregon, in Primary Convention assembled, hereby accedes to the Constitution of the Protestant Episcopal Church in the United States, and adopts the same; and

Whereas, It further appears that the Diocese of Oregon did, by ballot and

by orders, unanimously elect Right Rev. B. W. Morris, Bishop of said Diocese, and that being thus fully organized, and having acceded to the Constitution of the Protestant Episcopal Church of the United States, and adopted the same, respectfully requests of the General Convention, Constitutional admission as a member of that body, and consent to the election of Right Rev. B. W. Morris by this Convention, as Bishop of the Diocese; and

Whereas, The President and Secretary do "certify that at the Primary Convention of the Missionary Jurisdiction of Oregon, there were represented at the organization of the Diocese and the election of Bishop Morris as Bishop of the Diocese of Oregon, more than six Parishes, by their delegates, Clerical and Lay, and that the requisite number of Clergy represented, in said Primary Convention, and said election of the Bishop of Oregon, had been canonically resident in the Missionary Jurisdiction of Oregon for more than twelve months anterior to the date of said election of the Right Rev. B. Wistar Morris; and

Whereas, The Committee on the Admission of New Dioceses have satisfactory assurance of a suitable provision for the support of the Episcopate by the Diocese: therefore

Resolved, That it be recommended to the House of Clerical and Lay Deputies, the House of Bishops concurring, to grant the prayer of the petitioners by consenting to the election of Missionary Bishop Morris as Bishop of the Diocese of Oregon, and that said Diocese thus duly organized be admitted as a Diocese of the Protestant Episcopal Church in the United States.

All which is respectfully submitted.

(Signed)

J. S. HANCKEL,

On behalf of the Committee.

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted :

REPORT NO. 3.

The Committee on the Admission of New Dioceses, to whom was referred a petition from the Diocese of Missouri, asking for the consent of the General Convention to the erection of a new Diocese within the bounds of the present Diocese, beg leave respectfully to report:

That they have had submitted to them evidence of the consent of the Bishop and Convention concerned, to the proposed erection of a new Diocese.

That they had before them satisfactory assurance of a suitable provision for the support of the Episcopate in the contemplated new Diocese.

That they have had evidence before them that such new Diocese will contain more than six Parishes, and six Presbyters, who have been for at least one year canonically resident within the bounds of such new Diocese, regularly settled in a Parish or Congregation, and qualified to vote for a Bishop; and,

Further, that the existing Diocese will not be so reduced as to contain less than twelve Parishes, or less than twelve Presbyters who have been residing therein, and settled and qualified as above mentioned.

The new Diocese which it is proposed to erect within the limits of the present Diocese of Missouri, will consist of all the territory embraced in the counties of Andrew, Atchison, Barry, Barton, Bates, Benton, Buchanan, Caldwell, Camden, Carroll, Cass, Cedar, Chariton, Christian, Clay, Clinton, Cooper, Dade, Dallas, Daviess, DeKalb, Douglas, Gentry, Greene, Grundy, Harrison, Henry, Hickory, Holt, Howard, Howell, Jackson, Jasper, Johnson, Laclede, Lafayette, Lawrence, Linn, Livingston, McDonald, Mercer,

Moniteu, Morgan, Newton, Nodaway, Ozark, Pettis, Platte, Polk, Putnam, Ray, St. Clair, Saline, Stone, Sullivan, Taney, Vernon, Webster, Worth, Wright, consisting in all of sixty counties.

All the conditions prescribed by the Constitution and Canons having been met, your Committee recommend the addition of the following Resolution:

Resolved, That, the House of Bishops concurring, consent is hereby given to the erection of a new Diocese with the metes and bounds above stated, within the limits of the existing Diocese of Missouri.

(Signed)

J. S. HANCKEL,
For the Committee.

The Rev. Mr. Jones, of Central Pennsylvania, presented a Memorial of the late Mr. Robert J. Menner of that Diocese; the Rev. Dr. Carey, of Albany, presented a Memorial of the late Mr. Joseph W. Fuller of that Diocese; Mr. Goldsborough, of Easton, presented a Memorial of the late Mr. J. L. Adkins of that Diocese; which Memorials were referred to the Committee on Memorials of Deceased Members. (For the Report of the Committee, see Appendix VI.)

The Rev. Dr. Richards, of Rhode Island, presented a Memorial from that Diocese, on the subject of the proportionate representation of Dioceses; which, on motion, was referred to the Committee on Amendments to the Constitution. (For the Report of the Committee, see p. 294.)

The same gentleman presented a resolution from the same Diocese relative to a change of the name of the Church. The Rev. Mr. Mitchell, of Easton, presented a Memorial from that Diocese on the same subject; which resolution and Memorial, on motion, were referred to the same Committee. (For the Report of the Committee, see p. 355.)

The Rev. Dr. Beardsley, of Connecticut, presented a Memorial of that Diocese in regard to the necessity of some system of pensions for the Clergy, which, on motion, was referred to the Committee on the State of the Church. (For the Report of the Committee, see p. 306.)

On motion, the House adjourned to meet with the House of Bishops as the Board of Missions. (See p. 496.)

The House resumed its session at 4 P.M., the Rev. Dr. Beardsley in the Chair.

The Rev. Dr. Beatty, of Kansas, offered the following preamble and resolutions:

Whereas, The Deputies from the Diocese of Kansas have been officially informed of the death, while on his way to this Convention, of their beloved

Bishop, the Right Rev. Thomas Hubbard Vail, D.D., LL.D., which took place at Bryn Mawr, near Philadelphia, on Sunday morning, October 6, at 8.25 o'clock; and

Whereas, The funeral services will be held at the Church of the Redeemer, Bryn Mawr, on Wednesday afternoon, October 9, at 3.30 o'clock: therefore,

Resolved, That this House has heard with a feeling of sadness and profound regret, of the departure from the scene of his earthly labors of the venerable and faithful Bishop of Kansas.

Resolved, In consideration of his long connection with this Convention, and of the noble work he has accomplished for the Church during his ministry of fifty-four years, twenty-five of which have been spent in the Episcopate, that on the passage of these resolutions this House does adjourn.

The Rev. Dr. McVickar, of Pennsylvania, moved to amend the resolutions by adding the following :

Resolved, That a Committee be appointed to present suitable resolutions to this House. (See p. .)

Resolved, That a Deputation be appointed to represent this House at the funeral of the late Bishop of Kansas.

(For the appointment of the Committee, etc., see p. 273.)

The Rev. Dr. Beatty having accepted the amendment, the resolutions were adopted by a rising vote.

(For Proceedings on Liturgical Revision, see p. 401.)

On motion, the House adjourned.

SIXTH DAY'S PROCEEDINGS.

TUESDAY, October 8, 1889. .

The House met, pursuant to adjournment. Morning Prayer was said by the Rev. Dr. Hall of Michigan.

The Minutes of yesterday's session were read and approved.

The following Deputies, not previously present, appeared and took their seats :

The Rev. Messrs. Bodine of Ohio, and Hill of Vermont; Messrs. Babcock of California, Hardcastle of Easton, Holbrook of Minnesota, Battles of North Carolina, and Adams of Western New York; and Mr. Campbell, Delegate from South Dakota.

The President announced the appointment as members, on the part of this House, of the Joint Committee on the Provincial System, of

The Rev. Dr. Hoffman of New York, the Rev. Dr. Benedict of Southern Ohio, the Rev. Dr. Davenport of Springfield, the Rev. Dr. Garrison of New

Jersey, the Rev. Mr. Gailor of Tennessee; Mr. Burgwin of Pittsburgh, Mr. Judd of Chicago, Mr. Nash of New York, Mr. Woolworth of Nebraska, and Mr. Browne of Massachusetts;

and as the Committee to report resolutions on the death of the late Right Rev. Thomas H. Vail, D.D., and to act as a Deputation of this House in attending the funeral of the Bishop on Wednesday next, —

The Rev. Dr. Beardsley of Connecticut, the Rev. Dr. McVickar of Pennsylvania, the Rev. Dr. Beatty of Kansas, Mr. Nelson of Alabama, Mr. Rice of Massachusetts, and Mr. Thomas of Pennsylvania.

(For Report of Committee, see p. 297.)

The Rev. Dr. Locke, of the Committee on Elections, presented the following Report :

REPORT No. 4.

The Committee on Elections would report that the proper testimonials have been presented entitling Mr. Isaac H. Kiersted of the Diocese of Indiana, to a seat in the Convention in place of Mr. Henry G. Thayer, unable to attend.

The same report for Mr. W. Babcock, of the Diocese of California, in place of Mr. G. W. Gibbs.

These names have been given to the Secretary, and will be entered on the roll.

CLINTON LOCKE, *Chairman.*

Whereupon Messrs. Babcock and Kiersted appeared, and took their seats.

The Rev. Dr. Hanckel, from the Committee on the Admission of New Dioceses, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 4.

The Committee on the Admission of New Dioceses, to whom was referred a petition from the Diocese of California, asking the consent of the General Convention to the erection of a new Diocese within the limits of the existing Diocese, beg leave respectfully to report:

That they have had before them evidence of the consent of the Bishop and Convention to the erection of such new Diocese in the southern portion of the existing Diocese.

That the proposed new Diocese shall consist of all territory lying south of the northern boundary line of the County of San Luis Obispo, the westerly and southerly line of Kern County, as far as the south-west corner of Township 9 north, Range 16 west, San Bernardino B. and M., thence north-easterly across Kern County along the ridge of the mountain range to a point on the northerly line of Kern County, at the north-west corner of Township 25 south, Range 38 east, Mount Diablo B. and M., thence to the north-east corner of Kern County and thence along the northerly line of San Bernardino County, and including the counties of San Luis Obispo, San Bernardino, Santa Barbara, Ventura, Los Angeles, and San Diego, and all lying north of the aforesaid line shall belong to the Diocese of California; and

Whereas, Your Committee has received satisfactory assurance of a suitable provision for the support of the Episcopate in the contemplated new Diocese; and

Whereas, The new Diocese, when formed, will contain six Parishes and six Presbyters who have been for at least one year canonically resident within the bounds of such Diocese; and

Further, That when such new Diocese shall be formed, the existing Diocese will not be so reduced as to contain less than twelve Parishes and twelve Presbyters who have been residing therein and settled and qualified as above mentioned.

And notwithstanding a petition from St. Stephen's Church, San Luis Obispo, California, that if the Diocese be divided they be permitted to remain within the geographical limits and within the Episcopal Jurisdiction of the Diocese of California, alleging certain reasons topographical and otherwise, for such request, which territorial limits of the proposed new Diocese it is not competent for the General Convention, but is the province of the Dioceses of California proposed, to rearrange and determine as may be done in the future with the consent of the General Convention. Therefore your Committee do recommend for adoption by this House the following resolution:

Resolved, That, the House of Bishops concurring, consent be given to erect a new Diocese, with the bounds indicated in the petition, within the limits of the existing Diocese of California.

J. S. HANCKEL,
For the Committee.

(For the action of the House of Bishops, see p. 302.)

The Rev. Mr. Jones, from the Committee on the Consecration of Bishops, presented the following Reports:

REPORT No. 1.

The Committee on the Consecration of Bishops to whom were referred the testimonials of the Rev. William A. Leonard, D.D., Assistant Bishop elect of the Diocese of Ohio, beg leave to report, that in accordance with the provisions of the Canon on Assistant Bishops, (Title I., Canon 15, Sect. v.) proper medical testimony has been laid before them to the effect that the Right Rev. Gregory T. Bedell, D.D., Bishop of the Diocese of Ohio, has become permanently infirm to such an extent as to be unable to meet and discharge his Episcopal duties; that proper evidence of the election of the Rev. William A. Leonard, D.D., as Assistant Bishop of the Diocese of Ohio, has been laid before them; that the testimonials were signed by a majority of the members of the Diocesan Convention, and that the same are in due form as prescribed by Canon. The Committee recommend the passage of the following resolutions:

Resolved, That the House of Deputies approve of the testimonials of the Rev. William A. Leonard, D.D., and give their consent to his consecration as Assistant Bishop of the Diocese of Ohio;

Resolved, That the House proceed to sign the proper certificate to be presented to the House of Bishops.

All of which is respectfully submitted.

J. J. SCOTT, *Chairman.*

REPORT No. 2.

The Committee on the Consecration of Bishops, to whom were referred the testimonials of the Rev. Thomas Frederick Davies, D.D., Bishop-elect of the Diocese of Michigan, beg leave to report:

That proper evidence of the election of the said Rev. Thomas Frederick Davies, D.D., as Bishop of the Diocese of Michigan, has been laid before them, that the testimonials were signed by a majority of the members of the Diocesan Convention, and that the same are in due form as prescribed by Canon.

The Committee recommend the passage of the following resolutions:

Resolved, That the House of Deputies approve of the testimonials of the Rev. Thomas Frederick Davies, D.D., and give their consent to his consecration as Bishop of the Diocese of Michigan.

Resolved, That the House proceed to sign the proper certificate to be presented to the House of Bishops.

All of which is respectfully submitted.

J. J. SCOTT, *Chairman*.

On motion of the same gentleman, the foregoing Reports and appended resolutions were made the Order of the Day for this afternoon at half-past two o'clock. (For the consideration of the Reports, see p. 281.)

The Rev. Dr. Coit, of New Hampshire, presented a Memorial in favor of the creation of "a body to be known as the Church University Board of Regents," which, on motion, was referred to the Committee on Christian Education. (For the Report of the Committee, see p. 317.)

The Rev. Mr. Logan, of Mississippi, presented a Memorial of the late Rev. Dr. R. G. Hinsdale of that Diocese, which was referred to the Committee on Memorials of Deceased Members. (For the Report of the Committee, see Appendix VI.)

Mr. Wilder, of Minnesota, presented the following resolution of that Diocese, which, on his motion, was referred to the Committee on Canons :

Resolved, That the Council of the Diocese of Minnesota memorialize the General Convention of the Protestant Episcopal Church, praying them to amend Canon 12 of Title II., Section I., in the Digest of the Canons, as follows, viz., by adding the words: "And any rector of a parish or minister of a congregation receiving any such certificate from a communicant, on entering his or her name in the parish register, shall, without needless delay, notify the rector of the parish or minister of the congregation from which said communicant shall have removed, that he has so done. And in such case his or her name shall be removed from the list of communicants in the register of the parish or congregation to which he or she formerly belonged."

(For the Report of the Committee, see p. 287.)

Mr. Curtis, of Delaware, presented a resolution of that Diocese relating to a change of the name of the Church, which, on motion, was referred to the Committee on Amendments to the Constitution. (For the Report of the Committee, see p. 355.)

Mr. Bailey, of Mississippi, presented a Memorial of that Diocese deprecating the evil of frequent clerical changes, which, on his motion, was referred to the Committee on the State of the Church. (For the Report of the Committee, see p. 346.)

Mr. King, of Ohio, offered the following resolution, which, on his motion, was referred to the Committee on Canons :

Resolved, That Title I., Canon 15, Section iii., Clause 2, be so amended as to permit the consecration of a Bishop at any time during the recess of the General Convention, at least six weeks before the meeting of the General Convention.

(For the Report of the Committee, see p. 287.)

The Rev. Mr. Moort, missionary delegate from Cape Palmas, etc., presented a Memorial from the Universal Peace Union, which, on his motion, was referred to the Committee on the State of the Church. (For the Report of the Committee, see p. 319.)

The Rev. Dr. Huntington, of New York, offered the following resolution, which, on his motion, was referred to the Committee on Canons :

Resolved, The House of Bishops concurring, that the following Canon be enacted and entered in the Digest immediately after the Canon concerning the duties of Lay-readers :

Of Deaconesses.

(1.) Women of devout character and proved fitness may be appointed to the office of Deaconess by any Bishop of this Church.

(2.) The duty of a Deaconess is to assist the Minister in (a) the care of the poor and sick; (b) the religious training of the young; and (c) the work of moral reformation.

(3.) No woman shall be appointed to the office of Deaconess until she shall be at least twenty-one years of age, nor until she shall have laid before the Bishop testimonials certifying (a) that she is a communicant in good standing of this Church; (b) that she possesses such characteristics as, in the judgment of the persons testifying, fit her for, at least, one of the duties above defined. The testimonial of fitness shall be signed by one Presbyter of this Church, and by three lay communicants of the same, two of whom shall be women. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of two years.

(4.) No Deaconess shall accept work in a Diocese without the express authority in writing of the Bishop of that Diocese; neither shall she undertake work in a Parish without the like authority from the Rector of the Parish.

(5.) When not connected with a Parish, the Deaconess shall be under the direct oversight of the Bishop of the Diocese in which she is canonically resident. A Deaconess may be transferred from one Diocese to another by letter dimissory.

(6.) A Deaconess may at any time resign her office to the Ecclesiastical Authority of the Diocese in which she is at the time canonically resident; but no Deaconess having once resigned her office, shall be re-appointed thereto, unless there be, in the judgment of the Bishop, weighty cause for such re-appointment.

(7.) Until a form of prayer for the setting apart of a Deaconess shall have been prescribed by the General Convention, such form shall suffice as may be set forth by the Ordinary.

(For the Report of the Committee, see p. 334.)

The same gentleman offered the following resolution, which, on his motion, was referred to the Committee on Amendments to the Constitution :

Resolved, The House of Bishops concurring, that there is nothing in the Constitution of this Church to restrain a Bishop, in whose Diocese or Jurisdiction may be found large numbers of people unacquainted with the English tongue, from setting forth the Offices of the Church in languages other than English; *provided*, such formularies contain nothing doctrinally inconsistent with the Book of Common Prayer.

(For the Report of the Committee, see p. 296.)

On motion of the Rev. Dr. Davies, of Pennsylvania, it was

Resolved, That a Committee of three Clergymen and three Laymen be appointed to nominate the persons to be elected by this House as Trustees of the General Theological Seminary.

The President appointed as such Committee, the Rev. Dr. Davies, of Pennsylvania; the Rev. Dr. Coit, of New Hampshire; the Rev. Dr. Atwill, of Ohio; Mr. King, of Long Island; Mr. Mills, of New Jersey; and Mr. Burgwyn, of North Carolina.

(For the Report of the Committee, see p. 297.)

On motion of the Rev. Dr. Elliott, of Maryland, it was

Resolved, That it be referred to the Committee on Amendments to the Constitution to consider the expediency of so changing Article 8 of the Constitution as to require an affirmative vote of three-fourths of all the Dioceses for the proposal and adoption of any alteration and addition in the Book of Common Prayer, or other Offices of the Church or the Articles of Religion, and should such change be in their judgment desirable, to report to the House an amendment in accordance therewith.

(For the Report of the Committee, see p. 303.)

On motion of the same gentleman it was

Resolved, That it be referred to the Committee on Amendments to the Constitution to consider the expediency of so changing Article 9 of the Constitution as to require an affirmative vote of three-fourths of all the Dioceses for the proposal and adoption of any alteration in the Constitution, and should such change in their judgment be desirable, to report to the House an amendment in accordance therewith.

(For the Report of the Committee, see p. 303.)

The Rev. Dr. Nevin, Missionary Delegate from Foreign Churches, offered the following resolution, which, on his motion, was referred to the Committee on Canons :

Resolved, The House of Bishops concurring, that Title III., Canon 3, Section iii. is hereby amended so as to read as follows:

§ iii. [1.] Where the ministrations of this Church are desired, congregations may be organized in foreign countries other than Great Britain and Ireland and the colonies and dependencies thereof, and not within the jurisdiction of any Missionary Bishop of this Church. Such congregations, on giving satisfactory evidence to the Presiding Bishop of the House of Bishops, that they recognize and accede to the Constitution, Canons, Doctrine, Disci-

pline, and Worship of the Protestant Episcopal Church in the United States of America, may be formally recognized by him as belonging to this Church.

[2.] Until a Bishop shall have been duly consecrated for such Churches, they shall remain under the care of the Presiding Bishop, who may at the request of the Rectors or of a Standing Committee of said Churches, invite and authorize any Bishop in communion with the Protestant Episcopal Church in the United States of America to minister Episcopal acts in said Churches.

[3.] A Standing Committee shall be appointed by a Convocation of all the Clergy and representatives of the laity of such Churches on any one Continent or neighboring Continents, which shall exercise in regard to them the ordinary powers and duties committed to Standing Committees in this Church.

[4.] The Churches on any one Continent or neighboring Continents may be admitted into the General Convention, as a separate jurisdiction, whenever they shall have reached a sufficient number, and complied with all Constitutional and Canonical requirements.

[5.] The general legislation of this Church governing Laity, Clergy, Parishes, and Dioceses, shall in all cases [except where rendered impracticable by geographical limitations], apply to the Churches in foreign countries.

(For the Report of the Committee, see p. 316.)

Mr. Stotsenburg, of Indiana, offered the following preamble and resolution, which, on his motion, were referred to the Joint Committee on the Provincial System:

Whereas, The Church greatly needs an executive central power charged always with the duty of considering its state, of devising and recommending ways and means to insure its growth and prosperity, and of taking care that the laws enacted by the General Convention are duly executed;

And Whereas, The Presiding Bishop has no special or general executive powers and duties, and is selected only by reason of the accident of his official seniority: therefore

Resolved, That the Special Committee on the Provincial System be requested to consider the expediency of proposing to this Convention an amendment to the Constitution providing and creating for the Church an Archbishop with powers and functions clearly defined and limited, whose official residence shall be at the National Capital, and who shall preside over the House of Bishops; and if said Committee shall deem it expedient, further providing for, and creating by proper article of amendment, four other Archbishops, one for the Eastern Dioceses, one for the Middle and Central Western Dioceses, one for the North-west and Pacific coast, and one for the South.

The same gentleman offered the following preamble and resolutions, which, on motion, were referred to the Special Joint Committee on the Memorial from the Conference of Colored Clergy:

Whereas, The last census shows that in the year 1880, there were in this Republic 4,601,227 colored persons, of whom 70 per cent were unable to read and write; *and whereas* to-day the colored population is more than 7,000,000, and the race increases so fast that before many years they will outnumber the whites in the Southern States; *and whereas* the great duty of now providing systematically and permanently for the evangelization of the colored race in this country confronts the Church:

Therefore, Resolved, (1) The House of Bishops concurring, that the select Committee to which was referred the Memorial of certain colored clergymen,

shall consider the expediency of asking the General Convention to print separately, or cause to be bound with the authorized Hymnal, a short Service for the use of the colored race, after the pattern of the Short Office for Sundry Occasions and the Litany of the Christian Life prepared by the Committee on Liturgical Revision, together with the Orders for Confirmation, Communion, Visitation of the Sick and Burial of the Dead, the Forms for Baptism, Matrimony, Family Prayer, and the Catechism.

Resolved, (2) That the said Committee shall also consider the expediency of preparing immediately a Canon or Canons to be acted on by the present General Convention, which shall substantially and with reasonable safeguards provide,

First, That the standard of learning for Presbyters and Deacons of the colored race shall not be so high nor the probationary term so long as is now required.

Secondly, That the people of the colored race may be organized into an equal auxiliary branch of the Church, to be called and known as the African Church, subject always to the general jurisdiction of the Church.

And *Thirdly*, That a suffragan Bishop of the colored race in any Diocese may be elected by the House of Bishops upon the nomination and with the approval of the Bishop of such Diocese, and that such Suffragan Bishop shall exercise Episcopal functions as to all persons of the colored race within such Diocese conformably to the instructions and rules prescribed by the House of Bishops and under the direction and control of the Bishop of the Diocese, but the jurisdiction of such Suffragan Bishop over the Clergy of his Diocese shall be limited to those of his own race.

(For the Report of the Committee, see p. 328.)

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 5TH DAY OF THE SESSION,
October 7, 1889.

MESSAGE No. 8.

The House of Bishops informs the House of Deputies that it concurs in Message No. 4 of the House of Deputies, appointing a Joint Committee on the Memorial of Colored Clergy, etc., and appoints on the part of this House as members of such Joint Committee,

The Bishop of Minnesota, the Bishop of Virginia, the Bishop of Central New York, the Bishop of South Carolina, the Bishop of New York.

Attest:

W. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 6TH DAY OF THE SESSION,
October 8, 1889.

MESSAGE No. 9.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in ratifying the formation of the Diocese of Colorado, and admitting it into union with the General Convention, as communicated in its Message No. 5.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 6TH DAY OF THE SESSION,
October 8, 1889.

MESSAGE No. 10.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in ratifying the formation of the Diocese of Oregon, and consents to its admission into union with the General Convention, as communicated in its Message No. 8.

Attest:

WM. TATLOCK, *Secretary*.

The Rev. Dr. Hoffman, of New York, offered the following new Rule of Order, which on his motion was referred to the Committee on Rules of Order :

VI. Seats upon the platform shall only be occupied by officers of the Convention, Members of the House of Bishops, and such other persons as by a special vote of the Convention shall be authorized so to do.

VII. No one shall be admitted to the floor of the Convention (except when sitting as a Board of Missions), except Deputies and such other persons as may be accorded the privilege, by a vote of the Convention.

(For the Report of the Committee, see p. 294.)

The Rev. Dr. Davenport, of Springfield, offered the following resolution, which, on motion, was referred to the Committee on Amendments to the Constitution :

Resolved, That Article 8 of the Constitution be amended, by striking out the clause, "No alteration," etc., and inserting in lieu thereof, the following: "No alteration or addition shall be made in the Book of Common Prayer, or other Offices of the Church, or the Articles of Religion, unless the same shall be first proposed in one General Convention, by the vote of a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by the vote of a majority of all the Dioceses entitled to representation in the House of Deputies, and by a resolve of the General Convention, made known to the Convention of every Diocese, and adopted at the subsequent General Convention in the same manner in which it was proposed." So that the Article, as thus amended, would read as follows:

ARTICLE 8.

A Book of Common Prayer. Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and a Form and Manner of making, ordaining, and consecrating Bishops, Priests, and Deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those Dioceses which shall have adopted this Constitution. No alteration or addition shall be made in the Book of Common Prayer, or other Offices of the Church, or the Articles of Religion, unless the same shall be first proposed in one General Convention, by the vote of a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by the vote of a majority of all the Dioceses entitled to representation in the House of Deputies, and by a resolve of the General Convention, made known to the Convention of every Diocese, and adopted at the subsequent General Convention in the same manner in which it was proposed. Provided, however, that the General Convention shall have power, from time to time, to amend the Lectionary; but no act for this purpose shall be valid, which is not voted for by a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies.

(For the Report of the Committee, see p. 288.)

The House proceeded to the Order of the Day, viz., the Report of the Committee on the Judicial System of the Church. (See p. 245.)

Pending discussion, the House took a recess.

The House resumed its session after recess.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report :

REPORT No. 5.

The Committee on Elections would report that the certificates of the following Clerical and Lay Deputies from the Diocese of Oregon have been examined and found correct, and they are entitled to seats in this House, viz. :

Rev. John W. Sellwood, Rev. Wm. E. Potwine, Rev. Wm. Lyman Short, Rev. Thomas L. Cole; Mr. Matthew P. Deady, Mr. L. F. Grover, Mr. Swift A. Straight, Mr. S. E. Josephi, M.D.

Also from the Diocese of Colorado, the certificates of the following Clerical and Lay Deputies have been examined and found correct, and they are entitled to seats in this House :

Rev. A. R. Kieffer, Rev. H. Martyn Hart, Rev. Charles A. Marshall, Rev. Francis Byrne; Mr. Hanson A. Risley, Mr. Arnold A. Bowhay, Mr. Samuel D. Hunter, Mr. I. M. Maxwell.

These names have been given to the Secretary and will be called in the Roll.

CLINTON LOCKE, *Chairman.*

Whereupon the following Deputies appeared and took their seats :

COLORADO. — The Rev. Messrs. Kieffer, Hart, and Bryne, and Mr. Bowhay.

OREGON. — The Rev. Messrs. Sellwood, Potwine, and Short, and Messrs. Deady and Grover.

The Rev. Mr. Babcock, Missionary Delegate from South Dakota, offered the following resolution, which, on his motion, was referred to the Committee on Rules of Order :

Resolved, That Section I. of the first Rule of Order of this House be amended by adding these words, " And of representatives of the Missionary Jurisdictions."

(For the Report of the Committee, see p. 293.)

The House proceeded in executive session, to the Order of the Day, viz. : The consideration of Reports No. 1 and No. 2 (see p. 274), of the Committee on the Consecration of Bishops, with resolutions appended thereto. The President led the House in prayer. The question being taken on the adoption of the first resolution appended to Report No. 1, the resolution was adopted by the following vote :

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsyl-

vania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia. — 51.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Vermont, Virginia, Western Michigan, Western New York, West Virginia. — 47.

On motion, the second resolution appended to Report No. 1 was adopted.

The question being taken on the adoption of the first resolution appended to Report No. 2, the resolution was adopted by the following vote:

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Newark, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia. — 51.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Vermont, Virginia, Western Michigan, Western New York, West Virginia. — 47.

The President announced the appointment of the following persons as members, on the part of this House, of the Special Joint Committee on the Memorial from the Conference of Colored Clergymen:

The Rev. Dr. Brooks of Massachusetts, the Rev. Mr. Bird of Texas, the Rev. Dr. Stringfellow of Alabama, the Rev. Dr. Gray of Tennessee, the Rev. Dr. Vibbert of Chicago, Mr. McConnell of Louisiana, Mr. Wilmer of Maryland, Mr. Stotsenburg of Indiana, Mr. Morgan of New York, and Mr. Wilder of Minnesota.

On motion of the Rev. Mr. Jones, of Central Pennsylvania, the Secretary was directed to transmit the testimonials of the Assistant Bishop-elect of Ohio, and the Bishop-elect of Michigan, to the House of Bishops.

The House resumed the consideration of the Order of the Day,

viz.: The Report of the Committee on the Judicial System of the Church (see p. 245), and pending the discussion of the same, on motion, adjourned.

(For Proceedings on Liturgical Revision, see p. 401.)

SEVENTH DAY'S PROCEEDINGS.

WEDNESDAY, October 9, 1889.

The House met pursuant to adjournment. Morning Prayer was said by the Rev. Mr. Badger of Southern Ohio, the Benediction being pronounced by the Bishop of Indiana.

The Minutes of yesterday's session were read and approved.

The following Deputies, not previously present, appeared and took their seats:

The Rev. Messrs. Birdsall, of California, and Short, of Oregon; and Messrs. Harding, of Missouri; Williamson, of Quincy; and Gilbert, of Long Island.

The following Messages were received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 6TH DAY OF THE SESSION,
October 8, 1889.

MESSAGE No. 12.

The House of Bishops informs the House of Deputies that it has appointed the following, as members on the part of this House, of the Joint Committee on a Provincial System, viz.:

The Presiding Bishop, the Bishop of Texas, the Bishop of Central New York, the Bishop of Pennsylvania, the Bishop of Kentucky.

Attest:

WM. TATLOCK, *Secretary*.

The Rev. Dr. Locke from the Committee on Elections presented the following Report:

REPORT No. 6.

The Committee on Elections would report that the proper credentials have been presented entitling Mr. J. Everett Sargent, Diocese of New Hampshire, to a seat in this House, in place of Mr. John L. Farwell, unable to attend.

CLINTON LOCKE, *Chairman*.

Whereupon Mr. Sargent appeared, and took his seat.

The Rev. Dr. McVickar offered the following preamble and resolution, which, on motion, were adopted:

Whereas, This afternoon has been appointed as the time for the Funeral Service in another Diocese, of the late venerated and beloved Bishop of Kansas, the Right Rev. Thomas Hubbard Vail, D.D., LL.D., therefore

Resolved, That the House of Bishops be invited to join with, and lead

this House in, a short Memorial Service, appropriate to the occasion, immediately on its reassembling after recess this afternoon, at half-past two o'clock, and that arrangements be made for such a Service.

The Rev. Dr. Hanckel, from the Committee on the Admission of New Dioceses, presented the following Report, and, on his motion, the Committee was discharged from the further consideration of the subject:

REPORT NO. 5.

The Committee on the Admission of New Dioceses, to whom was referred a Memorial from the Diocese of Nebraska, asking to have set off a portion of said Diocese as a Missionary Jurisdiction, beg leave respectfully to report:

Said Memorial sets forth in the strongest terms the pressing need of more Episcopal supervision and service than it is possible for their present Bishop or indeed, for any one man to render within the bounds of the vast territory of Nebraska. This impossibility is based upon the vast area, and large and rapidly increasing population carried by immigration in ever increasing volume, and especially in the western part of the Diocese which they petition may be set off as a Missionary Jurisdiction.

This state of things and this pressing need, your Committee have neither the ground nor the desire to call in question. They find themselves, however, hampered by the fact that they are unable to find any warrant in either the Constitution or Canons of the Church for the proposed procedure, which they are asked to recommend to this House.

So far as they have been able to discover, but two modes of relief for such a state of things as the Memorial represents, are provided in the Constitution and Canons of this Church. 1. The election of an Assistant Bishop on the ground of extent of territory. 2. The other, a Division of the Diocese.

To accomplish this last method of relief a precise line of procedure is indicated in Article 2 of the Constitution, which line of procedure the Diocese of Nebraska does not propose to adopt.

Your Committee cannot but deem any other method of relief, *e.g.*, that proposed by the Memorialists, as a dangerous precedent, and very liable to abuse by repeated application of the same to other Dioceses. For these reasons and others your Committee ask to be discharged from the further consideration of the Memorial from Nebraska.

J. S. HANCKEL,
For the Committee.

The same gentleman, from the same Committee, presented the following Report, and, on his motion, the Committee was discharged from the further consideration of the subject:

REPORT NO. 6.

The Committee on the Admission of New Dioceses, to whom was referred ■ Memorial from the Diocese of Michigan, asking the General Convention to "set apart that part of the Diocese of Michigan known as the Upper Peninsula of the State of Michigan as a separate Missionary Jurisdiction," beg leave respectfully to report, that while the memorialists make out a very strong case of need for more Episcopal service and supervision in the designated portion of the State, and of its vast material resources, which might become available for the extension of the Church in the not-distant future, that still your Committee find in the Constitution and Canons only two methods of relief for such need, viz., first, the election of an Assistant Bishop, on the

ground of extent of territory; or, second, the division of the Diocese, which, from the showing made in the Memorial, would seem to be feasible in the case of Michigan. For this course precise directions and conditions are to be found in Article 2 of the Constitution.

But for the setting off of a Missionary Jurisdiction from an existing Diocese, your Committee can find no constitutional or canonical provision, so that some other remedy must be sought. At least, your Committee feel that should they recommend the setting apart of the proposed Missionary Jurisdiction, they would be transcending their powers, and therefore ask to be discharged from a further consideration of the subject. All which is respectfully submitted.

J. S. HANCKEL,

For the Committee.

The Rev. Mr. Richardson, of Milwaukee, presented a Memorial of the late Rev. Dr. A. Z. Gray of that Diocese; the Rev. Mr. Gardner, of Nebraska, presented a Memorial of the late Rev. James Paterson of that Diocese: both of which Memorials were referred to the Committee on Memorials of Deceased Members. (For the Report of the Committee, see Appendix VI.)

The following Messages were received:

IN GENERAL CONVENTION,
NEW YORK, 7TH DAY OF THE SESSION,
October 9, 1889.

MESSAGE No. 13.

The House of Bishops informs the House of Deputies that it nominates to the House of Deputies for election, under Title III., Canon 1, § ii. (1), as Registrar of the General Convention, the Rev. J. Livingston Reese, D.D., of the Diocese of Albany, in place of the Rev. J. H. Hobart, D.D., deceased.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 7TH DAY OF THE SESSION,
October 9, 1889.

MESSAGE No. 14.

The House of Bishops informs the House of Deputies that it has adopted the following resolution, viz.:

Resolved, That the Secretary of this House be instructed to inform the House of Deputies, that this House having already taken action in regard to a Service Memorial of the late Bishop of Kansas, it will be eminently in accordance with its feelings, in view of Message No. 15 this morning received from the House of Deputies, to transfer such service to the place of meeting of the House of Deputies, the service to be conducted under the direction of the Presiding Bishop, at half-past three o'clock P.M. to-day, the hour appointed for the funeral service in Philadelphia, in accordance with the order already taken by this House.

Attest:

WM. TATLOCK, *Secretary.*

On motion, the Rev. J. Livingston Reese, D.D., was elected Registrar of the Convention, on the nomination of the House of Bishops, in Message No. 13.

The House proceeded to the consideration of the Order of the

Day, viz., the Report of the Committee on the Judicial System of the Church. (See p. 245.)

Pending the discussion, the House took a recess.

The House having resumed its session, the Report of the Committee on the Judicial System being under consideration, the Rev. Mr. Taylor, of Springfield, offered the following amendment to the resolution appended to the Report:

After the words "Convention of the Diocese" in the proposed resolution, substitute the words, "or by the Federate Council of the several Dioceses associated together in any Province of this Church," so that the whole will read as follows: "In every Diocese the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese, or by the Federate Council of the several Dioceses associated together in any Province of this Church."

On motion of Mr. Graves, of Connecticut, it was

Resolved, That the vote on the pending questions be taken at 12 o'clock to-morrow, and that the fifteen minutes preceding that time be given to the Chairman of the Committee to close the debate.

Mr. Parker, of Newark, offered the following amendment to the resolution:

Strike out the words "until the General Convention shall otherwise provide," and insert the words "subject to appeal upon questions of law or doctrine to such tribunal as the General Convention shall provide for the decision thereof."

The hour of 3.30 having arrived, the business of the House was suspended, to enable the House to join with the House of Bishops in services memorial of the late Bishop of Kansas.

The services were conducted by the Bishops of Rhode Island, Western New York, and Maine.

On the conclusion of the services, the House resumed its session, and, on motion, adjourned to 9 o'clock to-morrow. (For Proceedings on Liturgical Revision, see p. 403.)

EIGHTH DAY'S PROCEEDINGS.

THURSDAY, October 10, 1889.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Doty of Western New York, the Benediction being pronounced by the Bishop of East Carolina.

The Minutes of yesterday's session were read and approved.

The following members, not previously present, appeared and took their seats:

Messrs. Rankin of Kentucky, and Eastland of California.

On motion of Mr. Stewart of Maryland, the hour of taking the recess to-day was fixed at 12.30, in order to enable the House to accept the invitation of the Board of Managers of the Board of Missions to a reception at the Academy of Music at 1 o'clock.

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT NO. 2.

The Committee on Canons to whom was referred a proposed amendment to Title I., Canon 15, Section iii., Clause 2, respectfully report for adoption the following:

Resolved, The House of Bishops concurring, that Title I., Canon 15, Section iii., Clause 2, be amended so as to read as follows: "The evidence of the consent of the different Standing Committees shall be in the form prescribed for the House of Deputies in General Convention; and without the aforesaid requisites, no consecration shall take place during the recess of the General Convention; but in case the election of a Bishop shall take place within three months before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting."

By order of the Committee,

DANIEL R. GOODWIN, *Chairman*.

(For the action of the House of Bishops, see p. 301.)

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which, was, on motion, adopted:

REPORT NO. 3.

The Committee on Canons to whom was referred a series of resolutions of the Diocese of Minnesota respectfully report as follows:

Resolved, The House of Bishops concurring, that Title II., Canon 12, Section i., be amended so as to read as follows: "A communicant removing from one Parish to another shall procure from the Rector (if any) of the Parish of his last residence, or, if there be no Rector, from one of the Wardens, a certificate stating that he is a communicant in good standing; and the Rector of the Parish or Congregation to which he removes shall not be required to receive him as a communicant until such letter be produced. And any Rector of a Parish or Minister of a Congregation receiving any such certificate from a communicant, on entering his name in the Parish Register shall, without needless delay, notify the Rector of the Parish or Minister of the Congregation from which said communicant shall have removed, that he has so done. And in such case, his name shall be removed from the list of communicants in the register of the Parish or Congregation to which he formerly belonged."

By order of the Committee,

DANIEL R. GOODWIN, *Chairman*.

(For the action of the House of Bishops, see p. 302.)

The Rev. Dr. Benedict, from the Committee on Amendments to the Constitution, presented the following Report:

REPORT No. 1.

The Committee on Amendments to the Constitution have had under consideration the proposed Amendments to Article 8 of the Constitution offered by Mr. King, Lay Deputy from Long Island, and by Rev. Mr. Davenport, Clerical Deputy from the Diocese of Springfield, seeking to have alterations in the Book of Common Prayer made in the same way as amendments to the Constitution; and respectfully report:

That they approve the proposed amendment, and offer the following resolution:

Resolved, The House of Bishops concurring, that Article 8 of the Constitution be amended so as to read as follow:

ARTICLE 8.

A Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and a Form and Manner of making, ordaining, and consecrating Bishops, Priests, and Deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those Dioceses which shall have adopted this Constitution. No alteration or addition shall be made in the Book of Common Prayer, or other Offices of the Church, or the Articles of Religion, unless the same shall be first proposed in one General Convention by the vote of a majority of the whole number of Bishops entitled to a seat in the House of Bishops, and by the vote of a majority of all the Dioceses entitled to representation in the House of Deputies, and by a resolve of the General Convention, made known to the Convention of every Diocese, and adopted at the ensuing General Convention, in the same manner in which it was proposed.

Provided, however, That the General Convention shall have power, from time to time, to amend the Lectionary; but no act for this purpose shall be valid which is not voted for by a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies.

Respectfully submitted by order of the Committee.

SAMUEL BENEDICT, *Chairman*.

The question recurring on the resolution appended to the Report, it was adopted by a constitutional majority of Dioceses and Orders, as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 50.

LAY VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kentucky, Long Island, Loui-

siana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia.
— 46.

DIOCESE VOTING IN THE NEGATIVE.

LAY VOTE. — New York. — 1.

(For action of the House of Bishops on the foregoing resolution, see p. 302.)

On motion of Mr. Woolworth, of Nebraska, it was

Resolved, That President Potter, of Hobart College, who is in attendance upon the business of this body, by invitation of committees of the same, be invited to a seat to be assigned him by the President of this House, upon the platform, or elsewhere in the House.

On motion of the Rev. Dr. Hoffman, the same invitation was extended to President Smith, of Trinity College.

The Rev. Mr. Converse, of Massachusetts, presented a Memorial of the late Rev. Dr. George Z. Gray, of that Diocese; the Rev. Dr. Drowne, of Long Island, presented a Memorial of the late Mr. Henry E. Pierpont, of that Diocese, both of which Memorials were referred to the Committee on Memorials of Deceased Members. (For the Report of the Committee, see Appendix VI.)

The Rev. Mr. Lawrence, of Massachusetts, presented a petition of that Diocese, relating to the enumeration and registration of communicants, which, on motion, was referred to the Committee on the State of the Church. (For the Report of the Committee, see p. 345.)

The Rev. Dr. Zahner, of Nebraska, presented a Memorial from that Diocese, for "a Canon determining who are communicants in this Church," which Memorial, on motion, was referred to the Committee on Canons. (For the Report of the Committee, see p. 335.)

The Rev. Dr. Huntington, of New York, presented a Memorial from the American Bible Society, asking the official sanction of this Convention on the Society's work of distributing the Bible without note or comment, which Memorial, on motion, was referred to the Committee on Christian Education. (For the Report of the Committee, see p. 342.)

On motion of Mr. Woolworth, of Nebraska, it was

Resolved, That the Committee on Amendments to the Constitution be directed to inquire and report what, if any, amendment to the Constitution is necessary to empower the General Convention to accept from a Diocese the cession of a part of its territorial jurisdiction.

(For the Report of the Committee, see p. 330.)

On motion of the Rev. Dr. Hall, of Michigan, the following preamble and resolution were referred to the Committee on Amendments to the Constitution :

Whereas, The Diocese of Michigan, as an act of its last Annual Convention, passed a resolution, asking that the General Convention set apart that portion of the Diocese known as the Upper Peninsula, as a separate Missionary Jurisdiction; therefore

Resolved, That such petition is referred to the Committee on Amendments to the Constitution.

(For the Report of the Committee, see p. 349.)

On motion of the Rev. Mr. Gardner, of Nebraska, it was

Resolved, That it be referred to the Committee on the State of the Church to consider whether any, and if any, what action should be taken by this Convention, with a view to securing to the officers and men of the Army of the United States better facilities for religious worship and instruction than can be afforded by the limited number of chaplains for which provision is now made.

(For the Report of the Committee, see p. 347.)

The Rev. Dr. Kedney, of Minnesota, offered the following resolution, which was placed on the Calendar :

Resolved, That the Committee on Amendments to the Constitution be instructed to inquire whether, under the present Constitution, the House of Bishops can be constituted a Court of Appeal from courts constituted by Diocesan Councils or Conventions, upon questions of doctrine, and if not, to frame an amendment to the Constitution, such as shall allow an appeal to the House of Bishops, whenever a Clergyman shall have been convicted by any Diocesan Court of teaching doctrines contrary to the Prayer Book, or to any other standard of doctrine in this Church.

(For the consideration of the resolution, see p. 293.)

The Rev. Dr. Littell, of Delaware, presented the Triennial Report (see Appendix IV.) of the Trustees of the General Theological Seminary, which, on his motion, was referred to the Committee on the General Theological Seminary. (For the Report of the Committee, see p. 340.)

The Rev. Dr. Fair, of Western Michigan, offered the following preamble and resolution, which were placed on the Calendar :

Whereas, Many of our population are engaged on oceans, bays, rivers, canals, and lakes, contributing greatly to the prosperity and comfort of our citizens, while no provision has been made for their spiritual welfare, except in few local

ities; and, *Whereas*, This large class has peculiar claims upon the Church from the fact that Christ chose His Apostles therefrom; that sailors at home and abroad exercise great influence on the surrounding community, and that recent missions on British waters have been remarkably successful: therefore

Resolved, The House of Bishops concurring, that the Church, recognizing this claim, appoint a Committee of three Bishops, three Clergymen, and three Laymen to report to the next General Convention what may best be done to aid (if necessary) any present organizations, or to originate missions on any waters of the United States where no provision exists.

(For the consideration of the resolution, see p. 331.)

The Rev. Dr. Hart, of Connecticut, offered the following resolution, which, on his motion, was referred to the Committee on Amendments to the Constitution:

Resolved, That Article 2 of the Constitution shall be amended as follows: The Church in each Diocese shall be entitled to the representation of both the Clergy and the Laity. Such representation shall consist of two Clergymen and two Laymen, communicants in this Church, residents in the Diocese, and chosen in the manner prescribed by the Convention thereof. But the Church in any Diocese having more than fifty Clergymen, Canonical residents, shall be entitled to the additional representation of one Clergyman, and one Layman for each additional fifty Clergymen and fraction thereof. The concurrence of both Orders shall be necessary to constitute a vote of the House of Deputies.

(For the Report of the Committee, see p. 355.)

The House proceeded to the consideration of the Order of the Day, viz., the Report of the Committee on the Judicial System of the Church. (See p. 245.)

The Rev. Mr. Taylor, of Springfield, and Mr. Parker, of Newark, with the consent of the House, withdrew their amendments to the resolution appended to the Report. (See p. 286.)

The Rev. Dr. Hoffman, of New York, offered the following resolution:

Resolved, That the Report of the Committee on the Judicial System of the Church, and the Report of the minority, be referred to the Joint Committee on the Provincial System.

The question recurring on this resolution, a vote by Dioceses and Orders was called for.

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Arkansas, Chicago, Colorado, Delaware, Fond du Lac, Georgia, Kansas, Kentucky, Long Island, Louisiana, Massachusetts, Nebraska, Newark, New York, Quincy, Rhode Island, South Carolina, Texas, West Virginia, — 19.

LAY VOTE. — Arkansas, Delaware, Fond du Lac, Georgia, Kentucky, Louisiana, Massachusetts, Nebraska, New Hampshire, New York, Oregon, Quincy, Rhode Island, South Carolina, Texas, Western New York, West Virginia, — 17.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Connecticut, Easton, Indiana, Iowa, Maine, Maryland, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, New Hampshire, New Jersey, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Springfield, Tennessee, Vermont, Virginia, Western New York, — 28.

LAY VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, East Carolina, Easton, Indiana, Iowa, Long Island, Maine, Maryland, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, New Jersey, North Carolina, Ohio, Pennsylvania, Pittsburgh, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, — 30.

DIOCESES DIVIDED.

CLERICAL VOTE. — East Carolina, Florida, Southern Ohio, Western Michigan, — 4.

LAY VOTE. — Florida, Newark, — 2.

The question then recurring on the resolution appended to the Report of the Committee, it was lost by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Chicago, Colorado, Connecticut, Delaware, East Carolina, Fond du Lac, Indiana, Iowa, Maine, Massachusetts, Michigan, Mississippi, Missouri, New Hampshire, New York, North Carolina, Ohio, Oregon, Pittsburgh, Springfield, Tennessee, Texas, Vermont, Western New York, — 28.

LAY VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Delaware, East Carolina, Iowa, Michigan, Milwaukee, Minnesota, Mississippi, New York, North Carolina, Ohio, Oregon, Pittsburgh, Rhode Island, Springfield, Tennessee, Texas, Vermont, — 23.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Easton, Georgia, Kansas, Kentucky, Long Island, Louisiana, Maryland, Milwaukee, Nebraska, Newark, New Jersey, Pennsylvania, Quincy, South Carolina, Southern Ohio, Virginia, West Virginia, — 18.

LAY VOTE. — Arkansas, Connecticut, Easton, Fond du Lac, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Missouri, Nebraska, Newark, New Hampshire, New Jersey, Pennsylvania, Quincy, South Carolina, Southern Ohio, Virginia, Western New York, West Virginia, — 24.

DIOCESES DIVIDED.

CLERICAL VOTE. — Central Pennsylvania, Florida, Minnesota, Rhode Island, Western Michigan, — 5.

LAY VOTE. — Florida, Western Michigan, — 2.

The following invitation was received, and, on motion of the Rev. Dr. Hart, was accepted with the thanks of the House :

The Deputies of the General Convention are invited, to visit the New York Historical Society at any hour between 9 A.M. and 6 P.M., during the week days, as often as may be agreeable to them during the month of October.

The building is on the southeast corner of Second Avenue and Eleventh Street.

When so visiting, simply to say that they are Deputies of the Convention.

JOHN A. KING,
President of the N. Y. Hist. Soc.

(For Proceedings on Liturgical Revision, see p. 404.)

On motion, the House adjourned.

NINTH DAY'S PROCEEDINGS.

FRIDAY, October 11, 1889.

The House met pursuant to adjournment. Morning Prayer was said by the Rev. Mr. Richardson, of Milwaukee, the Benediction being pronounced by the Bishop of Western New York.

The Minutes of yesterday's session were read and approved.

The following member, not previously present, appeared and took his seat: the Rev. Mr. Cross, of Mississippi.

Under suspension of the rules, on motion of the Rev. Dr. Kedney, of Minnesota, his resolution presented at yesterday's session (see p. 290) was taken from the Calendar, and referred to the Committee on Amendments to the Constitution.

(For the Report of the Committee, see p. 362.)

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 7.

The Committee on Elections would report that proper credentials have been received entitling to seats:

Mr. W. W. Old, of the Diocese of Virginia; in place of Mr. Walter H. Taylor unable to attend.

The Rev. E. H. Porter, of the Diocese of Rhode Island; in place of Rev. Daniel Goodwin unable longer to attend.

CLINTON LOCKE, *Chairman.*

Whereupon the Rev. Mr. Porter and Mr. Old appeared and took their seats.

Mr. Woolworth, from the Committee on Rules of Order, presented the following Report, which was placed on the Calendar:

REPORT No. 1.

The Committee on Rules of Order to which was referred the resolution that Section i. of the Fourth Rule of Order be amended by adding the words "and of representatives of Missionary Jurisdictions," have had the same under consideration, and beg leave to report that it is in the opinion of the

Committee inexpedient to enlarge the Committee on the State of the Church by adding to its members delegates from Missionary Jurisdictions, and ask to be discharged from the further consideration of the resolution.

J. M. WOOLWORTH, *Chairman*.

(For the consideration of the Report, see p. 331.)

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT NO. 2.

The Committee on Rules of Order, to whom were referred two proposed rules regulating the occupancy of seats on the platform and elsewhere in the House, have had the same under consideration, and beg leave to report the following resolution:

Resolved, That to the present Rules of Order be added the following:

"30. Seats upon the platform shall be occupied by officers of the Convention or their representatives, members of the House of Bishops, and such other persons only as by special vote of the Convention shall be so authorized.

"31. No one shall be admitted to the floor of the House except Deputies, Presidents of Colleges recognized as Church Colleges by the Committee on Christian Education, Clergymen of this Church, and of other branches of the Church Catholic with which this Church is in Communion who may be sojourning in the city where the General Convention is assembled, Managers, Secretaries, and Treasurers of the Board of Missions, Trustees, Professors, and Students of the General and other Theological Seminaries of this Church, other students of Theology who are candidates for Holy Orders in this Church, former members of the House of Deputies, and the Clergy, Wardens, and Vestrymen of the Church in which the House of Deputies may sit."

J. M. WOOLWORTH, *Chairman*.

(For the consideration of the Report, see p. 382.)

The Rev. Dr. Benedict, from the Committee on Amendments to the Constitution, presented the following Report, the second resolution appended to which, on motion, was adopted.

REPORT NO. 2.

The Committee on Amendments to the Constitution have had before them Memorials from the Dioceses of Pennsylvania, Central Pennsylvania, Pittsburgh, Massachusetts, Long Island, Connecticut, and Rhode Island, asking for such a change in Article 2 of the Constitution, as shall make the number of Deputies in General Convention proportionate to the number of clergy or parishes or communicants in the Diocese, and some of these Memorials favoring also such a change in the manner of voting as to take away the right of voting by Dioceses; and having also before them a Memorial from the Diocese of New Jersey objecting to any such proposed alteration. They have given the subject careful consideration, and beg leave respectfully to report:

That, the proposed amendments are plain departures from the "Fundamental Principles" on which our Ecclesiastical Constitution was formed, and on which it has for a century continued: first, the equality of the Dioceses, in their representation in General Convention; and second, the right of the Diocese, on any question, to demand that the vote be taken by Dioceses, not by individuals. Twice only, within the century, has the formal effort been made to unsettle these first foundations; once in 1832, indefinitely postponed; and once in 1883, signally defeated. The question naturally arises why this apparently organized effort to subvert fundamental principles is again so soon renewed.

I. It seems to be taken for granted by many, and indeed in one, at least, of the Memorials presented, it is so stated, that our Ecclesiastical Constitution had, in the minds of its founders, the National Constitution for its model; and hence, if this be so, it is but right to make the conformity more perfect. Your Committee, on the other hand, find no ground for such an opinion. The National Constitution was an untried thing. The same men were, to some extent, in the Conventions of both Church and Nation, and the fact that not one of them, — so far as the records of the Conventions, the comments of Bishop White, the writers of American Church History, reveal the facts, — not one of them ever proposed any other fundamental principles in the organization of the House of Deputies than equal representation, and a vote by States, or Dioceses, which were then coterminous; this fact, as your Committee take it to be, rather proves that they did not consider one a model for the other.

II. It is thought and said, in some of these Memorials, that the growth of the country, the rapid increase of population, the multiplication of Dioceses, are bringing about such disproportion between Dioceses, that equal representation becomes more and more inequitable and unjust. The question to your Committee's mind is, Did these inequalities exist a century ago? The answer is, They did exist when the Constitution was established, and were greater then than now. The ratio now in the number of Clergy, between the largest Diocese and the smallest, is eighteen to one. One hundred years ago, the ratio was thirty to one, between Virginia and Rhode Island; twenty to one, between Virginia and Delaware; fifteen to one between Virginia and Massachusetts.

This disproportion decreases as population increases. The new Dioceses of to-day are the strong Dioceses of the near future. The larger Dioceses divide. The tendency is toward a greater equality. Meanwhile the larger Dioceses increase in numbers, and the possibility of their votes being outweighed by the votes of the small Dioceses becomes yearly more remote.

Your Committee see no reasonable ground of apprehension of possible evils in the future that would justify the attempt to take away the right to call for a vote by Dioceses and Orders. This provision of the Constitution is meant to guard against any hasty legislation. It is perhaps as effectual a safeguard as can be devised.

Your Committee have entered more fully than is their wont, into the grounds of their disagreement with so many Memorials, out of regard to the great importance of the subject, its recent wide agitation in the Church, and out of respect to the highly honored and influential Dioceses from which these Memorials come. Other reasons which might be urged against the proposed amendments we do not now adduce. Feeling that it would be unwise to attempt to subvert fundamental principles, on which the General Convention of a great expanding National Church has for a century stood strong and safe,

Your Committee offer the following resolutions:

Resolved, That it is not expedient to make any change in the basis of representation in the House of Deputies, or in the manner of voting.

Resolved, That the Committee be discharged from the further consideration of the subject.

Respectfully submitted.

SAMUEL BENEDICT, *Chairman*.
W. R. HUNTINGTON.
JOHN H. ELLIOTT.
EDWIN HARWOOD.
J. J. FAUDÉ.
E. T. WILDER.
M. W. FULLER.
GEO. E. B. JACKSON.
J. McCONNELL.

The first resolution appended to the foregoing Report was placed on the Calendar. (For the consideration of the resolution, see p. 382.)

The same gentleman, from the same committee, presented the following Report, which was placed on the Calendar :

REPORT No. 3.

The Committee on Amendments to the Constitution has had under consideration a resolution offered by the Rev. Dr. Huntington, Clerical Deputy from the Diocese of New York, touching the setting forth in modern languages the Offices of the Church, by a Bishop in whose Jurisdiction large numbers of people reside, unacquainted with English, and offers the following resolution:

Resolved, The House of Bishops concurring, that there is nothing in the Constitution of this Church to restrain a Bishop in whose Diocese or Jurisdiction may be found large numbers of people unacquainted with the English tongue, from setting forth the Offices of the Church in modern languages other than English: provided such formularies shall be doctrinally in harmony with the Book of Common Prayer.

SAMUEL BENEDICT, *Chairman*.

(For the consideration of the Report, see p. 386.)

The Rev. Mr. Clark, from the Committee on Memorials of Deceased Members, presented the following Report, the resolution appended to which was, on motion, adopted :

REPORT No. 1.

The Committee have adopted certain rules for governing their own action in defining the limits of their reference to Memorials presented; and that they should be confined to those of the last Convention, and to the members-elect of this House.

They have also begged leave, before the presentation of their Report, to offer the following resolution for adoption:

Resolved, That when the Report of the Committee on the Memorials of Deceased Members is presented, the President be requested to lead the House, both before and after the reading of the Report, in appropriate devotional exercises.

RUFUS W. CLARK, *Chairman*.

(For the final Report of the Committee, see Appendix VI.)

The Rev. Mr. Cheshire, of North Carolina, presented a Memorial of the late Rev. Dr. Hubbard, of that Diocese; Mr. De Rosset, of East Carolina, presented a Memorial of the late Mr. John Hughes, of that Diocese: both of which Memorials were referred to the Committee on Memorials of Deceased Members. (For the Report of the Committee, see Appendix VI.)

The Rev. Dr. Beardsley, from the Special Committee on the death of the late Bishop of Kansas, presented the following

Report, the resolutions appended to which were, on motion, adopted by a rising vote:

The impressive service which was held in this Church Wednesday afternoon, October 9, was occasioned by the departure of one who had been a Bishop in the Church of God for nearly a quarter of a century.

The Right Rev. Dr. Thomas Hubbard Vail was on his way to attend this General Convention when he was arrested by sickness, and died suddenly at Bryn Mawr, Penn., on Sunday the 6th inst. It is the first instance of a Diocesan Bishop going to his rest in Paradise while the Convention was in session, and on this account it is proper to note the fact. The nearest approach to a like melancholy event was in 1789, when the Rev. David Griffith, D.D., Bishop-elect of Virginia, left his home, and came to Philadelphia, to participate in the proceedings of that body, the action of which resulted in the union of the Church in all the States. Dr. Griffith died at the house of Bishop White before he had taken his seat in the Convention, and the funeral services were conducted under the direction of the Convention. A century later the General Convention has been called upon to take action in regard to the funeral of the first Bishop of Kansas; and your Committee, according to your direction, attended it at Bryn Mawr on the 9th inst.

Bishop Vail was an earnest and faithful worker in the Church, and won for himself a good name in Connecticut, Massachusetts, and Rhode Island, where he served as a Presbyter before his elevation to the Episcopate. He was instrumental in founding educational institutions and a Church Hospital in his Diocese, and had lived to see its growth in influence and in the number of its Clergy, Parishes, and Communicants.

We offer for adoption the following resolutions:

Resolved, That this Convention, recognizing that in the death of Bishop Vail the Church at large as well as in Kansas has lost a wise legislator, a steady and efficient worker in the missionary field, and an ever gentle but influential member of her councils.

Resolved, That this Convention tenders to the family of the late Bishop, and to the Bishop and Diocese of Kansas, its Christian sympathy in their bereavement, and hereby expresses its sense of gratitude to the great Head of the Church for having given them such a loving friend, guide, and overseer.

Resolved, That the Secretary be directed to communicate a copy of these resolutions to the widow of the deceased and also to Dr. Thomas, now become the Bishop of Kansas.

Respectfully submitted.

E. E. BEARDSLEY, *Chairman*.

The Rev. Dr. Atwill, from the Special Committee to nominate Trustees of the General Theological Seminary, presented the following Report:

Your Committee appointed to nominate Trustees of the General Theological Seminary, to serve until the next General Convention, respectfully report the following names:

Rev. Heman Dyer, D.D., Rev. Morgan Dix, D.D., Rev. C. H. Hall, D.D., Rev. G. Williamson Smith, D.D., Rev. H. A. Coit, D.D., Rev. J. Rankine, D.D., Rev. C. Locke, D.D., Rev. W. S. Langford, D.D., Rev. Eliphalet N. Potter, D.D., Rev. John W. Brown, D.D., Rev. J. S. B. Hodges, D.D., Rev. Robert W. Merritt, D.D., Rev. William H. Moore, D.D., Mr. E. T. Gerry, Mr. J. A. King, Mr. S. C. Shattuck, M.D., Mr. George C. McWhorter, Hon. H. P. Baldwin, John H. Shoenberger, Robert Lamberton, Ph.D., George A.

Jarvis, Elihu Chauncey, John Hobart Warren, Henry Hayes, Henry E. Pierrepont.

Resolved, That the Report of the Committee on Nominations of Trustees for the General Theological Seminary be adopted, and that the persons named therein be declared elected.

Respectfully submitted.

E. R. ATWILL.

On motion, the persons named in the foregoing Report were elected.

The Rev. Mr. Cassil, of Texas, offered the following resolution, which was referred to the Committee on Canons:

Resolved, The House of Bishops concurring, that Title I., Canon 19, § iii., be amended to read as follows:

§ iii. Promptly after the adjournment of the General Convention, the Secretaries of the two Houses shall deliver to the Custodian of the Standard Prayer Book true and exact copies of all alterations and additions in the Book of Common Prayer already adopted by the General Convention under Article 8 of the Constitution; and such copies shall be duly certified by said Secretaries, and be attested by the Presiding Officers of the respective Houses, and shall be preserved by the Custodian of the Standard Prayer Book; and the Secretary of the House of Deputies shall take out a copyright of said alterations and additions according to law; and the Custodian of the Standard Prayer Book shall make such arrangements with publishers as will secure a uniform paging of all editions of the Prayer Book.

(For the Report of the Committee, see p. 335.)

Mr. Judd, of Chicago, offered the following resolutions, which, on his motion, were referred to the Committee on Amendments to the Constitution:

Resolved, The House of Bishops concurring, that Article 6 of the Constitution be amended, so that the third clause thereof shall read as follows: "In every Diocese, the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese; but the General Convention may provide for a Court or for Courts of Appeal, define the jurisdiction thereof, and regulate the mode of procedure therein."

Resolved, The House of Bishops concurring, that the foregoing proposed amendment to the Constitution be made known to the Convention of every Diocese of this Church.

(For the Report of the Committee, see p. 362.)

Mr. Prince, of New Mexico, offered the following resolution, which was referred to the Committee on the State of the Church:

Resolved, The House of Bishops concurring, that this Church recognizes no honorary titles as prefixes to the names of its Clergy, except that of "Right Reverend" for its Bishops and "Reverend" for its other clergy.

(For the Report of the Committee, see p. 319.)

The Rev. Dr. Egar offered the following resolution, which, on

his motion, was referred to the Committee on Amendments to the Constitution :

Resolved, The House of Bishops concurring, that the following amendment be made to Article 6 of the Constitution, and that the proposed amendment be made known to the several Dioceses, in order that the same may be adopted in General Convention in accordance with Article 9 of the Constitution.

Amend Article 6 of the Constitution by adding these words at the end :

"No accused Clergyman shall be deprived of his right to a trial by an Ecclesiastical Court canonically constituted, nor of his right to appeal from the judgment of such court when a court or courts for the hearing of such appeals shall be constituted by authority of the General Convention."

So that the Article shall read as follows :

The mode of trying Bishops shall be provided by the General Convention. The Court appointed for that purpose shall be composed of Bishops only. In every Diocese the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese. None but a Bishop shall pronounce sentence of admonition, suspension, or degradation from the Ministry, on any Clergyman, whether Bishop, Presbyter, or Deacon. No accused Clergyman shall be deprived of his right to a trial by an Ecclesiastical Court canonically constituted, or of his right of appeal from judgment of such court when a court or courts for the hearing of such appeals shall be constituted by authority of the General Convention.

(For the Report of the Committee, see p. 362.)

Mr. Stotsenburg, of Indiana, offered the following resolution, which, on his motion, was referred to the Committee on Amendments to the Constitution :

Resolved, The House of Bishops concurring, that Article 6 of the Constitution be amended by inserting after the word "Diocese" in line six thereof and before the word "none" the following words :

"*Provided*, That an appeal from all judgments of fact shall always be allowed to such disinterested Appellate Court as the Diocesan Convention shall prescribe; but an appeal upon all questions of law or doctrine shall be taken directly to the House of Bishops under such regulations as that body may prescribe."

(For the Report of the Committee, see p. 362.)

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 19.

The House of Bishops informs the House of Deputies that it has given express consent to the election of the Right Rev. B. Wistar Morris, D.D., as Bishop of the Diocese of Oregon;

And to the election of the Right Rev. John Franklin Spalding, D.D., as Bishop of the Diocese of Colorado.

Attest :

WM. TATLOCK, *Secretary*.

The House proceeded to the consideration of the Order of the Day, to wit, the Report of the Committee on the Hymnal.
(See p. 259.)

On motion of Mr. Burgwin, of Pittsburgh, it was

Resolved, That the House consider the Report in Committee of the whole.

On motion of Mr. Packard, of Maryland, it was

Resolved, That speeches be limited to three minutes, with five minutes for members of the Committee to reply.

On motion of Mr. Nelson, of Alabama, it was

Resolved, That no one be permitted to speak more than once on each hymn.

On motion of the Rev. Dr. Huntington, of New York, it was

Resolved, That the House do now go into Committee of the whole.

The House went into Committee, Mr. Burgwin, of Pittsburgh, in the chair.

The Committee rose, the Chairman reported progress, and asked leave to sit again. On motion, leave was granted.

The House took a recess.

The House having resumed its session, on motion of Dr. Harwood, of Connecticut, it was

Resolved, That the House do now go into Committee of the whole, and that the Committee be instructed to return the Report of the Hymnal Committee to the House.

The House went into Committee, Mr. Burgwin in the chair.

The Committee rose, and the Chairman reported that in obedience to instructions the Committee returned the Report of the Hymnal Committee to the House.

The Rev. Dr. Egar, of Central New York, offered the following resolutions :

Resolved, The House of Bishops concurring, that the Hymnal reported to this House be committed to a Joint Commission consisting of three Bishops, three Clergymen, and three Laymen, to report to the next General Convention, and that the said Commission be instructed to consider and report :

1st, Which of the hymns in the said Hymnal should be omitted.

2d, What hymns from the present Hymnal, not now included in the Hymnal reported to this House, should be added to said Hymnal.

3d, What hymns from other sources should be added to make the Liturgical series for the Christian year more complete.

And that the said Committee have power to revise the text of such hymns as may need revision, so as to report the best existing text of such hymns, alterations by the Commission being excluded, provided that this resolution shall not prevent the omission of such verses as may be necessary to make the hymns of convenient length.

Resolved, The House of Bishops concurring, that the hymns in the Hymnal reported, be authorized for use in this Church, until the next General Convention.

The Rev. Dr. Locke, of Chicago, moved to amend the first resolution by inserting after the word "Commission" the following: "of which the present Committee on the Hymnal shall form part."

Mr. Biddle, of Pennsylvania, moved to amend the amendment by adding the following:

"That vacancies in the membership of the Commission, on the part of this House, occurring by death or resignation, shall be filled by the President of this House."

The question being on the amendment of Mr. Biddle, it was adopted.

The question being on the adoption of the amendment of the Rev. Dr. Locke, as amended, it was adopted.

The question recurring on the resolution of the Rev. Dr. Egar as amended, a vote by Dioceses and Orders was called for. Of the Clergy, there were 50 Dioceses represented; ayes 34, nays 15, divided 1. Of the Laity there were 49 Dioceses represented; ayes 35, nays 10, divided 4. The resolution was therefore adopted.

The second resolution offered by the Rev. Dr. Egar being under consideration, the Rev. Dr. Hanckel of Virginia offered the following substitute:

Resolved, That the proposed Hymnal having been referred to a Commission, it is inexpedient to allow its use until said Commission has reported.

The question recurring on the substitute, a vote by Dioceses and Orders was called for. Of the Clergy there were 51 Dioceses represented; ayes 16, nays 30, divided 5. Of the Laity there were 47 Dioceses represented; ayes 18, nays 27, divided 2. And the substitute was not adopted.

The question being taken on the second resolution offered by the Rev. Dr. Egar, a vote by Dioceses and Orders was called for. Of the Clergy there were 50 Dioceses represented; ayes 33, nays 11, divided 6. Of the Laity there were 45 Dioceses represented; ayes 25, nays 19, divided 1. And the resolution was accordingly adopted.

The following Messages were received, viz.:

MESSAGE No. 22.

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

The House of Bishops informs the House of Deputies that it concurs in Message 18 of the House of Deputies, amending Title I., Canon 15, Sec. iii., [2], touching action on the election of a Bishop within three months before a General Convention.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 23.

The House of Bishops informs the House of Deputies that it does not concur in Message 19 of the House of Deputies, proposing to amend Title II., Canon 12, Sec. i., touching the transfer of communicants, because the matters contemplated seem sufficiently provided for in the present Canon.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 24.

The House of Bishops informs the House of Deputies that it does not concur with the House of Deputies in its Message No. 9, consenting to the erection of a new Diocese within the limits of the existing Diocese of Missouri, for the reason that the House of Bishops requires further time for consideration.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 25.

The House of Bishops informs the House of Deputies that it does not concur with the House of Deputies in its Message No. 11, consenting to the erection of a new Diocese within the limits of the existing Diocese of California, for the reason that the House of Bishops requires further time for consideration.

Attest:

WM. TATLOCK, *Secretary*.

(For Proceedings on Liturgical Revision, see p. 408.)

On motion, the House adjourned.

TENTH DAY'S SESSION.

SATURDAY, October 12, 1889.

The House met pursuant to adjournment. Morning Prayer was said by the Rev. Mr. Harding, of East Carolina, the Bishop of Maine pronouncing the benediction.

The Minutes of yesterday's session were read and approved.

The following members, not previously present, appeared and took their seats:

The Rev. Messrs. Adams and Trimble, of Arkansas.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 26.

The House of Bishops informs the House of Deputies that it does not concur with the House of Deputies in its action proposing the amendment

of Article 8 of the Constitution on the manner of altering the Prayer Book, as communicated by that House in its Message No. 20, for the reason that, while recognizing the propriety of the proposed change as a future law of action, in the judgment of this House it is unwise to change the method of dealing with the Book of Common Prayer, while the General Convention is occupied with the work of Liturgical Revision, which, after nine years of consideration, is to be completed in 1892.

Attest:

WM. TATLOCK, *Secretary*.

The Rev. Dr. Locke presented the following Report:

REPORT No. 8.

The Committee on Elections would report that proper credentials have been received entitling the Rev. William K. Douglas, D.D., of the Diocese of Louisiana, to a seat, in place of the Rev. William A. Snively, D.D., unable longer to attend; also for Mr. William B. Potter, of the Diocese of Missouri, in place of Mr. A. A. Lesueur, unable longer to attend.

C. LOCKE, *Chairman*.

Whereupon the Rev. Dr. Douglas and Mr. Potter appeared, and took their seats.

The Rev. Dr. Elliott, from the Committee on Amendments to the Constitution, presented the following Report, which, on motion, was ordered to be printed:

REPORT No. 4.

The Committee on Amendments to the Constitution, to whom were referred resolutions offered by a deputy from Maryland, touching the expediency of making more stringent the provisions of Article 8 for alterations and additions in the Book of Common Prayer and other offices of the Church and the Articles of Religion, and the provisions of Article 9 for making alterations in the Constitution, beg leave respectfully to report:

That the articles of the Constitution in question give greater facility of change than is found in a number of the Diocesan Constitutions in this Church, and far greater facility than is found in the Civil Constitutions of this land.

As to the Diocesan Constitutions, it is true that quite a number offer, to say the least, as great facility of change as the articles in question, especially when the absence of a second House is considered. But at least twelve Diocesan Constitutions require that the amendment shall have, either when proposed or adopted, a two-thirds vote in its favor, while of these seven Constitutions four make the additional requirement that the amendment shall have the approval of the Bishop. One Diocese requires the vote of three-fourths of both orders and the consent of the Bishop.

Turning now to the Civil Constitutions, and first to that of the United States, the recital of its Article 5th will show how much more stringent are its provisions on the subject of amendment than those of our Ecclesiastical Constitution.

"The Congress, whenever *two-thirds* of both Houses shall deem it necessary, shall propose amendments to this Constitution, or on the application of the legislatures of *two-thirds* of the several States shall call a convention for proposing amendments, which in either case shall be valid to all intents and purposes as part of this Constitution, when ratified by the legislatures of *three-fourths* of the several States, or by conventions in *three-fourths* thereof, as the one or the other mode of ratification may be proposed by the Congress."

It will be noticed that a vote of *two-thirds* is required for proposal, and *three-fourths* for adoption.

The views of American statesmen on these stringent provisions are set forth by Mr. Bryce in his recent work on American Constitutions.

"Ought the process," asks Mr. Bryce, "to be made easier, say by requiring only a majority in Congress and a two-thirds majority of States? American statesmen think not. A swift and easy method would not only weaken the sense of security which the rigid Constitution now gives, but would increase the troubles of current politics by stimulating a majority in Congress to frequently submit amendments to the States. The habit of mending would turn into the habit of tinkering. The idea reigns that solidity and security are the most vital attributes of a fundamental law."

The State Constitutions are in general far more stringent as to changes in the fundamental law than our Ecclesiastical Constitutions. They, too, aim at solidity and security. Ten of them have been examined. Of these, seven require that an amendment shall pass through three stages before adoption: first, favorable action by the legislature; secondly, favorable action by a second legislature or a convention; and third, submission to the vote of the people at large. Of the ten, seven require at one or two stages a two-thirds vote. The provisions of two large States will be cited, though possibly not in the latest form. In Georgia the proposed amendment must receive a *two-thirds* vote in *two* successive legislatures, and after that the vote of the people. In Illinois the amendment must first receive a two-thirds vote of all the members of each House; then it is submitted to the electors to determine whether they shall ask for a convention for its consideration; then comes a majority vote in the convention, and in the fourth place the amendment must still receive the vote of the people. With these conservative provisions contrast the facility of change offered by our Constitution: by the Church in a majority of the Dioceses which may have adopted the same first in one General Convention, and then in the ensuing General Convention.

If these examples apply with force to Article 9, they apply with greater force to Article 8 of the Constitution. Article 9 regulates changes in the Ecclesiastical Constitution, which is only a century old and is of man's device. Article 8 regulates changes in the doctrine which has come down to us from the beginning, and in the faith once for all delivered to the saints. As that article will stand if the more stringent provisions recently proposed by this House be adopted, it will be possible for a bare majority of the whole number of Bishops entitled to seats in the House of Bishops, and a bare majority of all the Dioceses entitled to representation in the House of Deputies, to make alterations and additions in the doctrines set forth in the Book of Common Prayer, nay, more, to make, unless restrained by the Concordat with the Mother Church, which is, of course, outside the Constitution, alterations and additions in the faith of the Church.

If it be asked, have not these provisions proved satisfactory during the many years of their existence? it may be replied, that so long as the extreme conservatism of the Church lasted, this facility did not tempt to abuse. But now that a wise departure from that ultra-conservatism in behalf of Liturgical Revision is giving birth to a habit of change, the temptation should be removed, and our fundamental law invested with "solidity and security."

It is possible that the adoption of more stringent provisions in Articles 8 and 9 would allay the apprehensions of many thoughtful men, who regret that now it is possible for a majority of Dioceses, though representing but a minority of the Church, to change the Constitution, the faith, doctrine, discipline, and worship of the Church. It is no adequate reply to such men to say that in all American constitutions a minority is invested with a *negative* on the power of a majority. The feature in our Constitution complained of is, that the minority above described is invested with *positive* power to propose and adopt changes.

To persons feeling the evils of this anomaly it may commend the plan of your Committee as the most simple and desirable of possible solutions, that so far as regards the Constitution, the faith, doctrine, discipline, and worship of the Church, the great fundamentals, it would forbid alteration except by a *two-thirds* vote of the whole number of Bishops entitled to seats, and a

two-thirds vote of all the Dioceses entitled to representation, first in the General Convention proposing, and then in the ensuing General Convention adopting such alteration.

Your Committee unanimously recommend the adoption of the following resolutions:

Resolved, The House of Bishops concurring, that the following changes be made in Article 8 of the Constitution, and that the proposed alterations be made known to the several Diocesan Conventions, in order that the same may be adopted in the ensuing General Convention.

Change the word "majority" in two places to the word "two-thirds," and insert in the ninth line after the words "this Constitution," the following, "After the General Convention of eighteen hundred and ninety-two," so that Article 8, as amended, would read as follows:

ARTICLE 8 OF THE CONSTITUTION. — A Book of Common Prayer, administration of the sacraments and other rites and ceremonies of the Church, Articles of Religion, and a form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those Dioceses which shall have adopted this Constitution. After the General Convention of the year eighteen hundred and ninety-two, no alteration or addition shall be made in the Book of Common Prayer or other Offices of the Church, or the Articles of Religion, unless the same shall be first proposed in one General Convention by the vote of two-thirds of the whole number of Bishops entitled to seats in the House of Bishops, and by the vote of two-thirds of all the Dioceses entitled to representation in the House of Deputies, and by a resolve of the General Convention made known to the Convention of every Diocese, and adopted at the ensuing General Convention in the same manner in which it was proposed. Provided, however, that the General Convention shall have power from time to time to amend the Lectionary; but no act for this purpose shall be valid which is not voted for by a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies.

Respectfully submitted.

SAMUEL BENEDICT, *Chairman*.

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 5.

Resolved, The House of Bishops concurring, that the following change be made in Article 9 of the Constitution, and that the proposed alteration be made known to the Diocesan Conventions that the same may be adopted in the next General Convention in accordance with the provisions of Article 9 of the Constitution.

Change the words "a majority" in line second to "two-thirds," so that it shall read as follows:

ARTICLE 9. — This Constitution shall be unalterable, unless in General Convention, by the Church, in two-thirds of the Dioceses which may have adopted the same; and all alterations shall be first proposed in one General Convention, and made known to the several Diocesan Conventions, before they shall be finally agreed to, or ratified, in the ensuing General Convention.

Respectfully submitted.

SAMUEL BENEDICT, *Chairman*.

(For the consideration of the Report, see p. 385.)

The Rev. Mr. Converse, from the Committee on the State of

the Church, presented the following Report, which was placed on the Calendar :

REPORT No. 1.

The Committee on the State of the Church, to whom was referred a Memorial from the Diocese of Connecticut on the subject of Pensions for the Clergy, respectfully report:

Your Committee is convinced that a Clergy Pension Fund is one of the great needs of the Church. Experience proves that every Clergyman reaching a certain age should receive as a *right*, and not as a *charity*, some provision for his support. The workings of the "Aged and Infirm Clergy Funds" in our Dioceses are always inadequate, and often humiliating. How shall we accomplish the end we believe to be so desirable?

Two ways seem to your Committee to be open, and they recommend both. *First*, "The Clergymen's Retiring Fund Society," already in existence, offers a channel through which the Church at large may rightly be asked to work. We have examined its Constitution and its methods, and can heartily commend them. It has now a Capital Fund of about \$45,000, and its Trust Funds are in the hands of so competent a Committee as Dean Hoffmann, Mr. Cornelius Vanderbilt, and Mr. Woodbury G. Langdon. If it were formally recognized by the Church at large, and the interest of our people, Clerical and Lay, throughout the entire Church could be aroused for it, we are certain that it would prove an invaluable agency. It is an organization already here. It only needs to be properly recognized and fostered.

Second, We need *Diocesan* action on this subject as well. Every Diocese should have for itself a Clergy Pension Fund managed by itself, and under its own control, and we desire to commend to the Deputies from the different Dioceses the example of the Diocese of Newark, and its Canon on this subject.

That Canon provides for *annual* Church offerings to be applicable each year to the needy Clergy of the Diocese in the old way, but all amounts not so needed, and all legacies and special donations, go to constitute what is called a PERMANENT FUND, which is to remain untouched until it reaches the sum of \$30,000.

We now quote the language of the Canon:

"As soon as the said fund shall reach the sum of \$30,000, the Trustees shall grant an annuity to every Clergyman who (1) who has reached the age of sixty-five years, and (2) has been Canonically connected with the Diocese for five years immediately preceding, and (3) has been for at least five years of his last term of Canonical residence a settled Minister of the Diocese or a Missionary duly appointed."

We believe that this is a simple and feasible plan, and we ask that every Diocese should consider and adopt some such plan. It will do away with a great evil in the Church. It is a manly and self-respectful way of reaching a desirable end. Our Clergy are servants of God, and not paupers, or even beneficiaries. We thank God that they cannot make money, but if this be so, the Church clearly ought to provide for the advanced age of every one of her faithful Priests, not as a dole of charity, but as a right belonging to every man.

Your Committee recommend the adoption of the following resolutions:

Resolved, That the Clergymen's Retiring Fund Society is heartily approved in its principles and methods, and is commended to the support of the Clergy and Laity of the Church.

Resolved, That every Diocese of this Church be asked to pass a Canon similar to that of the Diocese of Newark on the subject of a Clergy Pension Fund.

Resolved, That the Secretary of this House be instructed to transmit these resolutions, together with copies of the Report of the Clergymen's Retiring Fund Society, and of the aforesaid Canon of the Diocese of Newark, to the Convention of each Diocese.

GEORGE S. CONVERSE, *Chairman*.

(For the consideration of the Report, see p. 385.)

The Rev. Dr. Nevin presented the following preamble and resolutions from a Convocation of the Clergy and representatives of the Laity of the American Churches on the Continent of Europe:

At a Convocation of all the Clergy and representatives of the Laity of the American Churches on the Continent of Europe, held at Paris, France, on the 12th day of June, 1889, by authority of the Bishop in charge, the following resolutions were unanimously adopted:

[Every Clergyman connected with the Foreign Churches was present during the whole of the Convocation.]

Whereas, The Constitution of the Protestant Episcopal Church in the United States of America is based on the principle of a representation of all its membership, both Clerical and Lay, in the councils of the Church; and

Whereas, The American Churches in foreign countries have been from their beginning self-supporting, and represent a most influential and a steadily increasing element in the Church's life; therefore

Resolved, That it is the sense of this Convocation, that a fair representation, both Clerical and Lay, in the General Convention of the Protestant Episcopal Church in the United States of America, with full power to vote, should be given to this Jurisdiction, and that the General Convention be respectfully petitioned to grant the same.

Whereas, The present system of Episcopal oversight for the Churches in foreign countries, exercised at a distance of from four to five thousand miles at the nearest, and subject to change, every three years or oftener, was devised when but one chapel had come into existence, and that one was without any permanent dwelling place; and

Whereas, The Churches abroad have now increased to six, all of them owning consecrated buildings, which represent an aggregate of Church property greater than that of some of our home Jurisdictions: therefore

Resolved, That it is the conviction of this Convocation, that the system of Episcopal oversight as then devised is no longer equal to the greatly increased importance and reality of the work done by the Churches abroad, and that the Presiding Bishop and the General Convention of the Protestant Episcopal Church in the United States of America, be therefore respectfully but earnestly petitioned to consider seriously, whether some better provision cannot be made for the Episcopal oversight of the American Churches in foreign countries.

(Signed)

R. J. NEVIN, *President*.
JOHN CORNELL, *Secretary*.

A true copy,

Attest:

R. J. NEVIN, *President*.

The Rev. Dr. Nevin offered the following resolution:

Resolved, That the above petition be referred to a Special Committee of seven, of which the members of the Standing Committee on Foreign Churches and of the Boards of Trustees of Foreign Churches who are also members of this House shall form a part, with instructions to report at this Convention.

On motion, the foregoing resolutions were made the Order of the Day for Tuesday next at 11 o'clock.

(For the consideration of the resolutions, see p. 376.)

The Rev. Mr. Roller, of West Virginia, presented a Memorial

of the late Rev. R. A. Cobbs, of that Diocese; the Rev. Mr. Clarke, of Michigan, presented a Memorial of the late Mr. T. H. Eaton of that Diocese; both of which Memorials were referred to the Committee on Memorials of Deceased Members.

(For the Report of the Committee, see Appendix VI.)

On motion of Mr. Stark, of Connecticut, it was

Resolved, The House of Bishops concurring, that a Joint Committee, to be composed of three Bishops, three Presbyters, and three Laymen, be appointed to nominate the members of the Missionary Council, and of the Board of Managers provided for by the Canon of the Constitution of the Domestic and Foreign Missionary Society.

(For the appointment of the Committee, see p. 315.)

Mr. Wilmer, of Maryland, offered the following resolution, which, on his motion, was referred to the Committee on Amendments to the Constitution:

Resolved, The House of Bishops concurring, that the following change in Article 1, of the Constitution, be proposed in this Convention, and made known to the several Diocesan Conventions, in order that it may be finally agreed to or ratified in the next General Convention: for "first Wednesday in October, substitute "third Wednesday in September.

(For the Report of the Committee, see p. 340.)

On motion of the Rev. Dr. Hoffman, of New York, it was

Resolved, That it be referred to the Committee on Amendments to the Constitution to consider and report whether any changes are required in Article 9 of the Constitution to make it clear whether or not the expression, "in a majority of the Dioceses which may have adopted the same," requires a vote of a majority of the Dioceses, of which the Clerical and Lay Deputies agree, in order to effect an alteration in the Constitution, and whether the expression "a majority of the Dioceses" refers to the quorum or to the number of the Dioceses voting affirmatively.

(For the Report of the Committee, see p. 353.)

Mr. Fairbanks, of Florida, offered the following resolutions, which, on his motion, were referred to the Committee on the State of the Church:

Resolved, The House of Bishops concurring, that it is the sense of General Convention that this Church is in duty bound to provide for the support of her aged and infirm clergy and for the widows and orphans of deceased clergymen; and that it be recommended that the Rector of every Parish in Communion with this Church be earnestly requested to bring this subject before his people, and annually in the season of Advent to ask their alms for this purpose, the same to be transmitted to the Treasurer of the Trustees of "The Fund for the Relief of the Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen."

Resolved, That the Secretary of the Convention transmit annually a copy of this resolution to the several Bishops of this Church, to the end that they may call the attention of their clergy to the same.

(For the Report of the Committee, see p. 327.)

Mr. Wilmer, of Maryland, offered the following Canon, which, on his motion, was referred to the Committee on Canons:

CANON

Of the Provisional Missionary Episcopate for the Colored Race in the United States.

When not less than ten Parishes or separate Congregations of colored members of the Protestant Episcopal Church in the United States shall apply to the Presiding Bishop to be organized into a separate Missionary Jurisdiction, and shall show that the Bishops and Diocesan Conventions of the Dioceses within which said separate Parishes or Congregations are situated have consented to the formation of a separate Missionary Jurisdiction for work among the colored people, the House of Bishops shall be convened by the Presiding Bishop, and if, upon examination, it shall seem to the House of Bishops desirable that such Colored Missionary Jurisdiction shall be established, they shall proceed to elect a suitable person to be Bishop in charge of such Missionary Jurisdiction, and the same proceedings shall be had in respect to the choice and consecration of such Missionary Bishop as are provided in respect to the choice and consecration of other Missionary Bishops. The Bishop so chosen shall exercise Episcopal functions over the Parishes and Congregations which have united in the application for the formation of the said Missionary Jurisdiction or which may thereafter within the same Diocese apply for union with such Missionary Jurisdiction. The Canons in respect to Missionary Bishops and the Clergy within their jurisdiction and the rights of representation in the General Convention shall apply in all respects to the Bishop and the Missionary Jurisdiction herein provided for. Only the parishes and congregations of colored persons which apply for union with the Missionary Jurisdiction shall be considered as belonging to the same, and at any time any of such colored parishes may be admitted into union with the Convention of the Diocese in which they are situated, and when so admitted their connection with the Missionary Jurisdiction hereby created shall cease. The Jurisdiction of the Missionary Bishop hereby created shall be limited to the work among the colored people, and he shall exercise no other Episcopal functions in any Diocese except upon the request of the Ecclesiastical Authority of such Diocese.

(For the Report of the Committee, see p. 337.)

On motion of Mr. Burgwin, of Pittsburgh, it was

Resolved, That the Committee on Rules of Order be instructed to prepare and present to the House for consideration a Rule regulating the procedure of the House in the matter of making and disposing of the Orders of the Day. Also a Rule regulating the closing of a debate at a fixed time on any matter pending in the House.

The same gentleman offered the following resolution, which, on his motion, was referred to the same Committee:

Resolved, That any Committee appointed to sit during the recess of General Convention shall be at liberty to publish its report prior to the next succeeding session of the General Convention.

Mr. Woolworth, of Nebraska, offered the following preamble

and resolution, which, on his motion, were referred to the Committee on Amendments to the Constitution:

Whereas, The Diocese of Nebraska, by deliberate action of the Bishop and Convention thereon, has, for urgent and sufficient reasons, declared its desire to establish its western limits on the west line of Knox, Antelope, Boone, Nance, Merrick, Hamilton, Clay, and Nuckloss Counties; and

Whereas, This House is sufficiently assured of the consent of the Parishes lying on either side of that line, and the said Diocese has tendered to this General Convention a cession, on the part of said Diocese, of its jurisdiction west of said line; and

Whereas, Doubts are entertained by many, of the power under our Constitution to permanently alter the territorial extent of a Diocese in this form; yet, impressed by the great necessities of that Diocese, and of the justice of her claims to prompt relief: therefore

Resolved, The House of Bishops concurring, that the General Convention hereby signifies its consent and agreement to the limitation of the jurisdiction of the Bishop and Convention of the Diocese of Nebraska, within the limits above indicated, until such constitutional amendment and legislation thereunder can be secured as are necessary to remove the doubts aforesaid; and that in the meantime, the territory west of the limits aforesaid, and within the State of Nebraska, be held and treated as Missionary territory, and subject to Missionary Jurisdiction.

(For the Report of the Committee, see p. 348.)

Mr. Smith, of Western New York, offered the following resolution, which, on his motion, was referred to the Committee on Canons:

Resolved, That Title I., Canon 9, of Lay Readers, be amended so as to read as follows, viz.:

SECTION 1. (1) A communicant of this Church, being a layman of full age, may receive from the Bishop a written license, terminable at his discretion, or by act of the Ecclesiastical Authority, in case of a vacancy, to conduct the public worship of the Church in a congregation convened for public worship, as a Lay Reader; but such license shall not be granted for conducting the service in a congregation without a minister, which is able and has had reasonable opportunity to secure the services of an ordained minister. Such license may be given by the Bishop, of his own motion, for service in any vacant Parish, Congregation, or Mission; but where a Rector is in charge, his request and recommendation must have been previously signified to the Bishop. Such license shall continue in force for three years at least, unless otherwise provided in the written license, or unless it be at any time revoked by the Bishop himself.

(2) Any male communicant of this Church, in good standing, may read the Book of Common Prayer aloud, for the spiritual benefit of persons disposed to avail themselves of his aid in their devotions; but he must conform to all the prescriptions herein contained, to govern the licensed Readers of the Church; and he must further conform to all the Canons which regulate the Ministers of the Church, as to parochial rights, and those of Rectors and other Clergy in cure of souls.

SECT. 2. A Lay Reader so licensed, shall not act as such in any Diocese other than his own, unless he shall have received another license from the Bishop of the Diocese in which he desires to serve. If he be a student in any theological seminary, he shall also obtain the permission of the presiding officer of such institution.

SECT. 3. Every Lay Reader shall be subject to such regulations as may be prescribed by the Ecclesiastical Authority. In all matters relating to the conduct of the Service, and to the Sermons or Homilies to be read, he shall conform to the directions of the minister in charge of the Parish, Congregation, or Mission in which he is serving; or, where there is no minister in charge, to the directions of the Bishop. He shall not use the Absolution nor the Benediction nor the Offices of the Church, except those for the Burial of the Dead and Visitation of the Sick and of Prisoners, omitting in these last the Absolutions and Benedictions. He shall not deliver sermons of his own composition; but he may give instructions as a Catechist in vacant Parishes, Congregations, or Missions, if he be specially licensed thereto by the Bishop. He shall not assume the dress appropriate to Clergymen ministering in the Congregation; but he may wear any academic costume to which he is entitled, or any gown appropriate to undergraduates in any college under the control of the Clergy and Laity of this Church.

SECT. 4. The Lay Reader, whether licensed under (1) Section i., or reading under (2) Section i., of this Canon, does not officiate or minister in the Congregation, but simply aids the devotions and conducts the worship of the faithful, as the head of a family reads the Offices of Family Prayer in his household.

(For the Report of the Committee, see p. 336.)

On motion of the Rev. Mr. Dumbell, of Tennessee, it was

Resolved, That the thanks of this House are due, and are hereby tendered, to the members of the Committee on the Hymnal, for their long, patient, and unselfish labors in a work so arduous, difficult, and delicate as that which was intrusted to them.

The Rev. Dr. Gibson, of Central New York, offered the following resolution, which, on his motion, was referred to the Committee on Canons:

Resolved, The House of Bishops concurring, that the following Canon be hereby enacted, and substituted in the place of Title III., Canon 6, of the Digest:

§ 1. It is hereby declared lawful for the Dioceses within the limits of any State (or within the limits of two or more contiguous States), to establish for themselves a Federate Council or Convention, representing such Dioceses, which may deliberate and decide upon the common interests of the Church, within the limits aforesaid, and enact any laws not inconsistent with the General Constitution and Canons of this Church, and the Book of Common Prayer, as established by the General Convention; the Primary Meeting of said Council to be summoned by a joint call of the Bishops of all the Dioceses proposing to form such organization.

§ 2. Whenever any number of Dioceses, not less than three nor more than twelve, shall have established such Federate Convention, they shall constitute an Ecclesiastical Province, and the said Convention shall be known as the Provincial Synod of said Province.

§ 3. The said Provincial Synod shall consist of two Houses: the upper, comprising all the Bishops canonically resident within the aforesaid limits; the lower, consisting of Clerical and Lay Deputies, one of each order from each Diocese, and one additional of each order for every ten Clergymen having parochial charge in said Diocese.

§ 4. The said Provincial Synod may take order for the canonical Confirmation and Consecration of any Bishop elected within its limits according to the General Canons; also for the assignment of special work or jurisdiction

to Assistant or Suffragan Bishops at the request of the Bishop or Bishops of the territory or district concerned: provided that the Bishops and Standing Committees of any two Dioceses of said Province may appeal to the General Convention against any Episcopal election, in which case the confirmation of the General Convention shall be necessary; but nothing in this Canon shall preclude the said Synod from making provision for the support of Presbyters under Episcopal appointment to have supervision of Missionary and Evangelistic work in such parts of a Diocese or Dioceses as the Bishop or Bishops thereof may designate: and also for the foundation, endowment, support, or regulation of charitable and educational institutions within its limits.

§ 5. Uniformity of Canons, ecclesiastical and disciplinary, may be established by such Provincial Synod, to be binding upon each Diocese accepting and ratifying the same.

§ 6. The Diocesan Bishops of the Province, not less than three in number, acting under such rules and with such assessors as the Synod shall appoint, may, with the consent of the Convention or Council of each Diocese of the Province, act as a court of final resort to hear and decide appeals on all questions of law or procedure from any Diocesan Court within the Province.

(For the Report of the Committee, see p. 336.)

The Rev. Dr. Moore, of Long Island, offered the following preamble and resolution, which were adopted:

Whereas, This Convention did, at its last session (see Journal, p. 236), order that the Secretary of this House take measures to have all books, documents, and papers belonging to the General Convention, placed in the fire-proof room in the General Theological Seminary offered for this purpose;

And whereas, It is reported that the Secretary has not yet been able to carry this order into effect:

Therefore be it

Resolved, The House of Bishops concurring, that the Secretary of this House, in connection with the Secretary of the House of Bishops, take such measures immediately as will secure the enforcement of the Order made at the last General Convention.

(For the action of the House of Bishops, see p. 319.)

The Rev. Dr. Hart, of Connecticut, offered the following resolution, which, on his motion, was referred to the Committee on Canons:

Resolved, The House of Bishops concurring, that Title I., Canon 19, § 4, be amended by substituting for the words "the General Convention of 1886," in lines 10 and 11, the words "the General Conventions of 1886 and 1889."

(For the Report of the Committee, see p. 359.)

On motion of the Rev. Mr. Wilkinson, of Quincy, it was

Resolved, That the Committee on Amendments to the Constitution be requested to examine and report to this House whether any change in Article 8 of the Constitution is necessary in order to secure the use, by the Church, in the Missionary Jurisdictions, of "the Book of Common Prayer, etc.," as it now is, or hereafter may be established by the General Convention.

(For the Report of the Committee, see p. 320.)

The Rev. Mr. Babcock, of South Dakota, offered the following

resolution, which, on his motion, was referred to the Committee on Rules of Order:

Resolved, That Article 4, Section i., of the Rules of Order be amended by adding the words "members, not more than two in all from the Missionary Jurisdictions; and," so that Section i. shall read as follows, to wit:

i. On the State of the Church, to consist of one member from each Diocese, and members, not more than two in all, from the Missionary Jurisdiction; and —

(For the Report of the Committee, see p. 293.)

On motion of Mr. De Rosset, of East Carolina, it was

Resolved, That it be referred to the Committee on Canons to inquire and report as to the necessity of making such amendment in Title I., Canon 15, Section 6, Sub-section 7, as will remove the ambiguity as to whether a Missionary Bishop is eligible as Assistant Bishop of a Diocese.

(For the Report of the Committee, see p. 335.)

(For Proceedings on Liturgical Revision, see p. 410.)

On motion, the House adjourned.

ELEVENTH DAY'S PROCEEDINGS.

MONDAY, October 14, 1889.

Morning Prayer was said by the Rev. Dr. Leffingwell, of Quincy, the Bishop of Milwaukee pronouncing the Benediction.

The Minutes of Saturday's session were read and approved.

The following members, not previously present, appeared and took their seats:

Messrs. Walker of Easton, Boniface of Quincy, and Haskins of Vermont.

The Rev. Dr. Beatty, from the Special Committee on the Spiritual Care of Immigrants, presented the following Report, the resolutions appended to which were, on motion, adopted:

Your Committee on the Spiritual Care of Immigrants respectfully report that they have given attention to the matters submitted to them.

The Bishop of Newark, who was appointed Corresponding Secretary by the Convention of 1886, has faithfully and earnestly performed the arduous duties of his office, and prepared a Report which is herewith submitted.

In view of the information contained in this Report, your Committee offer the following resolutions:

1. *Resolved*, The House of Bishops concurring, that the Bishop of Newark be continued as Corresponding Secretary on the part of the Joint Committee on the Spiritual Care of Immigrants.

2. *Resolved*, The House of Bishops concurring, that in correspondence

with foreign Bishops, the Secretary be requested to emphasize the importance of Letters of Transfer.

All of which is respectfully submitted.

Signed, on behalf of the Committee,

ALEX. C. GARRETT,
Bishop of Northern Texas.

(For the action of the House of Bishops, see p. 325.)

The House proceeded with the business on the Calendar, to wit: the resolution of Mr. Judd, of Chicago, on Proportionate Representation (see p. 262.) On motion of Mr. Judd, the consideration of the resolution was postponed until the Report of the Committee on Amendments to the Constitution on the same subject should be considered.

Mr. Judd offered the following preamble and resolutions, which, on motion, were referred to the Standing Committee on the Prayer Book:

Whereas, The words "Protestant Episcopal" are too narrow and exclusive as a designation of a Branch (as ours is) of the one Holy Catholic and Apostolic Church of Christ, in which we express belief in solemn Creed;

And *Whereas*, Such designation is not only thus incomprehensive in its significance, but misleading to the uninformed, and to that extent pernicious and harmful: therefore,

Resolved, The House of Bishops concurring, that such designation shall be omitted from the title-page of all future editions of the Book of Common Prayer;

And *Resolved*, The House of Bishops concurring, that the title-page of all future editions of the Book of Common Prayer of this Church shall be as follows: "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the American Church, together with the Psalter, or Psalms of David."

(For the Report of the Committee, see p. 417.)

(For Proceedings on Liturgical Revision, see p. 413.)

On motion, adjourned to meet with the House of Bishops as the Board of Missions. (See p. 498.)

TWELFTH DAY'S PROCEEDINGS.

TUESDAY, October 15, 1889.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Mr. Barrett, of Georgia, the Bishop of Louisiana pronouncing the Benediction.

The Minutes of yesterday's session were read and approved.

The following member, not previously present, appeared, and took his seat: Mr. H. A. Risley.

The President announced the appointment on the part of this House of the following Committee, to nominate a Missionary Council and Board of Managers:

The Rev. Dr. Eccleston, of Maryland; the Rev. Mr. Christian, of Newark; the Rev. Dr. Henshaw, of Rhode Island; the Rev. Mr. Gardner, of Fond du Lac; the Rev. Dr. Spalding, of California; Mr. Wainwright, of Connecticut; Mr. Biddle, of Pennsylvania; Mr. Wilmer, of Virginia; Mr. De Rosset, of East Carolina; Mr. Deady, of Oregon.

(For the Report of the Committee, see p. 350.)

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 9.

The Committee on Elections would report that the proper testimonials have been received from the Missionary Jurisdiction of North Dakota entitling to seats the Rev. Francis B. Nash, Mr. Sanford A. Hudson; also that credentials have been received entitling Mr. Theodore H. Eaton, of the Diocese of Michigan, to a seat in place of Mr. Peter White, unable to attend. These names will be entered on the roll.

C. LOCKE, *Chairman*.

Whereupon, the Rev. Mr. Nash, Mr. Hudson, and Mr. Eaton appeared, and took their seats.

Mr. Shattuck, from the Committee on Expenses, presented the following Report, the resolutions appended to which were, on motion, severally adopted:

The Committee on Expenses begs leave to report that the accounts of the late Treasurer and of the present Treasurer have been examined, and are found to be correctly cast and properly vouched. The expenses of the three years since the report to the last Convention were \$12,646.39. The amount received was \$13,914.65. It was necessary to lay a second assessment in the spring of 1888, and thus the sum of \$2,180.56 was in the hands of the Treasurer on the closing of his accounts on the first of October. The printing and distributing of the Journal involves a large expense. About \$3,500 are paid in salaries, and about \$1,000 for expenses of officers. The Committee confidently hopes that it will not be necessary to levy another assessment for the expenses of this Convention, but trusts that, by care and judicious economy, the one assessment, with the sum on hand, may be sufficient for the expenses of this Convention. The assessment of three dollars for every clergyman is a heavy tax on the smaller Dioceses.

The Committee on Expenses begs leave to nominate Buchanan Winthrop, Esq., for election as Treasurer of the Convention, and to report the following resolutions, and recommends their adoption:

Resolved, That the thanks of this Convention be presented to the Hon. William W. Astor for the faithful discharge of his duties as Treasurer of this Convention.

Resolved, That Buchanan Winthrop, Esq., be elected Treasurer of the Convention.

Resolved, That the Treasurer be instructed to pay to the Presiding Bishop of the House of Bishops, for expenses in the execution of his office, the sum of two hundred dollars (\$200) a year. It is understood that the travelling

expenses of the Presiding Bishop are paid by the Diocese or other body at whose instance they are incurred.

Resolved, That the sum of two hundred dollars (\$200) be appropriated for purchasing a safe, and for fitting up a room for keeping the archives and other property of the General Convention, the room having been freely offered for this use by the Trustees of the General Theological Seminary.

Resolved, That the Treasurer be instructed to pay drafts from the Registrar for the expenses of his office, a sum not exceeding one hundred dollars (\$100) for the first year, and fifty dollars (\$50) for each succeeding year.

Resolved, That the Treasurer be authorized to pay only those bills for printing, stationery, binding, postage, or for other incidental expenses, which have been countersigned and approved by the Chairman of the Committee on Expenses.

Resolved, That the Treasurer and Secretary be authorized to ask for a sum not exceeding one dollar (\$1) for each clergyman as an additional assessment, should the state of the Treasury, at any time before the meeting of the next Convention, be such as to require an addition to its funds.

Resolved, That the Secretary of the House of Deputies be instructed to print a sufficient number of the Journal and Digest (not exceeding 4,600 copies), and to furnish the same to the order of the Bishops of the various Dioceses, or of the Ecclesiastical Authority, who shall apply for them on or before the first day of December, no Bishop to have copies in excess of the number of Clergy having cure of souls. Copies may be supplied to Church institutions and to college and other libraries, to Bishops and Synods of the other Churches in our Communion, as may be deemed advisable; also, one to each Secretary of the Diocesan Conventions, and to the Secretaries of the Standing Committees, and one to each Deputy of the General Convention who has been in attendance upon the present Session; an edition of the Digest to be separately printed, and all copies of the Journal and Digest not disposed of as before provided may be put on sale.

Resolved, That the salary of the Secretary of the House of Bishops be three hundred dollars (\$300) for the first, and one hundred dollars (\$100) for each succeeding year.

Resolved, That the salary of the Secretary of the House of Deputies be twelve hundred dollars (\$1200) for the first, and five hundred dollars (\$500) for each succeeding year.

Resolved, That the sum of two hundred dollars (\$200) be paid to each of the Assistant Secretaries of the two Houses.

Resolved, That the Committee on Expenses be authorized to sit during the recess of the Convention.

GEO. C. SHATTUCK, *Chairman*.

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, which was placed on the Calendar:

REPORT No. 4.

The Committee on Canons to whom was referred a resolution proposing an amendment to Title III., Canon 3, Section iii., respectfully report as follows. They find in the proposed substitute the following changes of the existing Canon, viz.: (1) *Whereas* at present the Presiding Bishop is in charge of such foreign Churches with authority to invite any Bishop having jurisdiction in the U. S. A. to assume full Episcopal charge of them for a space of three years or less, it is here proposed to limit this action of the Presiding Bishop by the words "at the request of the Rectors or of a Standing Committee" of such Churches, and to authorize him to extend such invitation to any Bishop in communion with this Church; and it is also proposed to convey the idea that such Churches must ultimately have their own resident Bishop by the addition of the words "until a Bishop shall have been duly

consecrated for such Churches." (2) Whereas the present Canon provides that the Standing Committee of such foreign Churches shall consist of four members to be nominated by the General Convention, together with one person from each of the churches, it is here proposed to leave the election of such Standing Committee to a Convention of representatives from such Churches duly convened. (3) Whereas at present such churches are regarded simply as chapels erected for the purpose of ministering to English-speaking people who happen to be resident in or travelling through foreign countries, it is proposed to erect them into a separate jurisdiction in union with this General Convention, and, in course of time, duly represented therein with power to vote in the Church's Council; and accordingly the disciplinary portions of the present Canon are omitted, evidently with the idea that they shall be supplied by the ordinary legislation of the Convention herein provided for as in any Diocese of this Church. Seeing, therefore, that the proposed substitute for Title III., Canon 3, Section 3, provides practically, if not in terms, for the organization of a foreign Diocese, which, besides other objections which readily suggest themselves to your Committee, would in our judgment be unconstitutional, we are unable to recommend the proposed amendment, and offer the following:

Resolved, that the Committee on Canons be discharged from the consideration of this subject.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

(For the consideration of the Report, see p. 376.)

The Rev. Dr. Coit, from the Committee on Christian Education, presented the following Report, the resolution appended to which was, on motion, adopted:

Whereas, This Church, by the action of the General Convention, can give encouragement to her schools, colleges, academic and theological institutions, inviting their co-operation, securing help in their behalf, and advancing the educational interests of the Church;

Resolved, The House of Bishops concurring, that a body to be known as the Church University Board of Regents be constituted as follows:

Three members of this Church shall be appointed by the Committee of the House of Bishops on Christian Education, three more by the Committee of the House of Deputies on Christian Education, and one more by the two Committees on Christian Education, acting jointly, the last named regent to serve as advocate of the Board in awakening and securing the interest and assistance of the Church. These seven regents may elect five more, but the total number of regents must not exceed twelve. They may appoint an Advisory Committee to further the educational interests of the schools, colleges, academic and theological institutions of the Church.

The Board shall have two chief functions; 1st, to promote education under the auspices of the Church; and

2d, To receive and distribute all apparatus and benefactions that may be intrusted to it.

It shall report to the next General Convention a detailed scheme of organization and operation.

The regents appointed under this resolution shall continue in office until the next General Convention, or until their successors are appointed, and shall have power to fill vacancies *ad interim*.

The Rev. Mr. Clarke, from the Committee on Memorials of

Deceased Members, presented a Report (see Appendix VI.), the reading of which was preceded and followed by devotions.

The following Message was received, and referred to the Committee on Canons:

IN GENERAL CONVENTION,
NEW YORK, 11TH DAY OF THE SESSION,
October 14, 1889.

MESSAGE No. 34.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions, viz.:

Resolved, The House of Deputies concurring, that Title I., Canon 15, Section xv., [4] be amended by striking out of lines 11 and 12 the words "and," "arising," and "therefrom," and inserting in place of the word "and" so stricken out, the word "or," so that the sentence shall read: *Provided, however*, that any Bishop whose resignation by reason of advanced age or bodily infirmity has been consummated," etc.

And, further, that the same paragraph be amended so that the last three lines shall read as follows, viz.: "but he may perform Episcopal acts in any Diocese or Missionary Jurisdiction at the request of the Ecclesiastical Authority thereof;"

So that the whole paragraph as thus amended shall read as follows, viz.:

[4] "No Diocesan or Assistant Bishop whose resignation has been consummated pursuant to this Section, shall under any circumstances be eligible to any Diocese now in union or which may hereafter be admitted into union with this Church; nor shall he have a seat in the House of Bishops; but he may perform Episcopal acts in any Diocese or Missionary Jurisdiction at the request of the Ecclesiastical Authority thereof.

Provided, however, that any Bishop whose resignation by reason of advanced age or bodily infirmity has been consummated pursuant to this Section, shall retain his seat in the House of Bishops, with all the rights and precedences therein to which he would otherwise be entitled."

Attest:

WM. TATLOCK, *Secretary*.

(For the Report of the Committee, see p. 339.)

The following Message was received, and referred to the Committee on Canons:

IN GENERAL CONVENTION,
NEW YORK, 11TH DAY OF THE SESSION,
October 14, 1889.

MESSAGE No. 35.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that Title III., Canon 7, Article IV., be amended by the addition of the following paragraph at the close of the present Article, to wit:

"There shall be appointed at each meeting of the General Convention and of the Missionary Council, a committee consisting of two Bishops, two Presbyters, and two laymen, together with the General Secretary of the Board of Missions, whose duty it shall be to arrange an order of work for the ensuing meeting of the Board of Missions or the Missionary Council."

Attest:

WM. TATLOCK, *Secretary*.

(For the Report of the Committee, see p. 336.)

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 11TH DAY OF THE SESSION,
October 14, 1889.

MESSAGE No. 36.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its action communicated in Message No. 23, directing the Secretaries of the two Houses to take measures to secure the enforcement of the order made at the last General Convention touching the placing of books and papers belonging to the General Convention in the fire-proof room in the General Theological Seminary offered for this purpose.

Attest:

WM. TATLOCK, *Secretary*.

The Rev. Mr. Converse, from the Committee on the State of the Church, presented the following Report, which was placed on the Calendar:

REPORT No. 2.

The Committee on the State of the Church, to whom was referred the resolution of the Hon. L. Bradford Prince, relative to clerical titles, respectfully report that in their opinion no action is necessary on the part of this General Convention, and ask to be discharged from the further consideration of the subject.

By order of the Committee.

GEORGE S. CONVERSE, *Chairman*.

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 3.

The Committee on the State of the Church, to whom have been referred certain communications on the subject of international peace, recommend the adoption of the following resolution:

Resolved, The House of Bishops concurring, that this General Convention, representing a branch of the Catholic Church, commends all efforts, by the help and blessing of Almighty God, to prevent war and to promote universal and lasting peace through arbitration.

By order of the Committee.

GEORGE S. CONVERSE, *Chairman*.

(For action of the House of Bishops, see p. 326.)

The Rev. Dr. Benedict, from the Committee on Amendments to the Constitution, presented the following Report, which was placed on the Calendar:

REPORT No. 6.

The Committee on Amendments to the Constitution have had before them a resolution offered by a Deputy, proposing an amendment of Article 2 of the Constitution, and submitting also a plan for proportionate representation. Your Committee refer to their Report on the subject, which had been already submitted, and offer the following resolutions:

Resolved, That the amendment is inexpedient.

Resolved, That this Report, with the resolution offered touching a basis of representation, go upon the Calendar, and that the Committee be discharged from the further consideration of the subject.

Respectfully submitted,

SAMUEL BENEDICT, *Chairman*.

The same gentleman, from the same committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT NO. 7.

The Committee on Amendments to the Constitution have had before them the resolution offered by the Rev. Mr. Wilkinson of Quincy, asking whether any change is necessary in Article 8 of the Constitution to secure the use in the Missionary Jurisdictions of the "Book of Common Prayer," as it is or may be established, and respectfully report:

That in the opinion of the Committee an amendment of Article 8 is not necessary to secure this end. Your Committee do not apprehend that any need now exists for such legislation; but rather that it is a simple inquiry that is submitted to them, without reference to any refusal or neglect to use the Book of Common Prayer in any part of our Missionary Jurisdictions.

When this Article of the Constitution was framed there were no Missionary Jurisdictions, and if there had been there would be no propriety in mentioning them in connection with Dioceses that had acceded to the Constitution. The Missionary Jurisdictions cannot accede to the Constitution. Its Bishop and clergy are directly under the law of the Church as contained in the rubrics of the Prayer Book, and in Title I., Canon 21, § i., *Of the Use of the Book of Common Prayer*.

Your Committee therefore give their opinion that an amendment of Article 8 of the Constitution is not needed to secure in the Missionary Jurisdictions the proper use of the Book of Common Prayer, and offer this resolution:

Resolved, That the Committee be discharged from the further consideration of the question.

Respectfully submitted.

SAMUEL BENEDICT, *Chairman*.

The Rev. Dr. Elliott, from the Special Joint Committee to Memorialize Congress on the subject of Marriage and Divorce, presented the following Report, the resolution appended to which was, on motion, adopted:

The Committee of this House appointed at the General Convention of 1886, to memorialize Congress with reference to securing information on the subject of Divorce, beg leave respectfully to report:

That, in January, 1887, they presented such Memorial to Congress; and they are happy to state that, though earlier efforts to secure an appropriation for the purpose of obtaining information on the subject of Divorce had failed, the presentation of the Memorial of this Body was followed by early and favorable legislation. An appropriation in all of \$17,500 was made; the work was intrusted to the Commissioner of Labor. He was instructed "to collect and report to Congress the statistics of and relating to marriage and divorce in the several States and Territories and in the District of Columbia." He has investigated through his agents every adjudicated case of divorce which occurred in the United States during twenty years, from 1867-1886 inclusive; and he has embodied the results, together with statistics as to divorce in Europe, in a volume of over one thousand pages, of which one of the first copies, issued since the assembling of this Convention, has been kindly sent to your Committee.

This Report contains:

First, a digest of the laws relating to marriage and divorce in each of the States and Territories. This Digest fills one hundred pages, and is an expansive analysis made by experts of the laws in question.

Secondly, tables giving statistics. One table gives the marriages and divorces for each county by years. Another table shows the number of

divorces for specific causes; another the duration of marriage before divorce; another the number, so far as ascertained, of children of persons divorced.

Thirdly, laws and statistics relating to marriage and divorce in Europe.

Recurring to the statistics for the United States, your Committee ask leave to present a few of the facts set forth in this Report.

The number of divorces granted in the twenty years, from 1867 to 1886, was 328,716, of which number all but 2,099 were absolute. The total number of children involved in these cases, so far as ascertained, was 267,739. If this number be added to the number of the parents, unless the same person was twice divorced, we shall have for these twenty years a total of 925,171 persons involved in decrees of divorce.

The prospect is that the number of divorces will increase. In 1867 the number granted was 9,937; in 1886 it was 25,535. This was an increase in divorce of about 157 per cent, while the increase in population was perhaps only about 60 per cent. By successive quinquennial periods divorces were granted as follows: In round numbers, 54,000, 69,000, 89,000, 117,000. The growth of divorce is further shown by the statements, that while in 1870 there were 664 *married couples* to one divorce, in 1880 there were but 481; and that while in 1870 there were, in round numbers, 3,500 persons to each divorce, in 1880 there were but 2,500.

Of the whole number granted during the twenty years, about 65 per cent were granted to wives on their petitions for divorce from their husbands; that is, in the proportion of nearly two to one, it is the wife asking for and receiving the divorce.

As to the *causes* for which divorce was granted, it appears that desertion brought about 38½ per cent of the whole; violation of the seventh commandment, 20 per cent; cruelty, 16 per cent; and other less potent causes, the remainder. An enumeration of instances under the head of cruelty shows that the holy bond of matrimony is sometimes severed for most trivial causes.

The examination of the laws of all the States and Territories shows that there are forty-two causes enumerated in the Statutes for which absolute divorce may be granted, and thirty-two causes for which limited divorce may be granted. Cause No. 30 is thus stated: Such other cause as the Court may deem sufficient. No. 31: Such other causes as may seem to require the same.

Your Committee believe that there are many of our countrymen who will be filled with shame and alarm at the revelations of this Report; many in State and Church who will be moved to work for reform. Easy divorce, besides violating God's law, undermines social and civic order. The National Divorce Reform League, of which the Bishop of Massachusetts is President, has secured more stringent legislation in some States whose laws were very lax, and a decrease in divorce has followed. This warrants the hope, though legislation be only one of several remedies, that reform in the laws elsewhere will be followed elsewhere by decrease in divorce. It would seem proper that the great National Legislature, whose Act has revealed the evil, should, by another Act, set the whole country the example of reform.

It is not within the constitutional power of Congress to enact laws upon this subject which can be enforced within the limits of a State. But it has such authority over the District of Columbia and the Territories. Your Committee are of opinion that it should be asked to exercise this power, and respectfully recommend the passage of the following joint resolution:

Resolved, The House of Bishops concurring, that Congress be requested by this Convention, to enact a uniform and stringent law regulating divorce within the District of Columbia and the Territories of the United States, and that its attention is respectfully invited, in framing such a measure, to the "Report on Marriage and Divorce in the United States, 1867 to 1886," by Carroll D. Wright, Commissioner of Labor, made in accordance with the provisions of the Act of Congress, of March 3, 1887.

Respectfully submitted,

JOHN H. ELLIOTT.

J. C. BANCROFT DAVIS.

On motion of the Rev. Dr. Eccleston, of Maryland, it was

Resolved, The House of Bishops concurring, that whenever there shall be a duly appointed officer in any Diocese having the supervision of the work among the colored people in that Diocese, the Board of Managers may, if they think it wise so to do, appoint such person or persons members of the Commission for Work among Colored People, in addition to the fifteen members now provided for, with full powers except the right to vote.

(For the action of the House of Bishops, see p. 342.)

The Rev. Mr. Moore, of Missouri, presented a Memorial of the late Rev. Dr. Runcie of that Diocese, which was referred to the Committee on Memorials of Deceased Members (see Appendix VI.)

The Rev. Dr. Kedney, of Minnesota, offered the following resolution, which, on his motion, was placed on the Calendar :

Resolved, That the Committee on Canons be instructed to frame a Canon, providing and describing the mode of procedure whereby an appeal to the House of Bishops as a final Court of Appeal may be made, when, in the court of any Diocese or Missionary Jurisdiction, or in any court recognized in a Diocese or Missionary Jurisdiction as a Court of Appeal, a Minister of this Church shall have been convicted of teaching doctrine contrary to the standards of doctrine in this Church.

(For the consideration of the resolution, see p. 385.)

Mr. Old, of Virginia, offered the following resolution, which, on his motion, was placed on the Calendar :

Resolved, The House of Bishops concurring, that the Committee to whom shall be intrusted the arrangement and publication of the Standard Prayer Book, shall provide that the Morning and Evening Prayers for *Family Prayer* shall be printed in the same type as that in which the regular Morning and Evening Service may be printed.

(For the consideration of the resolution, see p. 482.)

Mr. Nash, of New York, offered the following resolutions, which, on his motion, were referred to the Committee on Canons :

Resolved, That Title I., Canon 19, Section iv., be amended as follows: Strike out all down to the last paragraph, and insert:

"Upon receipt of such certified copies it shall be the duty of the Custodian of the Standard Prayer Book to prepare a revised edition thereof as modified by such alterations and additions, and to cause the same to be printed in octavo form in general conformity of style with the Standard edition of 1871, and to affix thereto a certificate to be signed by him, and attested by the presiding officers of the respective Houses, to the effect that the said Book is the Standard Prayer Book of 1871, as modified by the several alterations and additions thereafter constitutionally adopted."

Resolved, That Title I., Canon 21, Section i., be amended by adding to the Section the following: Provided, however, that on special occasions not provided for in the Book of Common Prayer, such offices may be used as may be set forth and approved by authority of the General Convention.

(For the Report of the Committee, see p. 359.)

The Rev. Mr. Dumbell, of Tennessee, offered the following resolution, which, on motion, was placed on the Calendar :

Resolved, That it is undesirable that the meetings of this House be held in a Church, whenever it is possible to procure some other convenient and sufficient building for the purpose.

(For the consideration of the resolution, see p. 386.)

The Rev. Dr. Davenport, of Springfield, offered the following resolution, which, on his motion, was referred to the Committee on Canons:

Resolved, The House of Bishops concurring, that Title I., Canon 15, Section iii. Clause 1, be amended so as to read as follows: "If, during the recess of the General Convention, the Church in any Diocese should be desirous of the consecration of a Bishop-elect, the Standing Committee of such Diocese may, by their president, or by some person or persons specially appointed by the said Standing Committee, communicate the desire to the Standing Committees of the Churches in the different Dioceses, together with copies of the necessary testimonials as required in Title I., Canon 15, Section ii., Clause 1. Each Standing Committee, so notified, shall forward to the Standing Committee of the Diocese concerned, a notice of its consent or refusal within two months from the date of said notification of desire for consecration of a Bishop-elect, and failure to certify refusal shall have the force of consent. If the major number of the Standing Committees shall consent to the proposed consecration, the Standing Committee of the Diocese concerned shall forward the evidence of such consent, together with copies of the necessary testimonials, as required in Title I., Canon 15, Section ii., Clause 1, to the Presiding Bishop, who shall communicate the same, without delay, to all the Bishops of this Church in the United States, excepting those whose resignations have been accepted. Each Bishop, so notified, shall forward to the Presiding Bishop a notice of his consent or refusal within two months from the date of said notification by the Presiding Bishop, and failure to certify refusal shall have the force of consent. If a majority of the Bishops consent to the consecration, the Presiding Bishop, without delay, shall notify the Bishop-elect of such consent; and, on his acceptance, the Presiding Bishop shall take order for the consecration of said Bishop-elect by himself and two other Bishops, or by any three Bishops to whom he may communicate the testimonials."

(For the Report of the Committee, see p. 369.)

The same gentleman offered the following resolution, which, on his motion, was referred to the same Committee :

Resolved, The House of Bishops concurring, that Title I., Canon 15, Section v., be amended so as to read as follows: "When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, or by reason of the extent of his Diocese, to discharge his Episcopal duties, one assistant Bishop may be elected by and for the said Diocese, who shall, in all cases, succeed the Bishop, in case of surviving him: provided, that, before the election of an Assistant Bishop for the reason of extent of Diocese, the consent of the General Convention, or, during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees, must be had and obtained. Prior to any election of an Assistant Bishop, the Bishop of the Diocese shall consent in writing to such election, and such consent shall operate as a full transfer to the Assistant Bishop, of all juris-

diction over the Diocese, except the right of presiding over the Diocesan Convention, Synod, or Council, and the right of conferring Holy Orders upon the candidates therefor in said Diocese, unless the Bishop of the Diocese shall request the Assistant Bishop to perform such acts in his stead. No person shall be elected or consecrated a Suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese at the same time."

(For the Report of the Committee, see p. 370.)

The same gentleman offered the following resolution, which, on motion, was placed on the Calendar :

Resolved, The House of Bishops concurring, that a Committee of Conference, to consist of two Bishops, two Clergymen, and two Laymen, be appointed on Message No. 26 of the House of Bishops, received on the 10th day of this session.

The Rev. Dr. Hart, of Connecticut, offered the following resolution, which, on his motion, was referred to the Committee on Canons :

Resolved, The House of Bishops concurring, that Title I., Canon 19, Section iii., of the Digest, be amended, so that it shall read as follows :

§ iii. Upon the adjournment of any General Convention, the Secretaries of the two Houses shall deliver to the Custodian of the Standard Prayer Book, true and exact copies of all alterations and additions in the Book of Common Prayer, which have been adopted by said General Convention, in accordance with Article 8 of the Constitution ; and such copies, duly certified by said Secretaries, and attested by the Presiding Officers of the respective Houses, shall be preserved by the said Custodian of the Standard Prayer Book ; and the Secretary of the House of Deputies shall take out a copyright of said alterations and additions, according to law ; and he shall also send a copy of the same to the Ecclesiastical Authority of every Diocese, and to every clergyman of this Church.

(For the Report of the Committee, see p. 335.)

Mr. Burgwin, of Pittsburgh, offered the following resolution, which, on his motion, was referred to the Committee on Amendments to the Constitution :

Resolved, That the Committee on Amendments to the Constitution be requested to report to this House, their opinion as to the effect of the passage by each House, of a resolution, in the same words, neither being in formal concurrence with the other.

(For the Report of the Committee, see p. 353.)

The same gentleman offered the following resolution, which, on his motion, was referred to the Committee on Canons :

Resolved, That the Committee on Canons be requested to report whether any legislation is necessary or proper in regard to the organization of a Missionary Jurisdiction as Diocese, and, if so, to report a draft of Canon for that purpose.

(For the Report of the Committee, see p. 369.)

The following Messages were received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 37.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its action communicated in Message No. 25, establishing the Church University Board of Regents.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 38.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its action as communicated in Message No. 24, reappointing the Bishop of Newark as Corresponding Secretary, on the part of the Joint Committee on the Spiritual Care of Emigrants, and requesting the Secretary to emphasize the importance of Letters of Transfer.

Attest:

WM. TATLOCK, *Secretary*.

The Rev. Dr. Hart, of Connecticut, Custodian of the Standard Prayer Book, presented his Report. (See Appendix XI.)

The House took a recess.

The House having resumed its session, the following Messages were received:

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 39.

The House of Bishops informs the House of Deputies that it has adopted the following resolution, viz.:

Resolved, That the House of Bishops concurs with the House of Deputies in consenting to the division of the Diocese of Missouri, and the erection of a new Diocese within the limits of the same: said new Diocese to consist of the following counties, viz.:

Andrew, Atchison, Barry, Barton, Bates, Benton, Buchanan, Caldwell, Camden, Carroll, Cass, Cedar, Chariton, Christian, Clay, Clinton, Cooper, Dade, Dallas, Daviess, DeKalb, Douglas, Gentry, Greene, Grundy, Harrison, Henry, Hickory, Holt, Howard, Howell, Jackson, Jasper, Johnson, Laclede, Lafayette, Lawrence, Linn, Livingston, McDonald, Mercer, Moniteu, Morgan, Newton, Nodaway, Ozark, Pettis, Platte, Polk, Putnam, Ray, St. Clair, Saline, Stone, Sullivan, Taney, Vernon, Webster, Worth, Wright; sixty counties in all, as communicated in Message No. 9 of the House of Deputies.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 40.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the meeting of the Board of Missions, appointed for this evening, be and is hereby postponed until Thursday evening, in view of the arrangements already made for an important meeting this evening of the Church Temperance Society.

Attest:

WM. TATLOCK, *Secretary*.

On motion, the House concurred in Message No. 40.

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 41.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That the House of Bishops does not concur in Message No. 22 of the House of Deputies, concerning the Hymnal, etc., for the reason that, while agreeing in substance with the said Message, it deems a change in some of its provisions advisable, which change it will indicate in a succeeding Message.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 45.

The House of Bishops informs the House of Deputies that it has appointed as members of the Joint Committee to nominate a Missionary Council and a Board of Managers, viz.:

The Bishop of Texas, the Bishop of Rhode Island, the Bishop of Georgia, the Bishop of Central Pennsylvania, the Bishop of Quincy.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 46.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its resolution communicated in Message No. 27, commending all efforts to promote universal peace through arbitration.

Attest:

WM. TATLOCK, *Secretary*.

(For Proceedings on Liturgical Revision, see p. 413.)

On motion, the House adjourned.

THIRTEENTH DAY'S PROCEEDINGS.

WEDNESDAY, October 16, 1889.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Bancroft of Western Michigan, the Bishop of Pennsylvania pronouncing the Benediction.

The Minutes of yesterday's session were read and approved.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 10.

The Committee on Elections would report that proper credentials have been received, entitling the Rev. M. M. Benton, of the Diocese of Kentucky, to a seat in this Convention, in place of the Rev. Jas. G. Minnigerode, unable longer to attend.

The same in the case of the Rev. Israel Harding, of the Diocese of East Carolina, in place of the Rev. Joseph C. Huske.

The same for the Rev. Alexander Allen, of the Diocese of Colorado, in place of the Rev. Francis Byrne.

The same for the Rev. Thomas W. Cain, of the Diocese of Texas, in place of the Rev. C. H. B. Turner.

The same for Mr. J. D. Edmond, of the Diocese of Kansas, in place of Mr. J. R. McClure.

These names will be entered on the roll.

C. LOCKE, *Chairman*.

Whereupon the Rev. Messrs. Allen, Harding, Benton, and Cain, and Mr. Edmond appeared and took their seats.

The Rev. Mr. Converse, from the Committee on the State of the Church, presented the following Report, which was placed on the Calendar to be considered in connection with the resolution offered by Mr. Fairbanks, of Florida (see p. 308).

REPORT No. 4.

The Committee on the State of the Church, to whom were referred the resolutions offered by Mr. Fairbanks, of Florida, with reference to the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen, beg leave respectfully to report that, in their judgment, the Report already made by them with regard to a memorial in reference to clerical pensions, covers fully the subject of relief of aged clergymen as such. They believe that if the recommendations of that Report as to both General and Diocesan action were carried out, there would be much less need for the clergy themselves of that general relief fund which has been so often, so eloquently, and yet with so little response, urged upon the attention of the Church.

The care of the widows and orphans of deceased clergymen would still remain as a solemn charge upon the Church. While provision is made for them in many Dioceses, there is abundant room for earnest effort and liberal munificence on the part of the Church at large.

Your Committee offer the following resolution, and ask its adoption:

Resolved, That the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen, is hereby commended to the earnest attention of the Church, with the hope that the aged clergy may soon be provided for apart from this Fund; so that the distribution of its gifts, which we trust may be, through the offerings of the people, more liberal than ever, may be confined to the widows and orphans, and the infirm clergy, and those disabled by sickness.

GEORGE S. CONVERSE, *Chairman*.

The Rev. Mr. Duncan, from the Joint Commission on Christian Unity, presented a Report (see Journal House of Bishops, p.

59), together with the following resolution, which on motion, was adopted :

Resolved, The House of Bishops concurring, that the Commission on Christian Unity be continued, and that it be authorized to confer with all or any similar Commissions for the restoration of the unity of the Church, on the basis of those things declared essential elements of such basis by the House of Bishops at the last General Convention; and that the Presiding Officers of the House of Bishops and of the House of Deputies be authorized to fill any vacancies that may occur during the recess.

The Rev. Dr. Gray, from the Joint Committee on the Memorial from the Conference of Colored Clergy, presented the following Report :

The Joint Committee, to whom was referred the petition of Colored Clergy and Laity, asking the General Convention to define the relations of people of color to this Church, respectfully report, that this Church accepts the declarations of the words of God, written by Divine inspiration, that "God hath made of one blood, all nations of men for to dwell on all the face of the earth," that all men who are baptized "are baptized into Christ," that in Him "there is neither Jew nor Greek, there is neither bond nor free, for ye are all one in Christ Jesus."

The Church of Christ knows no difference in the renewing and sanctifying influences of the Holy Spirit, in the grace of Divine Sacraments, or in the privileges and obligations of the Christian life, "for by one Spirit we are all baptized into one body, whether we be Jews or Gentiles . . . and have been all made to drink into one Spirit." The grace of Holy Orders and the authority and responsibility of Ministers of Christ, is the same for all who are ordained in the Church of God.

The Bishops of this Church have consecrated to the highest office of the Christian Ministry the Right Rev. Samuel D. Ferguson, and so clothed one of this race with all the prerogatives and dignities of the Episcopate. This General Convention has received a Colored Clergyman of the Diocese of Texas as one of its members, and thereby made him, in its privileges, the peer of every Clergyman of this body.

These facts declare to the whole world the position of this Church, following, as she does, the example of the Catholic Church in all ages; and show that this General Convention has by no act or law admitted or implied that a difference of race or color affords ground for a distinction in legislative rights or privileges.

Questions of Jurisdiction and representation in the several Dioceses have, under our Constitution, been committed to them, and they are questions over which the General Convention, as such, has no control.

H. B. WHIPPLE.
W. B. W. HOWE.
F. D. HUNTINGTON.
FRANCIS M. WHITTLE.
H. C. POTTER.
H. STRINGFELLOW.
WM. C. GRAY.
JOHN H. STOTSENBURG.
J. PIERPONT MORGAN.
J. McCONNELL.
SKIPWITH WILMER.
E. T. WILDER.

The Rev. Dr. Brooks, of the same Committee, presented the following Minority Report :

The Joint Committee to whom was referred the Memorial of certain Colored Clergymen with reference to the position of persons of their race in the Ministry of our Church beg leave to report :

That they recognize the condition of things which has produced anxiety in the minds of the Memorialists, and believe it to be only right, in view of that condition of things, and of the appeal which has been made to the Convention, that a simple statement of the Church's position on the subject should be set forth.

They have considered also the resolutions referred to them by the House of Deputies, and find that the adoption of these resolutions would involve the acceptance of a principle which they believe it impossible for the Church to adopt or entertain.

That principle is the legitimacy of a difference in the Church's treatment of its members and Ministers recognizing and based upon these differences in race and color.

That principle is foreign and hostile to the whole spirit of our Church. All men who are admitted to the same order of her Ministry are alike in her sight, and have the same responsibilities and rights. She knows nothing of the color of men's skins. Every Ecclesiastical law imposed upon the black man must be imposed also on the white. Every Ecclesiastical privilege given to the white man must be given also to the black. Any legislative action which makes race or color a ground of discrimination causes the Church to be false to her mission as the messenger of her Master who is the Saviour and the Lord of all men.

There can be no such thing as an African Church within her borders.

In application of these truths, the Committee recommend the passage of the following resolutions :

Resolved, (1) That this Church recognizes no distinction between her ministry, having relation to their race or color.

Resolved, (2) That all legislation involving such distinction is contrary to the spirit of the Church of Christ.

Resolved, (3) That the legislation proposed in the resolutions referred to this Committee, being based upon the difference of race and color, ought not to be adopted by the Convention.

(Signed)

PHILLIPS BROOKS.
S. M. BIRD.
WM. H. VIBBERT.

On motion, the foregoing Reports were made the Order of the Day for Friday next at 11 o'clock or as soon as existing orders are disposed of.

(For the consideration of the Reports, see p. 380.)

On motion of Mr. Wilmer of Maryland, the Committee on Canons was instructed to report in print on the Canon proposed by him (see p. 309) in time for consideration in connection with the above Majority and Minority Reports.

Mr. Woolworth, from the Committee on Amendments to the Constitution, presented the following Report, which was placed on the Calendar :

REPORT No. 8.

The Committee on Constitutional Amendments have had under consideration the resolution of the House directing them to inquire and report what, if any, amendment to the Constitution is necessary to empower the General Convention to accept from a Diocese the cession of a part of its Territorial Jurisdiction, and recommend the adoption of the following resolution:

Resolved, The House of Bishops concurring, that the alteration of the Constitution set forth in the following resolution be proposed, and the same be made known to the several Diocesan Conventions in pursuance of Article 9 of the Constitution:

Resolved, The House of Bishops concurring, that to the 5th Article of the Constitution be added a clause in these words:

The General Convention may accept a cession of a part of the Territorial Jurisdiction of a Diocese, when the Bishop and Convention of such Diocese shall propose such cession, and three-fourths of the parishes in the ceded territory and also the same proportion of the parishes within the remaining territory shall consent thereto.

All which is respectfully submitted.

S. BENEDICT, *Chairman*.

(For the consideration of the foregoing Report, see p. 349.)

Mr. Smith, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 9.

The Committee on Amendments to the Constitution, to whom were referred the resolutions offered by Mr. Judd of Chicago, Mr. Stotsenburg of Indiana, and Rev. Dr. Egar of Central New York, for an amendment of the 6th Article of the Constitution, so as to provide for the establishment of a Court or of Courts of Appeal, and the resolution of the Rev. Dr. Kedney of Minnesota, inquiring whether, under the present Constitution, the House of Bishops can be constituted a Court of Appeals from Diocesan Courts upon questions of doctrine, respectfully report:

That they are of opinion that the General Convention has no power to establish any Court of Appeals for the review of the judgments of Diocesan Courts, but that it is within the power of each Diocese to establish one or more Appellate Courts as it may deem expedient.

The judicial system of the Church is of especial importance to the Clergy whose dearest rights and interests are affected by it, and your Committee are satisfied that the opinion very widely prevails among the Clergy that they are entitled to the protection of an Appellate Court of higher authority than that of the Diocese.

Yielding to this conviction your Committee respectfully recommend the adoption of the following resolutions:

Resolved, The House of Bishops concurring, that the 6th Article of the Constitution be so amended that the third clause thereof shall read as follows:

In every Diocese, the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese, including such Courts of Appeal as each Diocese may deem expedient. The General Convention may provide for a Court or for Courts of Appeal from the final judgments of the Diocesan Courts, and define the jurisdiction of and regulate the mode of procedure in the last mentioned Courts of Appeal.

Resolved, The House of Bishops concurring, that the foregoing proposed amendment of the 6th Article of the Constitution be made known to the several Diocesan Conventions.

By order of the Committee.

JAMES M. SMITH.

(For the consideration of the Report, see p. 385.)

On motion of Mr. Judd of Chicago, the Report of the Committee on Amendments to the Constitution, relating to Courts of Appeal, was ordered to be printed.

The House proceeded to the business on the Calendar, to wit, the resolution offered by the Rev. Dr. Fair of Western Michigan (see p. 290), providing for the spiritual needs of those navigating inland waters. On motion, the resolution was adopted.

The House proceeded with the business on the Calendar, to wit, Report No. 1 of the Committee on Rules of Order (see p. 293). Mr. Prince of New Mexico offered the following amendment to the Rules:

Add to Clause 1 in Rule 4, the following:

"And two members to represent Missionary Jurisdictions and Churches in foreign countries," — so that it will read:

On the State of the Church, to consist of one member from each Diocese, and two members to represent Missionary Jurisdictions and Churches in foreign countries.

The Rev. Mr. Dumbell, of Tennessee, offered the following amendment to the amendment:

Add to Clause 1 in Rule 4, the following:

One member from each Diocese and a member from each Missionary Jurisdiction.

Pending the discussion, the Order of the Day was called for, to wit, the subject of Liturgical Revision. (See p. 417.)

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 51.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the recommendation of the Committee on Religious Services in reference to this House uniting with the House of Deputies in the celebration of the Holy Communion on St. Luke's Day, to wit: "Your Committee recommend that the Holy Communion be celebrated in St. George's Church on Friday next, being St. Luke's Day, at 9 A.M., and that Morning Prayer be omitted," be adopted.

Attest:

WM. TATLOCK, *Secretary*.

On motion, the House concurred in the foregoing Message.

The following Messages were received:

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 52.

The House of Bishops informs the House of Deputies that it has unanimously adopted the following resolution:

Resolved, That the House of Bishops do adopt the following Report of the

Joint Committee, in reply to the petition of Colored Clergy and Laity asking this Convention to define their relations to this Church, and that this action be communicated to the House of Deputies, viz.:

The Joint Committee, to whom was referred the petition of Colored Clergy and Laity, asking the General Convention to define the relations of people of color to this Church, respectfully report, that this Church accepts the declarations of the Word of God, written by Divine inspiration, that "God hath made of one blood all nations of men for to dwell on all the face of the earth," that all men who are baptized "are baptized into Christ," that "in Him there is neither Jew nor Greek, there is neither bond nor free; for ye are all one in Christ Jesus." The Church of Christ knows no difference in the renewing and sanctifying influences of the Holy Spirit, in the grace of Divine Sacraments, or in the privileges and obligations of the Christian life; "for by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, and have been all made to drink into one Spirit." The grace of Holy Orders, and the authority and responsibility of Ministers of Christ, are the same for all who are ordained in the Church of God. The Bishops of this Church have consecrated to the highest office of the Christian Ministry the Right Rev. Samuel D. Ferguson, and so clothed one of this race with all the prerogatives and dignities of the Episcopate. This General Convention has received a colored clergyman of the Diocese of Texas as one of its members, and thereby made him, in its privileges, the peer of every clergyman of this body.

These facts declare to the whole world the position of this Church, following, as she does, the example of the Catholic Church in all ages, and show that this General Convention has by no act or law admitted or implied that a difference of race or color affords ground for a distinction in legislative rights or privileges.

Questions of jurisdiction and representation in the several Dioceses have, under our Constitution, been committed to them; and they are questions over which the General Convention, as such, has no control.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE NO. 53.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its action communicated in its Message No. 31, continuing the Commission on Christian Unity, and providing for filling vacancies therein.

Attest:

WM. TATLOCK, *Secretary*.

The House took a recess.

The House having resumed its session, the following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE NO. 54.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:

Resolved, (1) The House of Deputies concurring, that the Hymnal reported to this Convention by the Joint Committee be referred to a Commission consisting of three Bishops, three Presbyters, and three Laymen, of which Commission the present members of the Joint Committee shall form part, with instructions to consider and report to the next General Convention:

first, which of the hymns so reported should be omitted; and second, what hymns from the existing Hymnal or other sources should be added, to make the liturgical series for the Christian Year more complete, or for other sufficient reasons; and that in such additions the said Commission have power to abridge hymns if necessary, and so far to revise the text of such hymns as may need revision, as to enable the Report to present what, in their judgment, is the best text of such recommended hymns.

Resolved, (2) The House of Deputies concurring, that in the event of a vacancy occurring in the Commission by death or resignation, it shall be filled by the joint action of the President of the House of Bishops and the President of the House of Deputies.

Attest:

WM. TATLOCK, *Secretary*.

On motion, the House concurred in the foregoing Message.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 55.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its action as communicated in Message No. 32, in reference to the appointment of a Committee to report to the next General Convention as to the spiritual care of sailors and others, and appoints the following as members of the Committee on the part of this House, viz.:

The Bishop of Chicago, the Bishop of Newark, the Bishop of Pittsburgh.

Attest:

WM. TATLOCK, *Secretary*.

(For proceedings on Liturgical Revision, see p. 413.)

On motion, the House adjourned.

FOURTEENTH DAY'S PROCEEDINGS.

THURSDAY, October 17, 1889.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Dresser, of Springfield, the Bishop of Oregon pronouncing the Benediction.

The minutes of yesterday's session were read and approved.

The President announced the appointment of the following persons as members, on the part of this House, of the Joint Committee on the Spiritual Care of those navigating inland waters:

The Rev. Dr. Fair, of Western Michigan; the Rev. Mr. Stansbury, of Newark; the Rev. Dr. Alsop, of Long Island; Mr. Wilkes, of North Carolina; Mr. Goddard, of Rhode Island; Mr. Lyman, of Chicago.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 11.

The Committee on Elections would report that the proper credentials have been received, entitling the Rev. Edwin S. Lines, of the Diocese of Connecticut, to a seat in this Convention, in place of the Rev. Edwin Harwood, unable longer to attend.

The same for Mr. James R. Dunn, of the Diocese of Ohio, in place of Mr. Columbus Delano.

The same for the Rev. E. H. Ward, of the Diocese of Kentucky, in place of the Rev. E. W. Penick.

These names will be entered on the roll.

CLINTON LOCKE, *Chairman*.

Whereupon the Rev. Messrs. Lines and Ward, and Mr. Dunn, appeared and took their seats.

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, which was placed on the Calendar :

REPORT No. 5.

The Committee on Canons, to whom was referred a proposed Canon of Deaconesses, respectfully report as follows :

Resolved, The House of Bishops concurring, that the following Canon be enacted and entered in the Digest as Canon 10, of Title I., the numbering of the remaining Canons of that Title to be changed accordingly.

CANON 10.

Of Deaconesses.

§ i. Unmarried women of devout character and proved fitness may be appointed to the office of Deaconess by any Bishop of this Church.

§ ii. The duty of a Deaconess is to assist the Minister in the care of the poor and sick, the religious training of the young, and the work of moral reformation.

§ iii. No woman shall be appointed to the office of Deaconess until she shall be at least twenty-five years of age, nor until she shall have laid before the Bishop testimonials certifying that she is a communicant in good standing of this Church, and that she possesses such characteristics as, in the judgment of the persons testifying, fit her for at least one of the duties above defined. The testimonial of fitness shall be signed by two Presbyters of this Church, and by twelve lay communicants of the same, six of whom shall be women. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of two years.

§ iv. No Deaconess shall accept work in a Diocese without the express authority, in writing, of the Bishop of that Diocese; nor shall she undertake work in a parish without the like authority from the Rector of the parish.

§ v. When not connected with a parish, the Deaconess shall be under the direct oversight of the Bishop of the Diocese in which she is canonically resident. A Deaconess may be transferred from one Diocese to another by letter dimissory.

§ vi. A Deaconess may at any time resign her office to the Ecclesiastical Authority of the Diocese in which she is at the time canonically resident, but no Deaconess, having once resigned her office, shall be reappointed thereto, unless there be, in the judgment of the Bishop, weighty cause for such re-appointment.

§ vii. The Bishop shall have power for cause, after a hearing granted, to suspend or remove a Deaconess from her office.

§ viii. No woman shall act as a Deaconess until she has been set apart for that office by an appropriate religious service, to be prescribed by the General Convention, or, in the absence of such prescription, by the Bishop.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

(For the consideration of the Report, see p. 378.)

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 6.

The Committee on Canons, to whom was referred a Memorial from the Diocese of Nebraska, respectfully report that they have carefully considered the question, and are of the opinion that the registration of communicants cannot be practically settled by Canon, and refer to the reasons given for such opinion on page 227 of the Journal of the House of Deputies for 1886. They, therefore, offer the following resolution:

Resolved, That the Committee be discharged from the further consideration of this subject.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 7.

The Committee on Canons, to whom was referred a resolution to amend Title I., Canon 19, Section iii., respectfully report that they recommend the amendment of Title I., Canon 19, Section iii., so that it shall read as follows:

§ iii. Promptly after the adjournment of the *General Convention*, the Secretaries of the two Houses shall deliver to the Custodian of the Standard Prayer Book true and exact copies of all alterations and additions in the Book of Common Prayer, already adopted by the General Convention under Article 8 of the Constitution; and such copies shall be duly certified by said Secretaries, and be attested by the Presiding Officers of the respective Houses, and shall be preserved by the Custodian of the Standard Prayer Book; and the Secretary of the House of Deputies shall take out a copyright of said alterations and additions according to law.

And the Custodian of the Standard Prayer Book shall make such arrangements with publishers as shall insure the printing, in brackets, in the margins of all editions of the Prayer Book, of the paging of the Standard Prayer Book.

Resolved, The House of Bishops concurring, that the above amendment be made in Title I., Canon 19, Section iii.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 8.

The Committee on Canons, to whom was referred a proposed amendment to Title I., Canon 15, Section vi., Clause 7, respectfully report as follows:

Resolved, The House of Bishops concurring, that Title I., Canon 15, Section vi., Clause 7, be amended so as to read as follows:

[7.] Any Bishop or Bishops elected and consecrated under this Section

shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of Bishop in any organized Diocese within the United States. And whenever a Diocese shall have been organized within the jurisdiction of such Missionary Bishop, if he shall be chosen Bishop of such Diocese, he may accept the office without vacating his Missionary appointment: *provided*, that he continue to discharge the duties of Missionary Bishop within the residue of his original jurisdiction, if there shall be such residue.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted :

REPORT No. 9.

The Committee on Canons, to whom was referred a "Proposed Substitute for Title III., Canon 6, of the Digest," respectfully report as follows: The subject of this proposed Canon is the formation of Federate Councils and Provinces; and, since this General Convention has appointed a Commission on Provinces, the Committee on Canons offer the following:

Resolved, That the "Proposed Substitute for Title III., Canon 6, of the Digest," offered by the Rev. Dr. Gibson, of Central New York, be referred to the Joint Committee on the Provincial System.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted :

REPORT No. 10.

The Committee on Canons, to whom was referred Message No. 35 of the House of Bishops, proposing amendments to Title III., Canon 7, Article 4, respectfully report as follows:

Resolved, That the House of Deputies concurs with the House of Bishops in their Message No. 35.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted :

REPORT No. 11.

The Committee on Canons, to whom was referred a resolution proposing an amendment to Title I., Canon 9, respectfully report that in their judgment, the present Canon makes all necessary provisions concerning Lay Readers, and therefore offer the following resolution:

Resolved, That the Committee on Canons be discharged from further consideration of the subject.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

On motion of the Rev. Dr. Hoffman, of New York, it was ordered that the Report of the Committee on Canons proposing a Canon relating to Deaconesses be printed.

Mr. Burgwyn, from the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen, presented a Report (see Journal House of Bishops, p. 89), which, on motion, was referred to the Committee on Canons:

(For the Report of the Committee, see p. 360.)

The Order of the Day being called, the House went into Committee of the Whole, on the subject of Liturgical Revision. The House took a recess.

The House having resumed its session, on motion, went into Committee of the Whole, on the subject of Liturgical Revision. (See p. 426.)

On motion, the House adjourned.

FIFTEENTH DAY'S PROCEEDINGS.

S. LUKE'S DAY, Friday, October 18, 1889.

The House met pursuant to adjournment. The Holy Communion was celebrated, the Bishop of Tennessee being the celebrant, the Bishop of Colorado the Epistoler, and the Bishop of New Hampshire the Gospeller.

The Minutes of yesterday's session were read, and approved.

The following members, not previously present, appeared, and took their seats:

Messrs. Speed, of Mississippi; and Adams, of Arkansas.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 12.

The Committee on Elections would report that proper credentials have been received entitling Mr. Emory Cobb, of the Diocese of Chicago, to a seat in this Convention, in place of Mr. Melville W. Fuller, unable longer to attend.

C. LOCKE, *Chairman*.

Whereupon Mr. Cobb appeared, and took his seat.

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, the consideration of which was postponed until the Order of the Day, No. 8, shall be considered:

REPORT No. 12.

The Committee on Canons, to whom was referred a proposed Canon for erecting a Missionary Episcopal Jurisdiction over associated parishes of the colored race, respectfully report:

Even if this Church were prepared to recognize by law the difference between its white and colored members, and provide for their separate organization either into parishes or Episcopal Jurisdictions, we think that the mode of doing so, as provided in this proposed Canon, would be for many reasons inexpedient, and that it could be properly and efficiently done only after a change in the Constitution.

While we do not absolutely assert that the proposed Canon would be unconstitutional, yet it trenches so closely on Article 4 that for this reason alone we would deprecate its adoption. But, waiving for the present the constitutional objections, and those founded on the proposed line of distinction between the white and colored races, we are of opinion that other and fatal objections present themselves in the proposed Canon.

1. If we had the right to provide by Canon for the erection of a Missionary Jurisdiction within one or more organized Dioceses, with the consent of the Bishops and Conventions of the respective Dioceses, yet the difficulty, if not impossibility, of obtaining any such consent, which on change of views could not and on death of the Bishop would not be withdrawn, and the many complications which would almost certainly arise under such a change of views, or under many other supposable contingencies, should deter us from adopting the system here proposed for solving a problem the inherent difficulties of which we all fully recognize.

2. This Canon proposes an Episcopal Jurisdiction "*in personam*" within the territorial Jurisdiction of another Bishop. We think that such a proposition antagonizes the history and traditional policy of the Church, and the essential elements of Episcopal Jurisdiction which, from the first, has been territorial and not personal.

But the real and essential question which meets us at the forefront of this whole matter, and which we think the Church should first determine before discussing plans and modes of procedure, is that first alluded to in this report, namely: Shall the Church, in its law of Parochial or Diocesan organizations, draw or recognize a line of distinction between its white and its colored members? We think this should not be done, and we therefore for this reason alone, and without reference to those founded on unconstitutionality or inexpediency, recommend that the Canon be not adopted, and present the following resolution:

Resolved, That the Committee on Canons be discharged from the further consideration of the subject.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

(For the consideration of the Report, see p. 381.)

The Rev. Dr. Goodwin, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT NO. 13.

The Committee on Canons, to whom was referred a resolution to amend Title I., Canon 21, Section i., respectfully report that the Committee are of the opinion that sufficient provision has been made by rubric finally passed at the present session of the General Convention under the fourth division of the enactment "Concerning the Service of the Church," and they, therefore, offer the following:

Resolved, That the Committee on Canons be discharged from the further consideration of this subject.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

(For the consideration of the Report, see p. 386.)

Mr. Burgwin, from the same Committee, presented the following Report, which was placed on the Calendar :

REPORT No. 14.

The Committee on Canons, to whom was referred Resolution No. 13, being Message No. 34 of the House of Bishops, respectfully report: The Committee on Canons of this House have already placed on record their opinion that the Canon proposed to be amended is unconstitutional in excluding from a seat in the House of Bishops a Bishop who, for reasons satisfactory to the House of Bishops, shall have resigned his Jurisdiction (see Journal of 1886, p. 238). Your Committee, agreeing as they do in this opinion, are unwilling, under the form of additions or amendments, to recommend the re-enactment of the Canon while that provision still remains, but we do recommend that this House concur in the action of the House of Bishops with an amendment striking out in the clause sought to be amended the words "Nor shall he have a seat in the House of Bishops," so that the whole clause shall read as follows: Title I., Canon 15, Section xv., Clause 4, "No Diocesan or Assistant Bishop whose resignation has been consummated pursuant to this section, shall, under any circumstances, be eligible to any Diocese in union, or which may hereafter be admitted into union, with this Church; but he may perform Episcopal acts in any Diocese or Missionary Jurisdiction at the request of the Ecclesiastical Authority thereof.

Provided, however, That any Bishop whose resignation by reason of advanced age or bodily infirmity has been consummated pursuant to this section, shall retain his seat in the House of Bishops, with all the rights and precedences therein to which he would otherwise be entitled." Your Committee therefore offer the following resolution:

Resolved, The House of Bishops concurring, that Title I., Canon 15, Section xv., Clause 4, be amended as above, and that this Committee be discharged from the further consideration of this subject.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman.*

(For the consideration of the Report, see p. 386.)

The following Message was received, and placed on the Calendar :

IN GENERAL CONVENTION,
NEW YORK, 14TH DAY OF THE SESSION,
October 17, 1889.

MESSAGE No. 70.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that Article 3 of the Constitution of the General Theological Seminary be so amended in the twelfth and thirteenth lines as to read, "Of the remaining twenty-five trustees to be elected by the House of Deputies, at least five shall be Alumni of the Seminary, who shall be chosen from a number of at least ten, to be nominated by the Alumni of the Seminary."

Attest:

WM. TATLOCK, *Secretary.*

(For the consideration of the foregoing Message, see p. 385.)

The Rev. Dr. Benedict, from the Committee on Amendments to the Constitution, presented the following Report, which was placed on the Calendar :

REPORT No. 10.

The Committee on Amendments to the Constitution have had referred to them a resolution offered by Mr. Wilmer, Lay Deputy from the Diocese of Maryland, proposing a change in the time of holding the General Convention from the first Wednesday in October to the third Wednesday in September. This change was proposed on the last day of the Session of 1886, and was adopted by the following vote (p. 314, Journal of 1886): Clerical 38 to 8, 1 divided; Lay 25 to 10, 2 divided. Owing to the lateness of the session, the House of Bishops did not concur. To allow the proposed amendment to be submitted to the pleasure of the House, your Committee recommend the passage of the following resolution;

Resolved, The House of Bishops concurring, that the following change in Article 1 of the Constitution be proposed to this Convention, and made known to the several Diocesan Conventions in order that it may be formally agreed to and ratified in the next General Convention: i.e., strike out the words in the third line, "first Wednesday in October," and insert "third Wednesday in September," so that this part of the Article will read as follows:

ARTICLE 1.

There shall be a General Convention of the Protestant Episcopal Church in the United States of America on the third Wednesday in September in every third year from the year of our Lord one thousand eight hundred and ninety-two; and in such place as shall be determined by the Convention, etc., — the remainder of the article unchanged.

Respectfully submitted.

SAMUEL BENEDICT, *Chairman*.

(For the consideration of the Report, see p. 385.)

The Rev. Dr. Littell, from the Committee on the General Theological Seminary, presented the following Report, which was placed on the Calendar:

REPORT OF THE COMMITTEE ON THE GENERAL THEOLOGICAL SEMINARY.

Your Committee have much satisfaction in presenting their Report. They observe evidences of increased and increasing prosperity and healthy growth. The persevering efforts of the Trustees to render the Seminary more efficient each year, have met with success, and are very gratifying.

The following financial statement was made in their last Triennial Report:

Value of Real Estate	\$436,921.22
Value of Personal Property	522,441.66
Total	\$959,362.88

Of this amount, \$277,209.47 have been contributed, by various Dioceses, since the last General Convention. During the past ten years the contributions have exceeded \$700,000.

The fine buildings, erected during the past few years, chiefly through the untiring efforts of the Dean, are worthy of their noble purpose, and will long bear testimony to the far-seeing wisdom and earnest devotion of those who have realized the benefits and necessities of a comprehensive policy in education for the sacred Ministry. The Deanery has been completed, and is occupied; and the beautiful Chapel of the Good Shepherd, with its commanding tower, and perfect appointments in every part, has well been called "the crowning glory and blessing of the Seminary buildings." It is a memorial to the late Samuel Verplanck Hoffman, a former trustee and generous friend of the Seminary, and was erected by his widow. It was consecrated October 31, 1888.

In addition to many munificent gifts, about \$5000 are still needed to complete buildings, one of which will give accommodation to twenty-eight more students.

We note, with much hopefulness, efforts for the endowment of more Professorships. A generous woman of the Church has recently given \$15,000, the interest of which supplies instruction to the students in elocution. In an institution designed for the whole Church, as is earnestly desired, and as the Trustees have planned, the range of study should be very wide and comprehensive. The founding of chairs for the study of several Oriental languages would be a wise measure.

We sincerely trust that there may be increase in several of the present endowments, which are insufficient for the proper maintenance of the faithful Professors.

The Retiring Fund for Aged Professors is a most just and commendable work of the past few years of zeal. Its principal has reached the sum of \$30,000. In army and navy, the faithful laborer who has given every talent to a service receives, at last, from that service, as is his due, considerate care. Shall not he who devotes his all to drill men for the spiritual warfare, be enabled to pursue his labors free from anxieties for the future, and be justly and honorably sustained during his declining years?

Friends of the Seminary have recently furnished a number of the students' rooms, thus sparing them expenses which some could ill afford.

The courses of lectures upon various subjects, and by scholars of differing minds, must prove of lasting benefit, and enable those privileged to attend them, to deal practically with practical men, and to place them abreast of the times, and aid them to deal with the great questions of the day.

A post-graduate course is aiding, and will aid still farther, the long-cherished wish to supply to the Church a learned class, who can render that necessary service which can be obtained in no other way in our busy day and land.

The fine Library has recently received many and large additions, and now numbers more than nineteen thousand volumes.

The zealous missionary spirit among the students, and the special efforts to deepen still more their spiritual life, must occasion confidence and thankfulness, since upon their self-sacrificing spirit and self-consecration will so greatly depend the religious life of the people of their care.

The Memorial of the Alumni Association, which was referred to your Committee, has been carefully considered. It asks that, of the twenty-five Trustees now elected triennially by the House of Deputies, the Alumni Association be allowed to elect five Alumni. They desire no increase in the number of Trustees. They simply ask the privilege of securing to graduates, as is the case, with decided advantage, in many of our colleges, a small representation in the governing board. As the Alumni should be best acquainted with the institution, and are, of all men, most likely to have her interests at heart, your Committee report their approval of the measure. They suggest, however, one modification of the request as it comes to us in the Memorial. It is that, instead of the Alumni electing their five Trustees, they nominate ten or more persons to this House, out of which number the House of Deputies shall elect the five Alumni.

Your Committee, therefore, heartily recommend this reasonable request of the Alumni Association, and offer the following resolution:

Resolved, That Article 3 of the Constitution of the Seminary be so amended in the twelfth and thirteenth lines, as to read, "Of the remaining twenty-five Trustees to be elected by the House of Deputies, at least five shall be Alumni of the Seminary, who shall be chosen from a number of at least ten, to be nominated by the Alumni of the Seminary."

All of which is respectfully submitted.

By order of the Committee,

T. GARDINER LITTELL, *Chairman*.

(For the consideration of the Report, see p. 386.)

Mr. Eliot, from the Committee on Christian Education, presented the following Report, the resolutions appended to which were adopted:

Whereas, A Memorial from the American Bible Society, signed by well-known and honored names, has been presented to this Convention, and referred by vote of this House to the Committee on Christian Education, your Committee have respectfully considered the communication from the Bible Society, and beg leave to recommend the following resolutions:

Resolved, (1) That this House desires to express its grateful acknowledgment of most valuable assistance rendered by the American Bible Society to Missionaries of our Church in foreign lands; and

Resolved, (2) That this House respectfully requests the House of Bishops to consider in their Pastoral Letter, the importance of the circulation of the Holy Scriptures in their vernacular to men of various races and tongues.

On motion of Mr. Nash, of New York, it was

Resolved, The House of Bishops concurring, that a Committee, consisting of two Bishops, two Clerical and three Lay Deputies, be appointed to select and recommend the place where the next General Convention shall be held.

(For the Report of the Committee, see p. 366.)

On motion of the Rév. Dr. Egar, of Central New York, it was

Resolved, The House of Bishops concurring, that the Commission on the Hymnal be instructed to print their final Report at least three months before the next General Convention; that the Committee furnish to the Secretary of the Convention a sufficient number of copies for the Bishops and Deputies-elect; and that the Secretary mail the same to them without delay. The expense of carrying out this order shall be paid by the Treasurer of the Convention, on the approval of the Chairman of the Committee on Expenses.

(For the action of the House of Bishops, see p. 344.)

The House took a recess.

The House having resumed its session, the following Messages were received:

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 81.

The House of Bishops informs the House of Deputies that it does not concur in Message No. 28 of the House of Deputies, proposing that officers appointed in any Diocese for supervision of work among colored people be members of the Commission for that purpose; for the reason that the proposal does not appear to the House of Bishops to be sufficiently definite to afford a basis of action;

And asks for a Committee of Conference.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 82.

The House of Bishops informs the House of Deputies that it does not concur in Message No. 29 of the House of Deputies, proposing to memorialize

Congress on the subject of legislation touching marriage and divorce in the District of Columbia and the Territories of the United States;

For the reason that this House, while sympathizing with the object, deems the proposed course of action inexpedient at this time.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 83.

The House of Bishops informs the House of Deputies that the House of Deputies concurring, the Board of Missions shall meet on Monday next at 8 P.M.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 84.

The House of Bishops informs the House of Deputies that it concurs in Message No. 40 of the House of Deputies in reference to the American Bible Society.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 85.

The House of Bishops informs the House of Deputies that it concurs in Message No. 41 of the House of Deputies, creating a Joint Committee to recommend a place for the next meeting of the General Convention, and appoint as members, on its part, of such Committee:

The Bishop of Long Island, and the Bishop of Pittsburgh.

Attest:

WM. TATLOCK, *Secretary*.

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 86.

The House of Bishops informs the House of Deputies that it has accepted the resignation, by the Right Rev. Gregory Thurston Bedell, D.D., of his jurisdiction of the Diocese of Ohio, in accordance with the provisions of Title I., Canon 15, § 15.

Attest:

WM. TATLOCK, *Secretary*.

NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 87.

The House of Bishops informs the House of Deputies that it has accepted the resignation, by the Right Rev. Channing Moore Williams, D.D., of his Episcopal charge of the Missionary Jurisdiction of Yedo, in accordance with the provisions of Title I., Canon 15, § 15.

Attest:

WM. TATLOCK, *Secretary*.

On motion, the House granted the Committee of Conference asked for in Message No. 81, and concurred in Message No. 83.

The House proceeded to the consideration of the Order of the Day, relating to Liturgical Revision (see p.428.)
On motion, the House adjourned.

SIXTEENTH DAY'S PROCEEDINGS.

SATURDAY, October 19, 1889.

The House met, pursuant to adjournment. Morning Prayer was said by the Rev. Dr. Fair, of Western Michigan, the Missionary Bishop of Montana pronouncing the Benediction.

The Minutes of yesterday's session were read and approved.

The President announced the appointment of the following Committees :

OF CONFERENCE ON MESSAGES NON-CONCURRED IN BY THIS HOUSE
RESPECTING LITURGICAL REVISION.

The Rev. Dr. Hart, the Rev. Mr. Taylor, and Mr. Lamberton.

OF CONFERENCE ON THE SUBJECT OF MISSIONARY WORK AMONG THE
COLORED PEOPLE.

The Rev. Dr. Beardsley, the Rev. Dr. Vibbert, and Mr. Wilder.

JOINT COMMITTEE ON PLACE OF MEETING OF THE NEXT GENERAL
CONVENTION.

The Rev. Dr. McVickar, of Pennsylvania; the Rev. Dr. Battershall, of Albany; Mr. Eliot, of Massachusetts; Mr. Packard, of Maryland; and Mr. Doe, of Milwaukee.

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
MESSAGE No. 88. October 18, 1889.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its Message No. 42, directing the Commission on the Hymnal to print and circulate their final report.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
MESSAGE No. 90. October 18, 1889.

The House of Bishops informs the House of Deputies that it has received the Report of the Joint Committee on Evangelistic Work, and has adopted, the House of Deputies concurring, the following resolution, viz.:

Resolved, That for the further prosecution of the objects of its appointment, a Joint Committee of the two Houses on Evangelistic Work be continued.

Attest:

WM. TATLOCK, *Secretary*.

On motion, the House concurred in the foregoing Message.

The Rev. Mr. Taylor, from the Committee on Elections, presented the following Report :

REPORT No. 13.

The Committee on Elections would report that the proper credentials have been received, entitling to a seat in this Convention the Rev. W. F. Nichols, D.D., of the Diocese of Pennsylvania, in place of the Rev. T. F. Davies, D.D.

Also for the Rev. A. G. P. Dodge, of the Diocese of Georgia, in place of Rev. Henry K. Rees, unable longer to attend.

Also for Mr. John D. Logan, of the Diocese of West Virginia, in place of Mr. B. C. Washington, unable longer to attend.

Also for the Rev. A. A. Morrison, Ph.D., of the Diocese of Nebraska, in place of the Rev. John Hewitt, unable longer to attend.

Also for Mr. C. F. Richardson, of the Diocese of New Hampshire, in place of Mr. George Olcott, unable longer to attend; and the Rev. Henry E. Cooke, in place of Rev. Ithamar W. Beard, of same Diocese.

C. LOCKE, *Chairman*.

Whereupon, the Rev. Dr. Nichols, the Rev. Messrs. Dodge, Morrison, and Cooke, and Messrs. Logan and Richardson appeared, and took their seats.

The Rev. Mr. Converse, from the Committee on the State of the Church, presented the following Report; and, on motion, the Committee was discharged from the further consideration of the subject :

REPORT No. 5.

The Committee on the State of the Church, to whom was referred the Memorial from the Diocese of Massachusetts on the enumeration and registration of Communicants, respectfully report as follows :

The Committee are of the opinion that all persons should be enrolled and reported as Communicants who have been confirmed, and have made one communion. They hold it to be unwise to interpose conditions of parochial membership on Communicants, which the Church has not laid down in the Prayer Book, as conditions of membership as Communicants in the Church at large.

Having once been enrolled on the books of any parish, a Communicant removing to another parish should be regularly transferred, as provided by Title II., Canon 12, Sect. i. If a Communicant shall have left the parish of his enrolment without procuring such Letter of Transfer, or if he shall have withdrawn from his place of residence beyond the knowledge of the officers of the parish, his name may be dropped. But no less cause than a legally executed excommunication should serve to erase his name from the list of Communicants, when known to be still resident in the parish of his enrolment.

The rights of the Laity to enrolment in the Church are as sacred as those of the Clergy. A Communicant may be placed under censure, or even be temporarily suspended, but he is still a Communicant, and his name should not be stricken from the register of his parish without due process of law.

Your Committee believe that no action at this time is expedient or possible, and ask to be discharged from the further consideration of the subject.

By order of the Committee.

GEORGE S. CONVERSE, *Chairman*.

The same gentleman, from the same Committee, presented the following Report; and, on motion, the Committee was discharged from the further consideration of the subject:

REPORT NO. 6.

The Committee on the State of the Church, to whom was referred a Memorial from the Diocese of Mississippi, relative to the evil of frequent clerical changes, respectfully report:

That in their opinion, the evil is not so unduly great as has been made to appear. It is largely the result of the peculiar conditions of our national life, yet so unstable and uncontrolled. As American society becomes less migratory, and builds for itself fixed habitations, much of this nomadic tendency in clerical life will disappear. "Like priest, like people."

Yet, even allowing for this, there is no question that the evil is great, and very serious, and very harmful to the cause of Christ. It well demands the attention of those who have the interests of the Church at heart. By no means is it entirely chargeable to American unsteadfastness, or curable by the passage of time.

Chief among the causes which conduce to this evil, is the lack of sympathy between pastor and people. Some part of this lack is due, no doubt, to ministerial inefficiency or imprudence: but it is to the shameful neglect on the part of the laity, of the dictates of common honesty and humanity, that it is most attributable. Parish Vestries will offer a salary avowedly beyond their ability to pay, expecting the Rector to raise it for himself. Or, they will give themselves no concern about raising what is easily within their power. Or, they will actually, of a purpose, withhold what is due, that they may "starve out" one who is set over them in the Lord. It is not so much the distress which this entails upon the Clergy that dries up the fountains of sympathy; for this might be cheerfully borne for the Master's sake: it is rather because, conscious of their shameful neglect, laymen seek to cover up their own shortcomings by throwing blame upon their pastors, by stirring up opposition against them, until, weak in hand and weary of heart, the distressed pastor is compelled to join the caravan that moves among the dry places, seeking rest, and finding none. This is not only cruel, it is dishonorable. It is in violation of human statutes, and Divine commands. It is deserving of the utmost reprobation. Here, if ever, is there need to "cry aloud and spare not," but show the people their iniquities.

Your Committee are, however, of the opinion that no legislative action on the part of the General Convention can avail to abate this evil. The reach of its power in the matter has been exhausted in the Canon on "Dissolution of a Pastoral Connection." It has no authority to enforce contracts. It can only give utterance to its sense of the enormity of the evil, urging the Clergy on their part, to "endure hardness as good soldiers of Jesus Christ," and the laity to "follow things honest in the sight of all men," and to "minister unto them that teach, in all good things."

In conclusion, bearing in mind that we have been asked to find a remedy for the evil of frequent clerical changes, your Committee would suggest that there is such a thing as a habit of clerical changefulness, due to the practice of sending young and inexperienced men to positions where lack of sympathy and guidance engender a restlessness which soon becomes chronic. This, in the judgment of your Committee, is no small cause of the evil under review. In the line of a change of policy in this respect lies the one present and available source of relief. We urge upon the Diocesan Authorities a consideration of this subject, to the end that a reform may be made. Herein we believe is an immediate remedy; a practical point of attack, from which to assail an evil which is confessedly so demoralizing and destructive.

Your Committee ask to be discharged from the further consideration of the subject.

GEORGE S. CONVERSE, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar :

REPORT No. 7.

The Committee on the State of the Church, to whom was referred a Memorial from the Diocese of Nebraska, relative to the spiritual needs of the Army of the United States, have had the same under consideration, and are informed that a very large number of the military posts are without chaplains, and that the number allowed by law is totally inadequate to supply these serious needs. Your Committee therefore recommend the adoption of the following resolution, and ask to be discharged from the further consideration of the subject:

Resolved, The House of Bishops concurring, that a committee of three, one clergyman and two laymen, be appointed, with instructions to memorialize the Congress of the United States to increase the chaplains in the Army to a number adequate to its needs.

By order of the Committee.

GEORGE S. CONVERSE, *Chairman*.

(For the consideration of the Report, see p. 386.)

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted :

REPORT No. 8.

The Committee on the State of the Church, to whom was referred a Memorial from Southern Ohio, relative to a cheap edition of the Hymnal, respectfully report, that in their opinion, the large number of leaflet services in use in the Church, and the printing therewith of the hymns to be used in the services, witnesses to the need of some cheap, permanent, and complete form in one book, of both the Prayer Book and Hymnal for Mission use. It is evident also that the stitching and binding of two books largely increases the price of a Prayer Book and Hymnal over what that of the same pages would be if bound in one volume, to the interest of publishers only, and the detriment of every purchaser.

Your Committee, therefore, submit the following resolution, and urge its adoption:

Resolved, The House of Bishops concurring, that the various Prayer-Book Societies and other publishers be and are hereby permitted to issue a popular and cheap edition of the Book of Common Prayer, with the Hymnal attached, in one volume.

By order of the Committee.

GEORGE S. CONVERSE, *Chairman*.

(For action of House of Bishops, see p. 356.)

The Rev. Dr. Beatty, from the Committee on Unfinished Business, presented the following Report, the resolution appended to which was, on motion, adopted :

REPORT No. 2.

The Committee on Unfinished Business respectfully report, that having considered the state of the business of this House, it is forced to the unwelcome conclusion that the Convention must make choice as to which among pressing and important matters shall be allowed to go by default, or be referred to the next Convention.

The traditional time of adjournment has been at the end of twenty-one days, at the latest. This time draws rapidly near, and there are already indications that there will be too thin a House, by the middle of the coming week, for the proper consideration of important measures.

Those who remain, under very considerable expense, will not be willing to continue in such great responsibility put upon them by the lack of a constitutional number of Deputies to transact the business.

In view of these facts, your Committee recommend the passage of the following resolution:

Resolved, The House of Bishops concurring, that the General Convention of 1889 adjourn *sine die*, on Thursday, October 24, after the reading of the Pastoral Letter, and the closing services to be held in this Church, at 12 o'clock noon of that day.

Respectfully submitted.

A. BEATTY, *Chairman*.

(For action of the House of Bishops, see p. 357.)

Mr. Woolworth, from the Committee on Amendments to the Constitution, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 11.

Your Committee on Constitutional Amendments, to which was referred a resolution providing for the consent of the General Convention to the restriction of the limits of the Diocese of Nebraska, applied for by the Bishop and Council of that Diocese, have had the same under consideration, and beg leave to report as follows:

1. The present territorial area of the Diocese is 75,000 square miles, with a population of 1,300,000 souls, and 5,000 miles of railroad. It has sixteen self-supporting Parishes, fifty Mission Parishes and stations, fifty-five Church edifices, and thirty-nine Clergy, and contributes annually from \$6,000 to \$8,000 for Diocesan Missions.

2. The proposed cession will leave the Diocese with twelve self-supporting Parishes, forty-two Mission stations, forty-five Church edifices, and an endowment fund for the support of the Episcopate of \$32,500, an area of about 25,000 square miles, and a present population of over 800,000 souls.

3. The proposed new Missionary Jurisdiction will have at first four self-supporting Parishes, eighteen Missionary stations and Parishes, ten Church edifices, an area of fifty thousand square miles, a population of 432,000 souls, three towns of over 10,000, one of 5,000, four of 3,000, and thirteen of from 1,000 to 2,500 population.

4. The new Jurisdiction had a population of 194,000 in 1885, and in the four years since has gained 238,000. The present rate of increase is much greater. Within the last six years three lines of railroad have been built through its whole extent besides many branch lines. The emigration is mostly American from the Eastern States. It is to a good degree intelligent, educated, and moral. While few have been reared in the Church, many are readily disposed to her ways, a much larger proportion than that of new populations formed of European people.

As the new communities are being formed, new towns planted, and wealth accumulated, property soon to become of great value can be acquired, Parishes organized, and large numbers brought to sympathize with and love and live in the ways which we believe better than any others for Christian people to walk in. If we wait until societies shall be established and their ways and modes of thought and feeling become fixed, the present advantage may be lost.

5. Your Committee find in the Journals of the General Convention several

precedents for the action which is proposed in the resolution hereinafter set forth.

6. It is a physical impossibility for the Bishop of Nebraska, although he is very vigorous and laborious, to give to the territory proposed to be detached from the Diocese, that supervision which is required.

The Committee therefore offer the following preamble and resolution:

Whereas, The Diocese of Nebraska by deliberate action of the Bishop and Convention thereof has for urgent and sufficient reasons declared its desire to establish its western limits on the west line of Knox, Antelope, Boone, Nance, Merrick, Hamilton, Clay, and Nuckloss counties; and

Whereas, This House is sufficiently assured of the consent of the Parishes lying on either side of that line, and said Diocese has tendered to this General Convention a cession on that part of said Diocese of its Jurisdiction west of said line; and

Whereas, Doubts are entertained by many of the power under our Constitution to permanently alter the territorial extent of a Diocese in this form, yet impressed by the great necessities of the Church in that Diocese, and of the justice of her claims to prompt relief, and following repeated precedents in like cases: therefore

Resolved, The House of Bishops concurring, that the General Convention hereby signifies its consent and agreement to the limitation of the Jurisdiction of the Bishop and Convention of the Diocese of Nebraska within the limits above indicated until such Constitutional Amendment and legislation thereunder can be secured as are necessary to remove the doubts aforesaid, and that in the meantime the territory west of the limits aforesaid and within the State of Nebraska be held and treated as Missionary territory and subject to Missionary Jurisdiction.

All of which is respectfully submitted.

S. BENEDICT, *Chairman*.

On motion, Report No. 8 from the same Committee was taken from the Calendar, and the resolution appended to the Report was, on motion, adopted.

Mr. Woolworth, from the Committee on Amendments to the Constitution, presented the following Report, which was placed on the Calendar:

REPORT NO. 12.

Your Committee on Constitutional Amendments have had under consideration the petition of the Diocese of Michigan, praying that the part of its territory known as the Upper Peninsula be set off as a Missionary Jurisdiction, which petition was referred to the Committee by resolutions of the House, and beg leave to report as follows:

1. The Upper Peninsula of Michigan contains 18,000 square miles, which is about one-third of the State. It is almost entirely separated by water from the rest of the State, and is difficult of access. It can be reached by the present Bishop by crossing the straits which connect the two lakes, or by travelling through Illinois and Wisconsin a distance of six hundred miles, and its Parishes are seldom represented in the Diocesan Conventions by reason of the great expense of time, money, and labor involved in the journey.

2. It has a population of 200,000 souls drawn there by the great mining and lumber interests. It is believed that this population will in future rapidly increase.

3. There are in this region three self-supporting Parishes, fourteen other Parishes and Missionary stations, nine hundred and forty-six communicants,

and eight clergy. The present Diocese maintains thirty-eight Missionaries without assistance from the Domestic Committee.

If provisional relief can be granted for a few years, your Committee is assured that there is good reason to hope that the new Missionary Jurisdiction will become a Diocese able to bear its full share of the burdens of the Church.

Your Committee recommend the adoption of the following resolution:

Whereas, The Diocese of Michigan by deliberate action of the Bishop and Convention thereof has for urgent and sufficient reasons declared its desire to establish its northern limits on the north line of the Straits of Mackinaw and the waters connecting Lakes Michigan and Huron; and

Whereas, This House is sufficiently assured of the consent of the parishes lying on either side of that line, and said Diocese has tendered to this General Convention a cession of that part of said Diocese of its jurisdiction north of said line; and

Whereas, Doubts are entertained by many of the power under our Constitution to permanently alter the territorial extent of a Diocese in this form, yet impressed by the great necessities of the Church in that Diocese and of the justice of her claims to prompt relief, and following repeated precedents in like cases: therefore,

Resolved, The House of Bishops concurring, that the General Convention hereby signifies its consent and agreement to the limitation of the jurisdiction of the Bishop and Convention of the Diocese of Michigan within the limits above indicated until such constitutional amendment and legislation thereunder can be secured as are necessary to remove the doubts aforesaid, and that in the meantime the territory north of the limits aforesaid and within the State of Michigan be held and treated as Missionary territory and subject to Missionary Jurisdiction.

S. BENEDICT, *Chairman*.

(For the consideration of the Report, see p. 355.)

The Rev. Mr. Christian, from the Joint Committee to nominate a Missionary Council and a Board of Managers, presented the following Report:

The Joint Committee appointed to make nominations for the Missionary Council and the Board of Managers of Missions, beg leave to submit the following names:

For the Missionary Council, the names of the following Clergymen and Laymen:

MISSIONARY COUNCIL.

Rev. H. Dyer, D.D., Rev. E. A. Hoffman, D.D., Rev. William N. McVickar, D.D., Rev. J. Livingston Reese, D.D., Rev. J. H. Eccleston, D.D., Rev. George Williamson Smith, D.D., LL.D., Rev. Henry Y. Satterlee, D.D., Rev. Jacob S. Shipman, D.D., D.C.L., Rev. Cornelius E. Swope, D.D., Rev. Charles H. Hall, D.D., Rev. William R. Huntington, D.D., Rev. Octavius Applegate, D.D., Rev. John W. Brown, D.D., Rev. W. F. Nichols, D.D., Rev. D. H. Greer, D.D., Rev. William Lawrence, Rev. J. I. Bliss, D.D., Rev. Henry Anstice, D.D., Rev. T. J. Beard, Rev. W. W. Battershall, D.D., Rev. S. B. Carpenter, Rev. J. S. B. Hodges, S.T.D., Rev. Chauncey B. Brewster, Rev. John H. Elliott, S.T.D., Rev. I. L. Nicholson, D.D., Rev. E. L. Stoddard, Ph.D., Rev. Morgan Dix, S.T.D., D.C.L., Rev. W. S. Rainsford, D.D., Rev. R. H. McKim, D.D., Rev. A. C. Bunn, M.D., Rev. G. R. Van DeWater, D.D., Rev. Geo. J. Magill, Rev. Phillips Brooks, D.D., Rev. Edward Abbott, Rev. Robert Meech, Rev. F. M. S. Taylor, Rev. C. W. Leffingwell, D.D., Rev.

C. M. Beckwith, Rev. John B. Newton, Rev. P. G. Robert, Rev. A. Beatty, D.D., Rev. W. C. Gray, D.D., Rev. Clinton Locke, D.D., Rev. E. A. Bradley, D.D., Rev. E. T. Perkins, D.D., Rev. J. B. Cheshire, D.D., Rev. W. C. Langdon, D.D., Rev. Samuel Ringgold, D.D., Rev. W. K. Douglas, D.D., Rev. Y. P. Morgan, Rev. Ellison Capers, Rev. I. W. Beard, Rev. A. B. Goodrich, D.D., Rev. John Brainard, D.D., Rev. Walker Gwynne, Rev. Jas. F. Conover, D.D., Rev. J. DeW. Perry, D.D., Rev. Samuel Benedict, D.D., Rev. G. M. Christian, Rev. J. D. Newlin, D.D., Rev. J. S. Lindsay, D.D., Rev. T. G. Littell, D.D., Rev. Nathaniel Harding, Rev. Walter W. Williams, D.D., Rev. W. H. Vibbert, D.D., Rev. Rufus W. Clark, Rev. Thomas F. Gailor, Rev. Frank R. Millspaugh, Rev. George W. Douglas, S.T.D.

Mr. Lemuel Coffin, Mr. Benjamin Stark, Mr. Cornelius Vanderbilt, Mr. William G. Low, Mr. H. P. Baldwin, Mr. John A. King, Mr. Julien T. Davies, Mr. John H. Shoenberger, Mr. Alfred Mills, Mr. W. Bayard Cutting, Mr. Bache McE. Whitlock, Mr. Elihu Chauncey, Mr. Wager Swayne, Mr. John Nicholas Brown, Mr. Selden E. Marvin, Mr. Albert T. McNeal, Mr. F. B. Tuttle, Mr. W. A. Robinson, Mr. R. H. Battle, Mr. C. M. Conyngham, Mr. G. J. Boal, Mr. Q. O. Eckford, Mr. John L. Stettinius, Mr. E. P. Brockway, Mr. James B. Perry, Mr. Joseph Bryan, Mr. Felix R. Brumot, Mr. H. H. Candee, Mr. Geo. R. Goldsborough, Mr. W. P. Craigbill, Mr. George H. Gill, Mr. W. B. Clarke, Mr. Alexander H. Rice, Mr. James M. Woolworth, Mr. G. H. Bates, Mr. L. M. Franklin, Mr. W. S. Cogswell, Mr. Geo. C. Thomas, Mr. Hill Burgwin, Mr. John S. Blatchford, Mr. Edward L. Davis, Mr. H. O. Moss, Mr. Geo. C. McWhorter, Mr. Geo. E. B. Jackson, Mr. C. E. Parker, Mr. D. M. Dewey, Mr. J. N. Macomb, Mr. A. C. Goodman, Mr. Geo. R. Fairbanks, Mr. L. Bradford Prince, Mr. Z. D. Harrison, Mr. Herbert Welsh, Mr. R. Fulton Cutting, Mr. Melville W. Fuller, Mr. Harold Brown, Mr. Wm. W. Frazer, Mr. Seth Low, Mr. Joseph Packard, Jr., Mr. John Wilkes, Mr. John B. Stebbins, Mr. L. H. Morehouse, Mr. John W. Noble, Mr. J. Pierpont Morgan, Mr. E. L. F. Harcastle, Mr. J. Bancroft Davis, Mr. W. P. Gould, Mr. R. H. I. Goddard, Mr. James H. Skinner, Mr. C. W. Ogden.

Your Committee also submit the following names of fifteen Bishops, fifteen Clergymen, and fifteen Laymen, to constitute the Board of Managers of Missions:

BOARD OF MANAGERS.

Right Rev. H. B. Whipple, D.D., LL.D., Right Rev. D. S. Tuttle, D.D., Right Rev. A. N. Littlejohn, D.D., LL.D., Right Rev. W. C. Doane, D.D., LL.D., Right Rev. O. W. Whitaker, D.D., Right Rev. W. W. Niles, D.D., Right Rev. T. B. Lyman, D.D., Right Rev. T. U. Dudley, D.D., Right Rev. John Scarborough, D.D., Right Rev. W. E. McLaren, D.D., D.C.L., Right Rev. G. W. Peterkin, D.D., Right Rev. T. A. Starkey, D.D., Right Rev. H. C. Potter, D.D., LL.D., Right Rev. N. S. Rulison, D.D., Right Rev. W. Paret, D.D., LL.D.

Rev. H. Dyer, D.D., Rev. E. A. Hoffman, D.D., Rev. W. N. McVickar, D.D., Rev. J. Livingston Reese, D.D., Rev. J. H. Eccleston, D.D., Rev. George Williamson Smith, D.D., LL.D., Rev. Henry Y. Satterlee, D.D., Rev. Jacob S. Shipman, D.D., D.C.L., Rev. Cornelius E. Swope, D.D., Rev. Charles H. Hall, D.D., Rev. William R. Huntington, D.D., Rev. Octavius Applegate, D.D., Rev. John W. Brown, D.D., Rev. W. F. Nichols, D.D., Rev. David H. Greer, D.D.

Mr. Lemuel Coffin, Mr. Benjamin Stark, Mr. Cornelius Vanderbilt, Mr. William G. Low, Mr. H. P. Baldwin, Mr. John A. King, Mr. Julien T. Davies, Mr. John H. Shoenberger, Mr. Alfred Mills, Mr. W. Bayard Cutting, Mr. Bache McE. Whitlock, Mr. Elihu Chauncey, Mr. Wager Swayne, Mr. John Nicholas Brown, Mr. Selden E. Marvin.

Mr. Nash, from the Joint Committee on the Relations of the Two Houses, presented a Report (see Journal House of Bishops, p. 93); which was placed on the Calendar. (See Message from House of Bishops, p. 377; and Report of Committee, p. 382.)

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 94.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That the House of Bishops does not concur with the House of Deputies in giving consent to the division of the Diocese of California, for the reason that the request meets with earnest opposition in California itself, and that there is not "satisfactory assurance of suitable provision for the support of the Episcopate."

Attest:

WM. TATLOCK, *Secretary*.

On motion, a Committee of Conference was requested on the foregoing Message. (For action of House of Bishops, see p. 375.)
(For proceedings on Liturgical Revision, see p. 443.)

On motion, the House adjourned.

SEVENTEENTH DAY'S PROCEEDINGS.

MONDAY, October 21, 1889.

The House met pursuant to adjournment. Morning Prayer was said by the Rev. Mr. Crocker, Assistant Minister of S. George's Church, the Bishop of Western Michigan pronouncing the Benediction.

The Minutes of Saturday's session were read and approved.

The President announced the appointment of the following Committee:

COMMITTEE OF CONFERENCE ON THE DIVISION OF THE DIOCESE OF CALIFORNIA.

The Rev. Dr. Hanckel, the Rev. Dr. Davenport, the Rev. Mr. Trew, Mr. Stark, Mr. Nash, and Mr. Lee.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report :

REPORT No. 14.

The Committee on Elections would report that proper credentials have been received entitling the Rev. I. P. T. Ingraham, of the Diocese of Missouri, to a seat in this Convention in place of the Rev. R. A. Holland, unable longer to attend. The same for Mr. Wm. M. White, of the Diocese of Western New York, in place of Mr. Wm. H. Adams. The same for the Rev. Wm. H. Moreland, of the Diocese of New Hampshire, in place of the Rev. Dr. H. A. Coit, unable longer to attend.

CLINTON LOCKE, *Chairman*.

Whereupon the Rev. Messrs. Ingraham and Moreland, and Mr. White, appeared and took their seats.

The Rev. Dr. Benedict, from the Committee on Amendments to the Constitution, presented the following Report, which was placed on the Calendar :

REPORT No. 13.

The Committee on Amendments to the Constitution have had before them a resolution offered by Mr. Burgwin, Lay Deputy from the Diocese of Pittsburgh, requesting the opinion of your Committee as to the effect of the passage of a resolution in the same words, by the House of Bishops, and the House of Deputies, neither act being formally in concurrence with the other.

Article 3 of the Constitution prescribes a certain mode of legislation, *i.e.*, acts originating in one House are to be transmitted to the other for its concurrence. There are reasons for this rule, which should receive a strict compliance.

But as the opinion of your Committee is not asked on any particular case which has arisen during this Convention, and which has been referred to them for their decision, they do not feel called upon to express formally on the abstract question, and offer this resolution :

Resolved, That they be discharged from the consideration of the subject.

SAMUEL BENEDICT, *Chairman*.

(For the consideration of the Report, see p. 386.)

Mr. Jackson, from the same Committee, presented the following Report, which was placed on the Calendar :

REPORT No. 14.

The Committee on Amendments to the Constitution, to whom was referred a resolution offered by the Rev. Dr. Hoffman, of New York, present the following Report upon that resolution, which reads as follows :

Resolved, That it be referred to the Committee on Amendments to the Constitution, to consider and report whether any changes are required in Article 9 of the Constitution to make it clear whether or not the expression "in a majority of the Dioceses which may have adopted the same," requires a vote of a majority of the Dioceses of which the Clerical and Lay Deputies agree, in order to effect an alteration in the Constitution, and whether the expression "a majority of the Dioceses" refers to the quorum or to the number of Dioceses voting affirmatively.

The questions proposed to this Committee in this resolution are of great importance, touching as they do the mode of voting upon Constitutional

amendments by the General Convention, and your Committee have given the subject careful attention and beg leave to report:

Article 9 of this Constitution provides that "this Constitution shall be unalterable unless in General Convention by the Church in a majority of the Dioceses which may have adopted the same." Does this require a *concurrence* of the majority of the Clerical and a majority of the Lay Deputies in each Diocese, in order that the vote of a Diocese may be counted affirmatively on a proposed amendment to the Constitution?

Article 2 provides how the Church in each Diocese may be represented in General Convention, and that in all questions when required by the Clerical and Lay representation from any Diocese, each Order shall have one vote, and the majority of suffrages by Dioceses shall be conclusive in each Order, provided such majority comprehend a majority of the Dioceses represented in that Order. The concurrence of both Orders shall be necessary to constitute a vote in the House of Deputies.

No question is made as to what constitutes a vote in the House of Deputies under this Article, viz.: a majority vote in each order of the Dioceses voting; but the question propounded to us asks whether upon a vote altering the Constitution, there is or not required a concurrent vote of the Clergy and Laity affirmatively in each Diocese voting, in order that the vote of such Diocese may be counted affirmatively. We reply that, in our opinion, the words of Article 9, "This Constitution shall be unalterable, unless in General Convention by the Church in a majority of the Dioceses which may have adopted the same," require that in voting upon alterations in the Constitution, the Clergy and Laity in a Diocese voting affirmatively must concur in such vote, if both orders are represented in the Convention, and that it is not sufficient that there shall be simply a majority of the suffrages in each order.

On amendments to the Constitution, *the Diocese must act affirmatively as a unit in both orders*, as in no other way can it be determined that a majority of the Dioceses which have adopted the Constitution consent to a change. A simple illustration may serve to show that the adoption of any other construction would produce results contrary to what was evidently designed by the framers of the Constitution.

The Convention is composed of independent Dioceses that have adopted the Constitution, and that Constitution is declared unalterable unless in a majority of the Dioceses that may have adopted the same. Now if 53 Dioceses, numbered consecutively, voted on an Amendment to the Constitution on the plan of permitting a vote by a majority of suffrages in each order to be sufficient, and the Clergy in the Dioceses, numbered 1 to 27 inclusive, voted aye, and all those from 28 to 53 inclusive voted no, and if the Laity from 26 to 53 inclusive voted aye, and all the rest no, there would be a majority of the suffrages in each order favoring the amendment, and yet the Clergy and Laity in only two Dioceses, viz., 26 and 27, would have concurrently voted affirmatively.

Such a result would certainly not be the vote in a majority of the Dioceses contemplated by Article 9 of the Constitution.

This question, so far as we have been able to discover, has not been heretofore considered, and we do not find that the action of the Convention in voting upon Constitutional Amendments has been uniform in its mode of procedure; but we believe that the mode we have suggested is the only true one, and should be invariably followed when voting upon such amendments.

Your Committee are not prepared to advise that any change is needed to make clear what seems to them now to be sufficiently plain.

They answer the questions asked by the resolution offered by Rev. Dr. Hoffman, that on amendments to the Constitution, Article 9 requires a vote of a majority of the Dioceses of which the Clerical and Lay Deputies agree affirmatively, and that the expression "a majority of the Dioceses" means

just what it says, — “a majority of the Dioceses which may have adopted” the Constitution.

The Committee recommend the passage of the following resolution:

Resolved, That the Committee be discharged from further consideration of the subject.

Respectfully submitted.

SAMUEL BENEDICT, *Chairman*.

(For the consideration of the Report, see p. 386.)

The Rev. Dr. Benedict, from the same Committee, presented the following Report, and the Committee was discharged from the further consideration of the subject :

REPORT No. 15.

The Committee on Amendments to the Constitution would respectfully report on the matter of change of name of the Church. Your Committee have had before them Memorials and Resolutions from the Dioceses of Pittsburgh, Maryland, Easton, Delaware, and Rhode Island, protesting against any attempt to change the name of the Church.

As no such proposal has been directly made at this Convention thus far, your Committee offer no resolution on the matter further than this :

Resolved, That the accompanying Memorials and Resolutions be returned to the Convention, and that the Committee be discharged from the present consideration of the subject.

Respectfully submitted.

SAMUEL BENEDICT, *Chairman*.

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar :

REPORT No. 16.

The Committee on Amendments to the Constitution have had before them a Memorial from the Diocese of New Jersey, a portion of which favors a reduction in the number of Deputies from each Diocese.

Your Committee simply submit to the House of Deputies a proposed Amendment to the Constitution, and recommend its adoption :

Resolved, The House of Bishops concurring, that Article 2 of the Constitution be amended by striking out the word “four,” occurring in two places in line 2, page 6 of the Digest, and inserting “three,” so that the Article will read as follows :

“The Church in each Diocese shall be entitled to a representation of both the Clergy and the Laity. Such representation shall consist of not more than three Clergymen and three Laymen, communicants in this Church, residents in the Diocese, and chosen in the manner prescribed by the Convention thereof,” etc.; the rest of the Article remaining unchanged.

Respectfully submitted.

SAMUEL BENEDICT, *Chairman*.

(For consideration of the Report, see p. 386.)

On motion of Mr. Woolworth of Nebraska, Report No. 12 (see p. 349) of the Committee on Amendments to the Constitution was taken from the Calendar. On motion, the preamble and resolutions appended to the Report were adopted. (For action of House of Bishops, see p. 368.)

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 115.

The House of Bishops informs the House of Deputies that it does not concur with that House in its Message No. 68, proposing to allow a cheap edition of the Prayer Book and Hymnal in one volume, for the reason that the Hymnal is still in process of reconstruction, and also because it will embarrass the relations of the Hymnal to the Aged and Infirm Clergy Fund.

Attest:

WM. TATLOCK, *Secretary*.

The following Message was received, and referred to the Committee on Amendments to the Constitution :

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 116.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that in Article 5 of the Constitution, page 8, line 6 from the bottom, the words shall be altered so as to read:

"And the Assistant Bishop, or Bishop Coadjutor, if there be one (the latter term being in the law of this Church an alternate name for the office of an Assistant Bishop), may elect, etc."

And, still further, that Article 10 of the Constitution shall be so amended as to read: "Such Bishops, so consecrated, shall not be eligible to the office of Diocesan, or of Assistant Bishop, or Bishop Coadjutor."

Attest:

WM. TATLOCK, *Secretary*.

(For the Report of the Committee, see p. 363.)

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 117.

The House of Bishops informs the House of Deputies that it assents to the request of that House, in its Message No. 80, for a Conference Committee on the subject of the proposed division of the Diocese of California, and appoints on its part:

The Bishop of North Carolina, Bishop of Maryland, Bishop of Delaware.

Attest:

WM. TATLOCK, *Secretary*.

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 120.

The House of Bishops informs the House of Deputies that it has confirmed the nominations made by the Joint Committee, of a Missionary Council and a Board of Managers.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 121.

The House of Bishops informs the House of Deputies that it appoints as members on its part of the Committee of Conference asked in Message No. 81 of this House, and assented to in Message No. 66 of the House of Deputies, in reference to the introduction of Diocesan officers into the Commission on Work among Colored People, the following, viz.:

The Bishop of Maryland, the Bishop of Florida.

Attest:

WM. TATLOCK, *Secretary*.

The following Message was received, and, on motion, the Committee of Conference asked for therein was granted:

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 123.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That the House of Bishops does not concur with the resolution of the House of Deputies contained in Message No. 72 from that House, for the reason that this House is persuaded that important matters now before this House cannot have due consideration in so short an interval, and asks a Committee of Conference, who shall make the earliest report practicable.

And, further, that this House appoints on such Committee the Bishop of Quincy and the Bishop of New Jersey.

Attest:

WM. TATLOCK, *Secretary*.

The President appointed, as members of the Committee of Conference asked for in the foregoing Message:

The Rev. Dr. Beatty, Rev. Dr. Roberts, Mr. De Rosset, and Mr. Speed.

(For the Report of Committee, see p. 366.)

On motion of the Rev. Dr. Huntington, of New York, it was

Resolved, That the President be requested to invite the Right Rev. the Lord Bishop of Nassau to attend the session of this House whenever agreeable to him, and to occupy a seat on the platform by the President.

(For proceedings on Liturgical Revision, see p. 448.)

On motion, the House adjourned.

EIGHTEENTH DAY'S PROCEEDINGS.

TUESDAY, October 22, 1889.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Franklin of New Jersey, the Bishop of Pennsylvania pronouncing the Benediction.

The Minutes of yesterday's meeting were read and approved.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report :

REPORT No. 15.

The Committee on Elections would report that proper credentials have been received entitling the Rev. George McFiske, of the Diocese of Rhode Island, to a seat in this Convention, in place of the Rev. E. H. Porter, unable longer to attend.

The same for the Rev. W. C. Hunter, of the Diocese of Georgia, in place of the Rev. J. R. Winchester.

The same for Mr. John C. Worthington, of the Diocese of Nebraska, in place of Mr. S. D. Barkalow.

The same for Rev. E. N. Goddard, of the Diocese of Vermont, in place of Rev. A. B. Flanders, unable longer to attend.

C. LOCKE, *Chairman*.

Whereupon the Rev. Messrs. Fiske, Hunter, and Goddard, and Mr. Worthington, appeared and took their seats.

The President announced the appointment of the following persons as members of Joint Committees :

JOINT COMMITTEE ON THE STANDARD PRAYER BOOK.

The Rev. Drs. Huntington, of New York, Kedney, of Minnesota, and Hart, of Connecticut; and Messrs. Morgan, of New York, Packard, of Maryland, and Eliot, of Massachusetts.

JOINT COMMISSION ON HYMNAL.

The Rev. J. S. B. Hodges, D.D., of Maryland.

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 124.

The House of Bishops informs the House of Deputies that it concurs in Message No. 37, from that House, amending Title I., Canon 15, § vi. [7], omitting the word "Diocesan."

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 125.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That this House concurs in the legislation proposed in Message No. 39 from the House of Deputies, amending Title I., Canon 19, § iii., with the omission of the words "in brackets" contained therein, so that the Canon as amended will read as follows, viz.:

§ iii. Promptly after the adjournment of the General Convention, the Secretaries of the two Houses shall deliver to the Custodian of the Standard Prayer Book true and exact copies of all alterations and additions in the Book of Common Prayer, already adopted by the General Convention under Article 8 of the Constitution; and such copies shall be duly certified by said Secretaries, and be attested by the presiding officers of the respective Houses, and shall be preserved by the Custodian of the Standard Prayer Book; and the

Secretary of the House of Deputies shall take out a copyright of said alterations and additions, according to law.

And the Custodian of the Standard Prayer Book shall make such arrangements with publishers as shall insure the printing, in the margin of all editions of the Prayer Book, of the paging of the Standard Prayer Book.

Attest:

WM. TATLOCK, *Secretary*.

On motion, the foregoing Message was referred to the Committee on Canons.

(For the Report of the Committee, see below.)

Mr. Burgwin, from the Committee on Canons, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 15.

The Committee on Canons, to whom was referred a resolution proposing an amendment to Title I., Canon 19, Section iii., respectfully report the following:

Resolved, The House of Bishops concurring, that Title I., Canon 19, Section iii., be amended so as to read as follows:

§ iii. Upon the adjournment of any General Convention, the Secretaries of the two Houses shall deliver to the Custodian of the Standard Prayer Book true and exact copies of all alterations and additions in the Book of Common Prayer which have been adopted by said General Convention in accordance with Article 8 of the Constitution; and such copies, duly certified by said Secretaries and attested by the Presiding Officers of the Respective Houses, shall be preserved by the said Custodian of the Standard Prayer Book; and the Secretary of the House of Deputies shall take out a copyright of said alterations and additions according to law; and he shall also send a copy of the same to the Ecclesiastical Authority of every Diocese and to every clergyman of this Church.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 16.

The Committee on Canons, to whom was referred a proposed amendment to Title I., Canon 19, Section iv., respectfully report that the Committee are of the opinion that the change proposed is inexpedient at the present time because further proposed alterations and additions in the Book of Common Prayer are to be considered and acted upon by the General Convention of 1892, and till then it would be unwise to set forth a revised edition of the Standard Book; but in order to properly guard the alterations and additions adopted by the present General Convention we recommend the amendment of Title I., Canon 19, Section iv., by inserting in the eleventh line thereof after "1886," the words "and of 1889," so that the section as amended will read as follows:

§. iv. Until a Standard Book of Common Prayer shall hereafter be duly set forth and established, by the General Convention, all issues or editions of the Book of Common Prayer shall contain, as an appendix to each volume published, a certificate to be prepared and signed by the Custodian of the Standard Prayer Book aforesaid, and approved by the Presiding Bishop and two other Bishops, showing what alterations and additions in the Book

of Common Prayer the General Conventions of 1886 and of 1889 adopted, and their effect upon the structure of the Book of Common Prayer as it was before such alterations and additions were adopted. And it shall not be lawful for any Bishop, or other officer in any Diocese, to attest any issue or edition of the Book of Common Prayer to be hereafter published, unless the same shall contain the certificate of the Custodian, approved by the Bishops as aforesaid.

The Committee, therefore, offer the following:

Resolved, The House of Bishops concurring, that Title I., Canon 19, Section iv., be amended as above recited.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

(For the action of the House of Bishops, see p. 373.)

The same gentleman, from the same Committee, presented the following Report, the consideration of which on motion of the Rev. Dr. Nelson, of Virginia, was postponed to the next General Convention:

REPORT NO. 17.

The Committee on Canons, to whom was referred the Report of the Joint Committee on the Functions of Rectors, Church Wardens, and Vestrymen with accompanying Canons proposed, respectfully report that they have given the proposed Canons careful attention, and recommend the passage of the said Canons as proposed, with certain amendments, so that the whole Canons will read as follows:

TITLE I., CANON 14.

General Regulations of Ministers and their Duties.

SECTION 1. No Minister, removing from one Diocese or Jurisdiction to another, shall officiate as the Rector, Minister-in-charge, or Assistant Minister of any Parish or Congregation of the Diocese or Jurisdiction to which he removes, until he shall have obtained from the Ecclesiastical Authority thereof a certificate in the words following:

"I hereby certify that the Rev. ——— has been canonically transferred to the Diocese [or Jurisdiction] of ———, and is a Minister in regular standing."

SECT. 2. [1] Whenever a Parish shall fall vacant, it shall be the duty of the Wardens, without delay, to notify the Bishop of the Diocese or Jurisdiction of the fact and date of such vacancy. It shall also be the duty of said Wardens, prior to any election, to notify the Bishop in writing of the names proposed for the vacant office; and the Parish or Vestry shall not take action on any name until the receipt of the Bishop's acknowledgment of such notification, and of his accompanying suggestions, if there be any; the same to be in writing; provided that he be at the time within the territory of the United States, and, also, that this reply be not delayed longer than fourteen days after the receipt of said notification.

[2.] In the event of the election of a Rector, Minister, or Assistant Minister, it shall be the duty of the Wardens at once to give notice of the fact to the Ecclesiastical Authority in the following form, signed by those who certify:

We, the Church Wardens, [or in case of an Assistant Minister, We, the Rector and Church Wardens], do certify to the Ecclesiastical Authority of the Diocese [or Jurisdiction] of ———, that the Rev. ——— has been duly chosen Rector [or Minister, or Assistant Minister with the Rector's approval, as the case may be] of [naming the Parish].

It shall further be the duty of the Wardens to send a notice, in writing,

to the Rector elect, of such election, which notice shall certify to the said Rector elect that all the Canonical requirements herein enacted have been complied with by the Wardens of the Parish to which the said Rector has been elected.

And if the Ecclesiastical Authority be satisfied that the person so chosen is a qualified Minister of this Church, and accepts the office, he shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose; and such record shall be the legal evidence of the certified relationship between the Minister and the Parish.

[3.] If a Presbyter be duly elected Rector of a Parish, the Ecclesiastical Authority may, at the instance of the Vestry, proceed to have him instituted. But the Office of Institution may not be so used if the Parish be destitute of a house of worship.

SECT. 3. The Rector or Minister-in-charge of a Parish shall have control of all matters spiritual in the Parish, subject only to his covenant of allegiance to the Prayer Book, the Canons, and the godly counsel of the Bishop. He shall give order concerning the worship of the Church, together with all that appertains thereto. He shall be at all times entitled to access to the Church, for administration of the Services and Sacraments and Ordinances of the Church, for catechetical or other religious instruction, and for such other offices and functions as of right belong to a Minister of this Church.

The Committee on Canons, therefore, offer the following:

Resolved, The House of Bishops concurring, that Title I., Canon 14, Sections i. and ii., be amended by the substitution therefor of the above sections.

The Committee on Canons further offer the following:

Resolved, The House of Bishops concurring, that the following Canon be enacted, to be inserted in the Digest, in Title III., as Canon 8.

Of Parish Vestries.

§ i. In every Parish of this Church there shall be an annual election of Church Wardens and Vestrymen, whose number, mode of election, with the qualifications of voters, shall be such as the State, Diocesan, or Parish law may require; and the persons elected shall be known as the Vestry of the Parish. The Rector, unless it conflict with law as above, may take part in all meetings of the Vestry, and, when present, shall preside in the same, and have one vote.

§ ii. It shall be the office of the Vestry to represent the Parishioners both in their relations to the Rector and in their care and zeal for the temporal and spiritual interest of the Parish, and to co-operate with the Rector in the protection of the church edifice from all unhallowed, ordinary, and common uses. It shall be the duty of the Vestry to do all in its power to protect and preserve the Parish property against uncertainty of title, loss of rights, peril of debt and mortgage, deterioration of the fabric, misuse of trusts and funds, and the like; to provide for and secure the payment, without default or delay, of the salary of the Clergy of the Parish, and of all other duly appointed helpers in its work; to make the necessary provision for, and to encourage and sustain the Rector in the administration of, the worship, ordinances, and sacraments of the Church, according to the Book of Common Prayer; to assist him as far as possible, both by means and personal co-operation, in his agencies and methods for the maintenance of piety and good works; to aid in persuading parishioners and others to resort to the Church on Sundays and other occasions of public worship, and to see that all comers are met with a Christian welcome. The Vestry shall forward, in all practicable ways, the spiritual interest of the Parish, as becometh Christian men holding sacred trusts, and so far as consistent with the headship of the Rector.

§ iii. The Vestry shall be the agents and legal representatives of the Parish (unless otherwise provided by the law of the State or of the Parish) in all

matters concerning the relations of the Parish and its Clergy. It shall elect or appoint the Minister, whether it be to the office of Rector or Minister-in-charge, stating in the record and in the formal call, to what office the Minister is called, the amount of salary voted, the terms of payment, and whatever else may be necessary to make a clear and valid contract, not open, in the case of a Rector, to alterations without the consent of both the parties concerned.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman.*

Mr. Smith, from the Committee on Amendments to the Constitution, returned the following Report from the Committee, with an additional statement. (For original Report, see p. 330.)

REPORT NO. 9.

The Committee on Amendments to the Constitution, to whom were referred the resolutions offered by Mr. Judd, of Chicago, Mr. Stotsenburg, of Indiana, and Rev. Dr. Egar, of Central New York, for an amendment of the Sixth Article of the Constitution, so as to provide for the establishment of a Court or of Courts of Appeal, and the resolution of the Rev. Dr. Kedney, of Minnesota, inquiring whether, under the present Constitution, the House of Bishops can be constituted a Court of Appeals from Diocesan Courts upon questions of doctrine, respectfully report:

That they are of opinion that the General Convention has no power to establish any Court of Appeals for the review of the judgments of Diocesan Courts, but that it is within the power of each Diocese to establish one or more Appellate Courts as it may deem expedient.

The judicial system of the Church is of especial importance to the Clergy, whose dearest rights and interests are affected by it, and your Committee are satisfied that the opinion very widely prevails among the Clergy that they are entitled to the protection of an Appellate Court of higher authority than that of the Diocese.

Yielding to this conviction, your Committee respectfully recommend the adoption of the following resolutions:

Resolved, The House of Bishops concurring, that the Sixth Article of the Constitution be so amended that the third clause thereof shall read as follows:

In every Diocese, the mode of trying Presbyters and Deacons may be instituted by the Convention of the Dioceses, including such Courts of Appeal as each Diocese may deem expedient. The General Convention may provide for a Court or for Courts of Appeal from the final judgments of the Diocesan Courts, and define the jurisdiction of and regulate the mode of procedure in the last-mentioned Courts of Appeal.

Resolved, The House of Bishops concurring, that the foregoing proposed Amendment of the Sixth Article of the Constitution be made known to the several Diocesan Conventions.

It is proper to add that this report was concurred in by a majority only of the Committee who were present when it was considered.

By order of the Committee.

JAMES M. SMITH.

(For the consideration of the Report, see p. 386.)

The Rev. Dr. Benedict, from the same Committee, presented the following Report, the resolution appended to which, was, on motion, adopted:

REPORT No. 17.

The Committee on Amendments to the Constitution have had referred to them a proposed amendment to the Constitution, proposed in the House of Bishops, and communicated to this House in Message 116, touching the introduction of the term Coadjutor Bishop as synonymous with the term Assistant Bishop. They have considered the same, and recommend the passage of the following resolution:

Resolved, That this House non-concur in Message 116 from the House of Bishops.

By order of the Committee.

SAMUEL BENEDICT, *Chairman*.

The Rev. Mr. Converse, from the Committee on the State of Church, presented a General Report, the resolution appended to which was, on motion, adopted.

(For the Report of the Committee, see Appendix I.)

The Rev. Dr. Bliss, from the Committee on Christian Education, presented the following Report:

At the General Convention of 1886, the Committees on Christian Education appointed by the two Houses were continued until the next Triennial Convention, and instructed to act jointly for the following purposes:

"1. To devise, and in so far as possible to execute, measures for directing attention to Church schools, colleges, and other seminaries of learning.

"2. To put the Church in mind of its duty to endow and furnish such deserving institutions with its wealth.

"3. To invite all educators in charge of them to meet together at an assigned practicable place, and at an early day, with a view to combined action for the furtherance of Christian Education."

In obedience to these instructions, a meeting of Christian Educators was called in New York City in January, 1887. The meeting was largely attended, and representative of our Church institutions. A plan was then presented for a Church University Board of Regents, which was further considered at a subsequent meeting held in Saratoga.

Among the facts and recommendations brought forward at these meetings were the following, which had weight with your Committee in recommending the establishment of such a Board.

Other religious bodies of learning, by Commissions and Boards of Education, and by systematic aid to institutions of learning, have accomplished and are accomplishing large results. Persons connected with our Parishes, being without information or advice from the Church on the subject, have accepted other guidance. Millions of dollars have up to this date been contributed by such persons to institutions indifferent or inimical to our teaching, if not in some instances to all religion. Of any reciprocal action we hear little. Nor need we wait for this. Our Church can establish a Board for the purpose of directing attention to the needs and deserts of her own institutions. The influence of such a Board would also help towards the unifying of our colleges in different parts of the country, and prepare the way, it may be, for what has been so long and earnestly desired by many, the foundation of a distinct Church University. The closer union of all our institutions would bring degrees, whether honorary or in course, under improved regulations; and a better grading of work from preparatory schools onward might be secured. The work of all our schools and colleges could be tested and encouraged by prizes offered and awarded by a central body.

For these and other reasons your Committee believe that the adoption by the General Convention of the resolutions which we proposed in both

Houses on October 15, establishing "The Church University Board of Regents," having for its two chief functions:

- "1. To promote education under the auspices of the Church; and
- "2. To receive and distribute all benefactions that may be intrusted to it."

is a step from which most important results may in time be expected. It is a practical endeavor to carry out ideas which have been presented to successive Conventions by those qualified from interest and experience to speak on the subject, with little result hitherto beyond the passing of sympathetic resolutions.

"Education," it has been well said, "is the most important department of the self-maintaining activity of the Church of Christ. By education the Church takes possession of her place and share in the coming age; by it she hands on to the minds and hearts and hands of another generation the treasure of faith and love and duty, which came to her nineteen centuries ago, and of which to the end of time she is the sole trustee in the interests of humanity."

And yet with shame we must acknowledge that in this country our Church has come far short of its duty in this important and sacred work. Both Roman Catholics and Protestant bodies have large educational institutions, many of them splendidly dowered, in which not only their own children, but many also who belong to us, are taught, and, of course, influenced. While thankful for all that has been done and is being done by others, and moved by no spirit of jealousy, we who believe that our Church sets before us both in faith and morals a system at once authoritative and reasonable, absolute in its principles while harmonious with the aspirations and the manifold advance of our day, cannot be content with less than our full share in the work of education.

That we may undertake this, our existing schools and colleges need in many cases to be strengthened; similar institutions should be founded in different sections of the country; and the attention of Church people constantly directed to the duty of supporting them.

These, among other advantages, your Committee ventures to hope, will follow on the establishment by the General Convention of an Educational Board. Hitherto our schools and colleges have been in great measure private or local ventures. The Church herself will now be seen to be concerned in the matter, and, while in no way interfering with or crippling private enterprise, to be ready, through an accredited instrumentality, to afford sanction, aid, and counsel in cases where it is sought.

Our Educational Institutions, if they are to be of real value or worthy of the Church, must be of the highest character. Christian education, while supplying elements of moral discipline as well as of religious instruction which are and must be lacking in other systems, should afford opportunities for the best secular training. Only so can we hope to keep or win the youth of our country; only so shall we be true to our profession of faith in "One God, the Father Almighty, Maker of heaven and earth, and of all things, visible and invisible."

It is a matter for hearty congratulation, that in several of our Missionary Jurisdictions schools of high character, both for boys and girls, have been established. The Bishops count them among the most valuable aggressive agencies of the Church, while their influence on the future of those communities, in forming a true type of Christian manhood and womanhood, is incalculable. Untold anxiety and labor, both in gathering funds and in selecting a staff of competent teachers, might have been spared their founders, and in some instances failure averted, had such a Board as we now hope to see become a part of the Church's permanent organization been in existence.

At the same time, in older parts of the country, where there is an eager desire for knowledge and culture, the Church should offer, in her institutions,

the best and highest education to be had. As it is, many of the Church's sons and daughters are found as scholars in denominational or secular colleges, who ought to be gathered under the Church's shelter, and trained in her larger ways, while not a few Churchmen and Churchwomen are teaching elsewhere who would gladly work in institutions of the Church if only equal opportunities were there afforded them. The influence our schools, both for boys and girls, have already exerted, in spite of the imperfection attendant on isolated efforts, and in spite, too, of the scanty support they have generally received, has been so great and wide-spread that it seems to be the plain duty of the Church to take steps for carrying on and perfecting the work, which, notwithstanding so many drawbacks, has produced such beneficial results.

Having said so much on the subject of what may, in general terms, be styled Higher Christian Education, your Committee cannot refrain from adding a few words of urgent recommendation that both in Church academies and in Sunday-schools the greatest pains be taken, through careful catechising and otherwise, to give those committed to our teaching definite instruction in the principles of the Christian religion. Your Committee are convinced that large numbers of children who have been nominally under the training of the Church go forth from her schools with but scanty instruction in "those things which a Christian ought to know and believe to his soul's health." The strength, it is believed, of some other religious bodies consists largely in this, that their members are carefully grounded in the articles of their faith, and are trained, moreover, in definite religious practices. Our Church provides us, in the Catechism, with a definite scheme of instruction concerning the Rule of Faith, the Rule of Life, the Rule of Prayer, and the Means of Grace. The teaching of the Catechism is not outgrown at the time of Confirmation, even if its words are then already learned, and in a measure understood. In these days, when our people are certain to meet with assaults on the Christian faith and the Christian law, based largely upon misrepresentation or misconception of what Christianity teaches, too much stress cannot be laid on the importance of fortifying them beforehand with a positive and intelligent apprehension of the truths of our holy religion, and of their bearing on life. In the words of a great teacher of youth in our own time in the French Church, "The chief aim of religious instruction should be to awaken the consciences of the children; to develop in them, together with a sense of duty, a Christian instinct; to win an entrance in their souls and lives for the great thought of God, the fear of offending Him, the desire of pleasing and serving Him, of loving and being loved by Him; to show them good and evil from a supernatural point of view; to raise them to those ideas and motives of the Christian life to which they are strangers, and to form in them the first religious habits in the intelligence, the conscience, and the life."

Respectfully submitted.

HENRY A. COIT, *Chairman,*
On the part of the House of Deputies.

WM. CROSWELL DOANE.
C. T. QUINTARD.
WM. WOODRUFF NILES.
J. ISHAM BLISS.
J. D. MORRISON.
WILLIAM B. BODINE.
ARTHUR C. A. HALL.
WYLLYS HALL.
HENRY COPPÉE.
S. M. CURTIS.
G. R. FAIRBANKS.
SAMUEL ELIOT.

ADDENDUM.

The Church University Board of Regents, created by the joint action of the two Houses, has come into definite existence by the election of the following persons as Regents:

The Right Rev. the Bishops of Tennessee, Minnesota, and Albany; the Rev. G. Williamson Smith, D.D., LL.D.; Wm. Preston Johnstone, Esq.; Samuel Eliot, LL.D.; and the Rev. E. N. Potter, D.D. And the Board of Regents so constituted has organized by the election of the Bishop of Albany as Chairman of the Board.

The Secretary of the House presented the following Report from the Church University Board of Regents:

The Secretary of the Church University Board of Regents reports, on its behalf, that the Board is now duly organized, and that a copy of its Report will be completed at an early date and furnished for the Journal of the General Convention.

E. N. POTTER, *Secretary of the Board of Regents.*

(For further Report, see Appendix VIII.)

The Rev. Dr. McVickar, from the Joint Committee on the place of meeting of the next General Convention, presented the following Report, the resolution appended to which was, on motion, adopted:

The Committee beg leave respectfully to report, that after due deliberation they have unanimously determined to suggest the City of Baltimore as the most eligible place for the meeting of the next General Convention.

They therefore offer and recommend the passage of the following resolution:

Resolved, The House of Bishops concurring, that the next General Convention meet in the City of Baltimore.

(For the action of the House of Bishops, see p. 367.)

The Rev. Dr. Beatty, from the Committee of Conference on the time of adjournment, presented the following Report, the resolution appended to which was, on motion, adopted:

The Committee of the two Houses of Convention, appointed to confer on the disagreement as the time of final adjournment, recommend the adoption of the following resolution by each House:

Resolved, The House of Bishops concurring, that General Convention adjourn without day on Thursday evening, October 24, it being understood that the hour for the closing services and the reading of the Pastoral Letter be eight o'clock of the same evening.

On motion of the Rev. Dr. Beatty, it was

Resolved, That the House of Deputies hold evening sessions during the remainder of the Session, commencing at 8 o'clock to-night.

The House took a recess.

The House having resumed its session, the following Message was received, and, on motion, the House confirmed the nomination made therein:

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 134.

The House of Bishops informs the House of Deputies that, the House of Deputies concurring, it nominates the Rev. E. A. Hoffman, D.D., to fill the vacancy in the Standing Committee on Churches in Foreign Lands, created by the death of the Rev. W. F. Morgan, D.D.

Attest:

WM. TATLOCK, *Secretary*.

The following Messages were received:

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 137.

The House of Bishops informs the House of Deputies that it concurs in Message 103 of that House, naming Baltimore as the place of the next Convention.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 138.

The House of Bishops informs the House of Deputies that it concurs in Message No. 104 of that House, naming Thursday evening, October 24, as the time for final adjournment of this General Convention, and 8 P.M. as the hour for the closing services.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 139.

The House of Bishops informs the House of Deputies that it appoints as members, on its part, of the Joint Committee to arrange an order of work for the next Missionary Council:

The Bishop of Albany, the Bishop of Pittsburgh.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 142.

The House of Bishops informs the House of Deputies that it concurs in Message No. 70 from the House of Deputies, consenting to the cession by the Bishop and Convention of the Diocese of Nebraska of the western part of its territory to form a Missionary Jurisdiction.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 143.

The House of Bishops informs the House of Deputies that it concurs in Message No. 71 of the House of Deputies, proposing an amendment of Article 5 of the Constitution in reference to the cession by a Diocese of a portion of its territory.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 144.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That the House of Bishops does not concur with the House of Deputies in its Message No. 82, accepting the cession of a portion of the Diocese of Michigan for the purpose of forming a new Missionary Jurisdiction, for the reason that they have not at present satisfactory assurance of such a degree of strength and stable growth in that portion of the Diocese of Michigan in which it is proposed to erect a Missionary Jurisdiction, as would warrant such a step on the part of the Board of Missions.

Attest:

WM. TATLOCK, *Secretary*.

On motion of Mr. Baldwin, of Michigan, a Committee of Conference was asked for in reference to the subject of the foregoing Message, and the President appointed as members, on the part of this House, —

The Rev. Mr. Blanchard of Michigan, Rev. Mr. Gardner of Nebraska, and Mr. Baldwin of Michigan.

(For Proceedings on Liturgical Revision, see p. 464.)

On motion, the House adjourned.

NINETEENTH DAY'S PROCEEDINGS.

NEW YORK, October 23, 1889.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Mr. Marshall, of Pittsburgh, the Bishop of New Hampshire pronouncing the Benediction.

The Minutes of yesterday's session were read and approved.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 16.

The Committee on Elections would report that proper credentials have been received entitling the Rev. R. B. Post, of the Diocese of Newark, to a seat in this Convention, in place of the Rev. A. Schuyler unable longer to attend.

C. LOCKE, *Chairman*.

Whereupon the Rev. Mr. Post appeared and took his seat.

The President presented to the House the Right Rev. Dr. Churton, Lord Bishop of Nassau.

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report: and on motion, the Committee was discharged from the further consideration of the subject:

REPORT No. 18.

The Committee on Canons, to whom was referred a resolution requesting the Report of a draft of Canon providing for the organization of Missionary Jurisdictions into Dioceses, have considered the subject, and recommend the adoption of the following:

Resolved, That it is impracticable at this late stage of the session of the General Convention to act advisedly upon so important a matter, and that the Committee be discharged from further consideration of this subject.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which, was, on motion, adopted:

REPORT No. 19.

The Committee on Canons, to whom was referred a resolution to amend Title I., Canon 15, Section iii., Clause 1, respectfully report the following:

Resolved, The House of Bishops concurring, that Title I., Canon 15, Section iii., Clause 1, be amended so as to read as follows: "If, during the recess of the General Convention, the Church in any Diocese should be desirous of the Consecration of a Bishop elect, the Standing Committee of such Diocese may, by their President, or by some person or persons specially appointed by the said Standing Committee, communicate the desire to the Standing Committees of the Church in the different Dioceses, together with copies of the necessary testimonials as required in Title I., Canon 15, Section ii., Clause 1. Each Standing Committee, so notified, shall forward to the Standing Committee of the Diocese concerned a notice of its consent or refusal within two months from the date of said notification of desire for Consecration of a Bishop elect. If the major number of the Standing Committees shall consent to the proposed Consecration, or if, at the expiration of the two months, the major number of the Standing Committees who have returned answer shall have so consented to the proposed Consecration of a Bishop elect, the Standing Committee of the Diocese concerned shall forward the evidence of such consent together with copies of the necessary testimonials as required in Title I., Canon 15, Section ii., Clause 1, to the Presiding Bishop, who shall communicate the same, without delay, to all the Bishops of this Church in the United States, excepting those whose resignations have been accepted. Each Bishop, so notified, shall forward to the Presiding Bishop a notice of his consent or refusal within two months from the date of said notification by the Presiding Bishop. If a majority of the Bishops consent to the Consecration, or if, at the expiration of the two months, a majority of the Bishops who have returned answer shall have consented to the Consecration, the Presiding Bishop, without delay, shall notify the Bishop-elect of such consent; and, on his acceptance, the Presiding Bishop shall take order for the Consecration of said Bishop-elect by himself and two other Bishops, or by any three Bishops to whom he may communicate the testimonials."

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

(For action of the House of Bishops, see p. 383.)

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted :

REPORT No. 20.

The Committee on Canons, to whom was referred a proposed amendment to Title I., Canon 15, Section v., respectfully report the following:

Resolved, The House of Bishops concurring, that Title I., Canon 15. Section v., be amended so as to read as follows: "When a Bishop of a Diocese is unable, by reason of old age or other permanent cause of infirmity, or by reason of extent of his Diocese, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall, in all cases, succeed the Bishop in case of surviving him: *Provided*, that before the election of an Assistant Bishop for the reason of extent of Diocese, the consent of the General Convention, or, during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees, must be had and obtained. Prior to any election of an Assistant Bishop, the Bishop of the Diocese shall consent in writing to such election, and in such consent he shall state the jurisdiction and duties which he thereby assigns to the Assistant Bishop when duly elected and consecrated. And in case of the inability of the Bishop of the Diocese to issue the aforesaid consent to the election of an Assistant Bishop, the Standing Committee of the Diocese may request the Convention of the Diocese to issue such letter of consent, and the request of the said Standing Committee shall be accompanied by medical certificates of the inability of the Bishop of the Diocese to issue such written consent. No person shall be elected a Suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese at the same time."

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

(For action of the House of Bishops, see p. 384.)

The same gentleman, from the same Committee, presented the following Report :

REPORT No. 21.

The Committee on Canons respectfully report that they have appointed the Rev. F. P. Davenport, D.D., and Mr. Causten Browne as the Committee to certify changes, in accordance with Title IV., Canon 2, Section ii.

DANIEL R. GOODWIN, *Chairman*.

The Rev. Mr. Converse, from the Committee on the State of the Church, presented the following Report, the resolution appended to which was, on motion, adopted :

REPORT No. 9.

The Committee on the State of the Church, having had under consideration the position of the Sunday Schools of our Parishes and Missions, and considering them as one of the chief instrumentalities of the missionary work of the Church, recommend the adoption of the following resolution:

Resolved, The House of Bishops concurring, that the Secretary of the Board of Managers of the Board of Missions be instructed, in his preparations for the Sessions of the Board of Missions at the next General Convention, to provide a time for hearing reports and addresses on the subject of Sunday School work.

By order of the Committee.

GEO. S. CONVERSE, *Chairman*.

(For action of House of Bishops, see p. 384.)

Mr. Coffin, from the Committee on Expenses, presented the following Report, the resolution appended to which was, on motion, adopted :

The Committee on Expenses, having had under consideration some matters involving considerable expense to the Convention, recommend the following resolution :

Resolved, That all printing done during the interval between Conventions, at the expense of the Convention, shall be done under the direction of the Secretary of the House of Deputies, and all bills for the same shall be approved by the Committee of Expenses before payment.

Respectfully submitted.

LEMUEL COFFIN, *Vice-Chairman*.

The Rev. Dr. Beardsley, from a Committee of Conference in regard to the Constitution of the Commission for Church Work among Colored People, presented the following Report, which, on motion, was laid on the table :

The Committee of Conference on the part of the House of Deputies, in regard to the Constitution of the Commission for Church Work among Colored People, recommend that the House of Deputies accept the action of the House of Bishops in relation to Message No. 28 of the House of Deputies.

E. E. BEARDSLEY,
For the Committee.

The Rev. Dr. Beatty, from the Joint Committee on the Spiritual Care of Immigrants, presented a Report. (See Journal of House of Bishops, p. 69.)

Mr. Baldwin, from the Joint Committee on Evangelistic Work, presented a Report, the resolution appended to which was, on motion, adopted. (For the Report, see Journal of House of Bishops, p. 78.)

The House proceeded to the business on the Calendar, to wit: Report No. 1 of the Committee on Rules of Order. (See p. 293.) On motion of the Rev. Dr. Nevin, the resolution appended to the Report of the Committee was amended by inserting in Division I. of Rule 4 the following :

"Two members from the Delegations from the Missionary Jurisdictions, and one from the Jurisdiction of Foreign Churches."

On motion, the resolution as thus amended was adopted.

The following Message was received, and, on motion, the House concurred therein :

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 148.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the Standard Prayer Book of 1844, together with the Report of the Joint Committee on the same, be and the same are hereby referred to the Joint Committee appointed to prepare a Standard Prayer Book, for consideration and use in the preparation of their Report.

Attest:

WM. TATLOCK, *Secretary*.

On motion of the Rev. Dr. Huntington, of New York, it was

Resolved, That during the discussion of the proposed Canon of Marriage and Divorce, the House sit with closed doors, but that the representatives of the press be allowed to remain.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 153.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen, be discharged from the further consideration of this subject.

Attest:

WM. TATLOCK, *Secretary*.

On motion, the House concurred in the foregoing Message.

The following Messages were received:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 154.

The House of Bishops informs the House of Deputies that it consents to the request of the House of Deputies, in its Message No. 123, for a Committee of Conference on the proposed Missionary Jurisdiction in Michigan, and appoints as members on its part:

The Bishop of Rhode Island, the Bishop of Long Island, the Bishop of North Carolina.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 156.

The House of Bishops informs the House of Deputies that, by the vote of a majority of the whole number of Bishops entitled to seats in the House of Bishops, it concurs with the action of the House of Deputies amending the Lectionary, according to the last clause of Article 8 of the Constitution, as communicated in Message No. 124 of the House of Deputies.

Attest:

WM. TATLOCK, *Secretary*.

The House took a recess.

The House, having resumed its session, proceeded to the consideration of the Order of the Day, to wit, the Report of the Committee on Marriage and Divorce. (See p. 260.)

The following Messages were received:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 158.

The House of Bishops informs the House of Deputies that it concurs in Message No. 99 of the House of Deputies, amending Title I., Canon 19, § iv., respecting the certification, by the Custodian of the Standard Prayer Book, of alterations made in 1886 and 1889.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 159.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that Title III., Canon 7, Article 4, be amended so as to read as follows:

ARTICLE 4. There shall be appointed at every triennial meeting of the General Convention a Missionary Council comprising all the Bishops of this Church, all the members of the Board of Managers, and in addition thereto at least one clerical and one lay member for each Diocese, which shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Managers with the approval of the Presiding Bishop, which shall be competent to take all necessary action in regard to the Missionary Work of the Church which shall not conflict with the general policy of the Board as from time to time determined at its triennial sessions. It shall be competent for the Bishop of a Diocese to fill vacancies in the representation from his Diocese occurring by removal, resignation, or death, during the recess of the General Convention.

Attest:

WM. TATLOCK, *Secretary*.

On motion, the House concurred in the foregoing Message.

The following Message was received, and on motion its consideration was postponed until the House should consider the Report of the Committee on Canons on the same subject. (See p. 378.)

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 160.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following Canon be enacted and entered in the Digest immediately after the Canon concerning the duties of Lay Readers.

Of Deaconesses.

(1.) Women of devout character and proved fitness may be appointed to the office of Deaconess by any Bishop of this Church.

(2.) The duty of a Deaconess is to assist the Minister in (a) the care of the poor and sick; (b) the religious training of the young and others; and (c) the work of moral reformation.

(3.) No woman shall be appointed to the office of Deaconess until she shall be at least twenty-five years of age, nor until she shall have laid before the Bishop testimonials certifying (a) that she is a communicant in good standing of this Church; (b) that she possesses such characteristics as, in the judgment of the persons testifying, fit her for, at least, one of the duties above defined. The testimonial of fitness shall be signed by one Presbyter of this Church, and by three lay communicants of the same, two of whom shall be women. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of two years.

(4.) No Deaconess shall accept work in a Diocese without the express authority in writing of the Bishop of that Diocese; neither shall she undertake work in a Parish without the like authority from the Rector of the Parish.

(5.) When not connected with a Parish, the Deaconess shall be under the direct oversight of the Bishop of the Diocese in which she is canonically resident. A Deaconess may be transferred from one Diocese to another by letter dimissory.

(6.) A Deaconess may at any time resign her office to the Ecclesiastical Authority of the Diocese in which she is at the time canonically resident, but no Deaconess having once resigned her office shall be reappointed thereto, unless there be in the judgment of the Bishop weighty cause for such reappointment.

(7.) Until a form of prayer for the setting apart of a Deaconess shall have been prescribed by the General Convention, such form shall suffice as may be set forth by the Ordinary.

Attest:

WM. TATLOCK, *Secretary*.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 161.

The House of Bishops informs the House of Deputies that it has appointed the following as members of the Commission on Ecclesiastical Relations on the part of this House, viz:

The Bishop of Western New York, the Bishop of Long Island, the Bishop of Central New York, the Bishop of North Carolina, the Bishop of Springfield, the Bishop of Iowa, the Bishop of Delaware, the Bishop of Michigan.

Attest:

WM. TATLOCK, *Secretary*.

The President appointed as members of the Commission, on the part of this House:

The Rev. Drs. E. A. Hoffman, W. C. Langdon, R. J. Nevin, Charles R. Hale, W. H. Vibbert, J. S. B. Hodges, W. D. Doty, and H. Y. Satterlee; and Messrs. John A. King, John Jay, Hamilton Fish, Henry Chauncey, W. B. Cutting, Cornelius Vanderbilt, Elbridge T. Gerry, and F. P. Nash.

The following Message was received; and on motion the House concurred therein:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 162.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that Friday, November 29,

being the eve of St. Andrew's Day, be observed as a Day of Intercession in behalf of Missions, and that the people throughout the Church be exhorted to remember in their private and family devotions on that day the Missionary work and workers in our land and in all parts of the world, and that wherever it is practicable congregations be assembled for a Missionary Service.

Attest:

WM. TATLOCK, *Secretary*.

On motion, the House took a recess till eight o'clock.

8 P.M.

The House having resumed its session, the following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 164.

The House of Bishops informs the House of Deputies that it nominates for election as Missionary Bishop for Yedo, the Rev. Edward Abbott, Presbyter of the Diocese of Massachusetts, and for election as Missionary Bishop for the Platte, viz., for the Missionary Jurisdiction in the western part of the State of Nebraska set apart from the Diocese of Nebraska, the Rev. Anson R. Graves, Presbyter of the Diocese of Minnesota.

Attest:

W. TATLOCK, *Secretary*.

On motion, the House proceeded with closed doors to the consideration of the nominations conveyed in the foregoing Message.

The President led the House in prayer.

On motion, the nomination of the Rev. Edward Abbott, as Missionary Bishop of Yedo, was unanimously confirmed.

On motion, the nomination of the Rev. Anson R. Graves, as Missionary Bishop for the Platte, was unanimously confirmed.

On motion of the Rev. Dr. Franklin, of New Jersey, the Deputations from the Dioceses were authorized to sign the testimonials of the Bishops elect, and the Secretary was instructed to transmit the testimonials to the House of Bishops.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 165.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That this House finds no reason to recede from the action already taken, but on the contrary we desire to reaffirm our non-concurrence with the House of Deputies, in granting consent to the formation of a new Diocese within the limits of the present Diocese of California.

In connection with this resolution we desire to state more fully the reasons which lead us to this decision:

In the first place, we do not find any sufficient guaranty for the proper support of the Bishop in the proposed new Diocese. Again, we do not consider the bodily infirmity and disability of the present venerable Bishop of

California as furnishing any reason for this proposed new Diocese, but, on the contrary, we regard this disability as a weighty argument for preserving the unity of the old Diocese, and concentrating all its strength. And we offer, as a further reason, the conviction that one active and efficient Bishop will not find the charge of the whole Diocese by any means an oppressive task, but he will be entirely able to discharge all reasonable duties in a very satisfactory manner.

We beg to add, in conclusion, that while we are sorry to disappoint the hopes of those who so urgently ask for this new Diocese, we are fully persuaded that at no distant day they will see and recognize the wisdom of leaving the Diocese of California, for some few years longer, with that full measure of strength and unity which its present needs require.

Attest:

WM. TATLOCK, *Secretary*.

The House resumed the consideration of the Order of the Day, — to wit, the Report of the Committee on Marriage and Divorce. (See p. 260.)

On motion, the further consideration of the Report was postponed to the next General Convention.

On motion, the consideration of the next Order of the Day (Canons of Ordination) was postponed until to-morrow at eleven o'clock.

The House proceeded to the consideration of the next Order of the Day, — to wit, the petition of American Churches on the Continent of Europe (see p. 307). The Rev. Dr. Nevins offered the following as an amendment to the present existing Canon:

Resolved, The House of Bishops concurring, that Title III., Canon 3, Section iii., be hereby amended so as to read as follows:

§ iii. [1.] Where the ministrations of this Church are desired, Congregations may be organized in foreign countries, other than Great Britain and Ireland, and the colonies and dependencies thereof, and not within the jurisdiction of any Bishop in communion with this Church. Such Congregations, on giving satisfactory evidence to the Presiding Bishop of the House of Bishops, that they recognize and accede to the Constitution, Canons, Doctrine, Discipline and Worship of the Protestant Episcopal Church in the United States of America, may be formally recognized by him as belonging to this Church, and shall remain under his care, until otherwise provided for.

[2.] A Standing Committee shall be appointed by a Convocation of all the Clergy and representatives of the Laity of such Churches on any one continent or neighboring continents, which shall exercise in regard to them the ordinary powers and duties committed to standing Committees in this Church.

[3.] The general legislation of this Church governing parishes, clergy, and laity shall in all cases (except where rendered impracticable by geographical limitations) apply to the Churches in foreign countries.

[4, 5, 6, 7.] Sub-sections 8, 9, 10 and 11 of the existing Canon.

On motion, the proposed amendment was referred to the Committee on Canons, with instructions to report to-morrow at ten o'clock. (For the Report of the Committee, see p. 379.)

(For proceedings on Liturgical Revision, see p. 483.)

On motion, the House adjourned.

TWENTIETH DAY'S PROCEEDINGS.

THURSDAY, October 24, 1889.

The House met pursuant to adjournment. Morning Prayer was said by the Rev. Mr. Sellwood of Oregon, the Bishop of Albany pronouncing the Benediction.

The Minutes of yesterday's session were read and approved.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT NO. 17.

The Committee on Elections would report that proper credentials have been received entitling to a seat in this Convention the Rev. Gilbert Higgs of the Diocese of North Carolina, in place of the Rev. J. Blount Cheshire, unable longer to attend.

C. LOCKE, *Chairman*.

Whereupon the Rev. Mr. Higgs appeared and took his seat.

The following Message was received, and referred to the Committee on Amendments to the Constitution:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE NO. 166.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions recommended by the Joint Committee on the Relations of the Two Houses of the General Convention, to wit:

Resolved, That Title III., Canon 1, Sections iv. and v., do require the election of the Treasurer of the General Convention by concurrent action of the two Houses, and place the supervision of his accounts and the disbursement of moneys by him in the control of both Houses.

Resolved, The two Houses concurring, that there be proposed in this General Convention and made known to the several Diocesan Conventions, amendments to Article 3 of the Constitution, to wit: Strike out in the first and second lines the words, "When there shall be three or more," and omit all of said Article following the words "by both Houses" in the tenth line.

Resolved, That until the amendment proposed in Article 3 of the Constitution be finally adopted, the two Houses concur in the following declaration: The three days in said Article shall begin at the hours of the report of the proposed act of the House of Deputies to the House of Bishops presently in session and continue for three full days: the non-concurrence with reasons in writing being voted by the House of Bishops and entered upon their Minutes before the hour of the expiration of that period shall be held to satisfy the conditions of the Article: that Sunday shall not be counted as of the three days, nor any days of the sessions of the Convention as the Board of Missions, nor any days in which the House of Deputies shall not be in session, nor any days when the House of Bishops shall not be sitting, provided notice of adjournment by the House of Bishops has been communicated to the House of Deputies.

Resolved, That any measure of perfected legislation, transmitted by either of the Houses of the General Convention to the other for concur-

rence, shall take precedence, for consideration and action, of all business, except such as may have been made the Order of the Day and such as may be immediately before the House when the Message is delivered.

Attest:

WM. TATLOCK, *Secretary*.

(For the Report of the Committee, see p. 382.)

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 167.

The House of Bishops informs the House of Deputies that it concurs in Message No. 129 of the House of Deputies, continuing a Joint Committee on Evangelistic Work, and appoints, on its part,

The Bishop of Central New York, the Bishop of Kentucky, the Bishop of Pittsburgh.

Attest:

WM. TATLOCK, *Secretary*.

The President appointed as members, on the part of this House, of the Committee named in the foregoing Message:

The Rev. Mr. Wilkinson of Quincy, the Rev. Mr. Christian of Newark, the Rev. Mr. Hall of Massachusetts: Mr. Baldwin of Michigan, Mr. Thomas of Pennsylvania, and Mr. Cutting of New York.

The House proceeded with the business on the Calendar, to wit: the Report of the Committee on Canons relating to Deaconesses (see p. 334), together with Message 160 from the House of Bishops. On motion of the Rev. Dr. Huntington, of New York, the House concurred in said Message, amended so as to read as follows:

CANON 10.

Of Deaconesses.

§ i. Unmarried women of devout character and proved fitness may be appointed to the office of Deaconess by any Bishop of this Church.

§ ii. The duty of a Deaconess is to assist the Minister in the care of the poor and sick, the religious training of the young and others, and the work of moral reformation.

§ iii. No woman shall be appointed to the office of Deaconess until she shall be at least twenty-five years of age, nor until she shall have laid before the Bishop testimonials certifying that she is a communicant in good standing of this Church, and that she possesses such characteristics, as, in the judgment of the persons testifying, fit her for, at least, one of the duties above defined. The testimonial of fitness shall be signed by two Presbyters of this Church, and by twelve lay communicants of the same, six of whom shall be women. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of two years.

§ iv. No Deaconess shall accept work in a Diocese without the express authority, in writing, of the Bishop of that Diocese; nor shall she undertake work in a Parish without the like authority from the Rector of the Parish.

§ v. When not connected with a Parish the Deaconess shall be under the direct oversight of the Bishop of the Diocese in which she is canonically

resident. A Deaconess may be transferred from one Diocese to another by letter dimissory.

§ vi. A Deaconess may at any time resign her office to the Ecclesiastical Authority of the Diocese in which she is at the time canonically resident; but no Deaconess, having once resigned her office, shall be reappointed thereto, unless there be, in the judgment of the Bishop, weighty cause for such re-appointment.

§ vii. The Bishop shall have power, for cause, after a hearing granted, to suspend or remove a Deaconess from her office.

§ viii. No woman shall act as a Deaconess until she has been set apart for that office by an appropriate religious service, to be prescribed by the General Convention, or, in the absence of such prescription, by the Bishop.

(For action of the House of Bishops, see p. 381.)

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report:

REPORT NO. 22.

The Committee on Canons, to whom was referred a proposed amendment to Title III., Canon 3, Section iii., respectfully report that they have had the matter referred to them under consideration, and present the following:

Resolved, That Title III., Canon 3, Section iii., Clause 7, be amended so as to read as follows:

[7.] To aid the Presiding Bishop, or the Bishop in charge of these foreign Churches, in administering the affairs of the same, and in settling such questions as may, by means of their peculiar situation, arise, there shall be a Standing Committee, to consist of communicants of this Church, who shall be chosen and elected as follows: Each Church or Congregation, thus in union with the General Convention, shall have the right to nominate, to the Bishop in charge, one person, who shall be a communicant, and the General Convention shall nominate four persons, of whom two at least shall be Clergymen, who shall hold office until the General Convention next ensuing, and until their successors are elected, and together they shall constitute the said Standing Committee, of which the Bishop in charge of said foreign Churches shall be the chairman. A majority of all the members shall be a quorum. This Standing Committee shall be a Council of Advice to the Bishop. They shall be summoned on the requisition of the Bishop, whenever he shall desire their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman*.

The Rev. Dr. Nevin moved, as an amendment to the existing Canon, the first sub-section in the amendment proposed by himself at yesterday's session. The question recurring on the adoption of the amendment, the motion was lost.

On motion, the resolution appended to the Report of the Committee was adopted.

The Rev. Mr. Newton, of Virginia, in behalf of the Deputation from that Diocese, offered the following resolution, which, being put to the House by the Secretary, was unanimously adopted by a rising vote:

Resolved, The House of Deputies hereby returns its thanks to the Rev. Morgan Dix, D.D., the President of this body, for the able and impartial manner in which he has discharged the arduous and difficult duties of his office.

The President briefly addressed the House.

The House proceeded to the consideration of the Order of the Day, to wit: the Report of the Joint Committee on Canons of Ordination (see Appendix XIV., 1). On motion, the further consideration of the Report was postponed until half-past two o'clock. (See p. 382.)

The House proceeded to the consideration of the Majority and Minority Reports on the Petition of Colored Clergy, together with Report No. 12 of the Committee on Canons. The question recurring on the motion of the Rev. Dr. Brooks, of Massachusetts (see p. 329), to substitute the resolutions appended to the Minority Report, for the Majority Report, the motion was lost by the following vote:

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY. — Albany, California, Central New York, Central Pennsylvania, Chicago, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Long Island, Michigan, Milwaukee, Minnesota, Missouri, Nebraska, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Texas, Western Michigan, — 22.

LAITY. — Albany, Central New York, Central Pennsylvania, Chicago, Delaware, Indiana, Iowa, Long Island, Michigan, Ohio, Pennsylvania, Quincy, Western Michigan, — 13.

DIOCESSES VOTING IN THE NEGATIVE.

CLERGY. — Alabama, Connecticut, East Carolina, Easton, Florida, Kentucky, Louisiana, Maine, Maryland, Mississippi, Newark, New Hampshire, New Jersey, New York, North Carolina, Oregon, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western New York, West Virginia, — 23.

LAITY. — Alabama, Connecticut, East Carolina, Florida, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Newark, New Jersey, New York, North Carolina, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western New York, West Virginia, — 25.

DIOCESSES DIVIDED.

CLERGY. — Delaware, Massachusetts, Vermont, — 3

LAITY. — New Hampshire, — 1.

A motion to adopt the Majority Report, and to concur with the House of Bishops in its Message No. 52, was adopted by the following vote:

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, California, Central New York, Central Pennsylvania, Colorado, Connecticut, Delaware, East Carolina, Easton,

Florida, Georgia, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Oregon, Pittsburgh, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western New York, West Virginia, — 38.

LAITY. — Alabama, Albany, Central New York, Connecticut, Delaware, East Carolina, Easton, Florida, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western New York, West Virginia, — 34.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Chicago, Fond du Lac, Indiana, Iowa, Michigan, Minnesota, Pennsylvania, Quincy, Rhode Island, Texas, Western Michigan, — 11.

LAITY. — Chicago, Indiana, Iowa, Quincy, Western Michigan, — 5.

DIOCESE DIVIDED.

LAITY. — Central Pennsylvania, — 1.

The following Message was received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 168.

The House of Bishops informs the House of Deputies that it concurs in Message No. 136 of the House of Deputies, amending Title I., Canon 19, Section iii., providing that copies of all alterations in the Book of Common Prayer be sent by the Secretary of the House of Deputies to every Clergyman of this Church.

Attest:

WM. TATLOCK, *Secretary*.

The House took a recess.

The House, having resumed its session, proceeded to the consideration of Report No. 12, from the Committee on Canons.

The question recurring on the adoption of the resolution appended to the Committee's Report, Mr. Low moved to recommend the subject to the Committee, to report to the next General Convention.

On motion of the Rev. Dr. Gray, of Tennessee, it was

Resolved, That the House of Bishops be requested to take order for a suitable service at 8 P.M. for the closing of this memorable session of the General Convention.

The following Messages were received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 169.

The House of Bishops informs the House of Deputies that it concurs in Message No. 142 of the House of Deputies, amending Canon of Deaconesses, as proposed in Message No. 160 from this House.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 170.

The House of Bishops informs the House of Deputies that, having received and considered the Report of the Joint Committee on the Canons of Ordination, it has adopted, the House of Deputies concurring, as a substitute for the present Canons 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, and 11, the Canons accompanying this Message.

Attest:

WM. TATLOCK, *Secretary*.

(See Appendix XIV. — 2.)

On motion, the House non-concurred in the foregoing Message for the reason that it has not sufficient time at the present session to consider the subject.

The Rev. Dr. Benedict, from the Committee on Amendments to the Constitution, presented the following Report, and, in accordance with the recommendation of the Committee, the House non-concurred in Message No. 166 from the House of Bishops:

REPORT No. 18.

The Committee on Amendments to the Constitution have had referred to them Message No. 166 from the House of Bishops, touching amendments of Article 3 of the Constitution, and asking also the concurrence of the House of Deputies in a declaration as to the meaning of one of the portions proposed to be amended, respectfully report:

That the amendments proposed for our concurrence require grave deliberation, and that at the present late stage of the Convention, there is not time for proper consideration of either of the acts presented to us in the Message from the other House; and hence your Committee recommend that this House non-concur in Message No. 166 from the House of Bishops.

Respectfully submitted.

SAMUEL BENEDICT, *Chairman*.

The House proceeded to the business on the Calendar, to wit, Report No. 2, from the Committee on Rules of Order (see p. 294), and, on motion, the resolutions appended to the Report were adopted.

The House proceeded with the business on the Calendar, to wit, Report No. 2, of the Committee on Amendments to the Constitution (see p. 294).

The Rev. Dr. Alsop offered the following amendment as ■ substitute for the first resolution appended to the Report:

Resolved, The House of Bishops concurring, that ■ Joint Commission be appointed consisting of three Bishops, three Presbyters, and three Laymen, to consider the whole subject of Proportionate Representation in the House of Deputies, with leave to sit in the interim, and report to the next General Convention, and that to them be referred all Memorials and resolutions on the subject which have been presented to this Convention.

The question recurring on the motion to adopt the proposed substitute, the motion was lost by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Albany, California, Central New York, Central Pennsylvania, Connecticut, Long Island, Maryland, Michigan, Minnesota, Missouri, New Hampshire, New Jersey, Oregon, Pennsylvania, Rhode Island, Texas, Virginia, — 17.

LAITY. — Central New York, Long Island, Maryland, New Hampshire, New Jersey, New York, Pennsylvania, Quincy, Rhode Island, Virginia, Western New York, — 11.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Alabama, Chicago, Colorado, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Mississippi, Nebraska, Newark, New York, North Carolina, Quincy, Southern Ohio, Springfield, Tennessee, Vermont, — 25.

LAITY. — Alabama, Chicago, Colorado, Connecticut, Delaware, Easton, Florida, Indiana, Iowa, Kentucky, Maine, Massachusetts, Michigan, Minnesota, Nebraska, Newark, North Carolina, Ohio, South Carolina, Southern Ohio, Springfield, Vermont, — 22.

DIOCESES DIVIDED.

CLERGY. — Massachusetts, Milwaukee, South Carolina, Western Michigan, Western New York, — 5.

LAITY. — Western Michigan, — 1.

On motion, the first resolution appended to the Report was adopted.

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 171.

The House of Bishops informs the House of Deputies that it does not concur in Message No. 134 of the House of Deputies, amending Title I., Canon 15, § iii. [1], for the reason that the change suggested would permit the consecration of a Bishop without the consent of a majority of the Bishops and Standing Committees of this Church.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 172.

The House of Bishops informs the House of Deputies that the Standing Committee of this House, acting under Title IV., Canon 2, § ii., has appointed the Bishops of Iowa and East Carolina to certify the changes made in the Canons at this General Convention.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 173.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies as communicated in its Message No. 127, amend-

ing Title I., Canon 15, § v., with the amendment to strike out the words "Jurisdiction and," in the fourth line of the second paragraph, so that it shall read:

"Prior to any election of an Assistant Bishop, the Bishop of the Diocese shall consent in writing to such election, and in such consent he shall state the duties which he thereby assigns to the Assistant Bishop," etc.

Attest:

WM. TATLOCK, *Secretary*.

On motion, the House concurred in the foregoing Message.

The following Messages were received:

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 174.

The House of Bishops informs the House of Deputies that it concurs in Message No. 143, amending Title III., Canon 3, § iii. [7], on Congregations in Foreign Lands.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 175.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That this House does not concur in Message No. 82 from the House of Deputies, touching a Missionary Jurisdiction in Michigan, for the reason that it does not see any sufficient ground for departing from the conclusion they have already reached.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 176.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That the House does not concur in Message No. 128 of the House of Deputies, touching the introduction of Sunday-school work for the consideration of the Board of Missions.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 177.

The House of Bishops informs the House of Deputies that it has appointed the Bishops of Milwaukee and Michigan, on the part of this House, to attend the next Provincial Synod of Canada.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 20TH DAY OF THE SESSION,
October 24, 1889.

MESSAGE No. 178.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that Title I., Canon 19, § iv., be amended as follows: first by changing "the General Convention

of 1886" to "the General Conventions of 1886 and 1889," and second by adding at the end of the first sentence the words, "and copies of this certificate shall be sent by the Custodian to every Bishop of the Church."

Attest:

WM. TATLOCK, *Secretary*.

On motion, the House concurred in the foregoing Message.

The President announced the appointment, on the part of this House, of the following members of the Deputation to attend the Provincial Synod of the Church in Canada:

The Rev. Dr. Elliott, of Maryland; the Rev. Dr. Carey, of Albany; Mr. Goddard, of Rhode Island; and Mr. McCready, of South Carolina.

The Rev. Dr. Nelson, of Western New York, offered the following resolution, which was lost:

Resolved, That the Commission on the Hymnal be authorized to incur such expenditure as may be necessary in carrying out their instructions.

On motion of Mr. Stark, of Connecticut, it was

Resolved, That this House desires to place on record its appreciation of the great kindness and hospitality of the Churchmen and people of this city, during the sojourn of its members here; and especially that the thanks of this House be and they are hereby tendered to those who have given us such excellent and churchly music during its sessions; to the Rector, Wardens, and Vestry of St. George's Church; and to all others who have contributed so much to the convenience and comfort of the Convention.

On motion of Mr. Morgan, of New York, it was

Resolved, That the thanks of the Convention be extended to Cornelius Van Cott, Esq., Postmaster of the City of New York, for his personal courtesy, which resulted in the establishment of a United States Branch Post Office in the Memorial House, for the use and convenience of the members of the General Convention.

On motion, the House took from the Calendar Report No. 1 from the Committee on the State of the Church, relating to pensions for the Clergy; and the resolutions appended to the Report were, on motion, adopted.

On motion, the House took from the Calendar Report No. 4 of the Committee on the State of the Church. Mr. Fairbanks, of Florida, offered the resolutions, presented by him on the tenth day (see p. 308), as a substitute for the resolutions appended to the Report; and, on motion, they were adopted.

On motion of the Rev. Dr. Benedict, of Southern Ohio, Reports Nos. 4, 5, 19, 9, and 10, of the Committee on Amendments to the Constitution, and the resolution of the Rev. Dr. Kedney (pp. 290, 322) were taken from the Calendar, and referred to the next General Convention.

On motion of the Rev. Dr. Littell, of Delaware, Message No.

70 from the House of Bishops was taken from the Calendar, and referred to the next General Convention.

On motion of the Rev. Dr. Hart, of Connecticut, Message No. 125 from the House of Bishops was taken from the table, and postponed to the next General Convention.

On motion of the Rev. Dr. Huntington, of New York, Report No. 3 of the Committee on Amendments to the Constitution was taken from the Calendar, and referred to the next General Convention.

On motion of the Rev. Mr. Cassil, of Texas, all other matters on the Calendar were taken from the Calendar, and laid on the table.

On motion, the House took a recess till 8 o'clock, to meet at that hour with the House of Bishops to hear the Pastoral Letter, (see p. 508) and then to stand adjourned *sine die*.

MORGAN DIX, *President*.

Attest:

CHARLES L. HUTCHINS, *Secretary*.

SUPPLEMENTARY JOURNAL

OF THE

HOUSE OF DEPUTIES.

ON THE SUBJECT OF LITURGICAL REVISION.

FIRST DAY.

• WEDNESDAY, October 2.

ON motion of the Rev. Dr. Huntington, of New York, it was

Resolved, That action on the Notification to the Dioceses of Changes in the Book of Common Prayer, approved by the General Convention of 1886, be made the Order of the Day for to-morrow (Thursday) at eleven o'clock; and continue the Order of the Day until disposed of.

The following resolution, offered by the Rev. Dr. Huntington, was, on his motion, placed on the Calendar :

Resolved, The House of Bishops concurring, that a joint Committee, to consist, on the part of this House, of three clerical and three lay members, be appointed to prepare and to submit to the next General Convention, for its approval, a new edition of The Standard Prayer Book (to be known as the Standard of 1892), and that the said Committee be directed to report what changes, if any, are desirable in Title I., Canon 19, entitled, Of Publishing Editions of the Book of Common Prayer.

(For the consideration of the foregoing resolution, see p. 419.)

SECOND DAY.

THURSDAY, October 3.

The Rev. Dr. Davies, from the Committee on Liturgical Revision, appointed at the last General Convention, presented a Report (see Appendix X., 1) which, on his motion, was made the Order of the Day for Thursday, October 10, at 12 o'clock. The Rev. Dr. Gold, of the same Committee, presented a Minority Report, (see Appendix X., 3).

(For the consideration of the foregoing Reports, see p. 412.)

The House proceeded to the Order of the Day, to wit, the consideration of changes in the Book of Common Prayer as contained in the "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889."

(For Notification, see Appendix X.—5.)

On motion it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution I. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with Article 8 of the Constitution.

The vote on the foregoing resolution was as follows :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 45.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 43.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Pittsburgh, — 2.

LAY VOTE. — Delaware, Iowa, Newark, — 3.

DIOCESE DIVIDED.

CLERICAL VOTE. — Newark, — 1.

On motion it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution II. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows :

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 48.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, — 44.

DIocese VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Fond du Lac, — 1.

On motion it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution III. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows :

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, North Carolina, Pennsylvania, Rhode Island, South Carolina, Southern Ohio, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 39.

LAY VOTE. — Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 39.

DIOCESSES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Connecticut, Fond du Lac, Iowa, New York, Ohio, Pittsburgh, Quincy, Springfield, Tennessee, — 10.

LAY VOTE. — Arkansas, Delaware, Fond du Lac, Iowa, Quincy, Tennessee, — 6.

On motion it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution IV. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 47.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 45.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — New Jersey, Rhode Island, — 2.

On motion it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution V. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 49.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York,

Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, —46.

On motion it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution VI. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, —49.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, —47.

On motion it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution VII. of the Book entitled "Notification to the Dioceses of the Alterations and Additions to the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, North Carolina, Ohio,

Pennsylvania, Rhode Island, South Carolina, Southern Ohio, Texas, Vermont, Virginia, West Michigan, Western New York, West Virginia, — 40.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, East Carolina, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Virginia, West Michigan, Western New York, West Virginia, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Connecticut, Fond du Lac, Iowa, New York, Pittsburgh, Quincy, Springfield, Tennessee, — 8.

LAY VOTE. — Delaware, Fond du Lac, Georgia, Iowa, Pittsburgh, Quincy, Tennessee, — 7.

DIOCESE DIVIDED.

CLERICAL VOTE. — Newark, — 1.

LAY VOTE. — Newark, — 1.

The House proceeded to the consideration of the alteration proposed in Resolution VIII. of the same Notification. The question recurring on the motion to adopt, the House of Bishops concurring, said alteration, the motion was lost by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Delaware, East Carolina, Iowa, Kansas, Long Island, Louisiana, Massachusetts, Minnesota, Missouri, Nebraska, Newark, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, South Carolina, Vermont, West Michigan, — 25.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Easton, Florida, Iowa, Louisiana, Maryland, Minnesota, Missouri, Nebraska, Newark, New York, North Carolina, Pennsylvania, Pittsburgh, Southern Ohio, Vermont, — 22.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Albany, Connecticut, Easton, Fond du Lac, Georgia, Indiana, Kentucky, Maine, Michigan, Milwaukee, Mississippi, New Jersey, Quincy, Rhode Island, Springfield, Tennessee, Texas, Virginia, West Virginia, — 19.

LAY VOTE. — California, Delaware, East Carolina, Fond du Lac, Georgia, Indiana, Kentucky, Long Island, Massachusetts, Michigan, Milwaukee, Mississippi, New Hampshire, New Jersey, Quincy, Rhode Island, Springfield, Tennessee, Texas, Virginia, Western Michigan, West Virginia, — 22.

DIOCESES DIVIDED.

CLERICAL VOTE. — Florida, Maryland, New Hampshire, Southern Ohio, Western New York, — 5.

LAY VOTE. — Maine, South Carolina, Western New York, — 3.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 2D DAY OF THE SESSION,
October 3, 1889.

MESSAGE No. 3.

The House of Bishops informs the House of Deputies that it has adopted the following resolution :

Resolved, That the alterations and additions in the Book of Common Prayer proposed and accepted in the last General Convention, and made known to the several Dioceses, be taken up for consideration at two o'clock to-day, and every day hereafter, till the business be concluded, and that the House of Deputies be notified that this subject has been made the Order of the Day.

Attest:

WM. TATLOCK, *Secretary*.

The consideration of the Order of the Day having been resumed, on motion, it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer, proposed in Resolution IX. of the book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows :

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia. — 48.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia. — 44.

DIOCESSES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Fond du Lac, — 1.

LAY VOTE. — Newark, — 1.

On motion, it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer, proposed in Resolution X. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 48.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 46.

DIOCESE VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Newark, — 1.

LAY VOTE. — Newark, — 1.

On motion, it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution XI. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 49.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 47.

On motion, it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution XIII. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows :

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, East Carolina, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Missouri, Nebraska, New Hampshire, New York, North Carolina, Ohio, Quincy, South Carolina, Southern Ohio, Texas, Western Michigan, Western New York, West Virginia, — 30.

LAY VOTE. — Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, East Carolina, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Quincy, Rhode Island, South Carolina, Southern Ohio, Western Michigan, West Virginia, — 29.

DIOCESSES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — California, Delaware, Easton, Florida, Fond du Lac, Georgia, Iowa, Kentucky, Mississippi, Newark, New Jersey, Pennsylvania, Pittsburgh, Rhode Island, Springfield, Tennessee, Vermont, Virginia, — 18.

LAY VOTE. — Alabama, California, Delaware, Easton, Florida, Fond du Lac, Georgia, Iowa, Kentucky, Milwaukee, Newark, Pennsylvania, Pittsburgh, Springfield, Tennessee, Vermont, Western New York, — 17.

DIOCESSES DIVIDED.

CLERICAL VOTE. — Connecticut. — 1.

LAY VOTE. — Virginia. — 1.

On motion it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution XIV. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows :

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pitts-

burgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 49.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, East Carolina, Easton, Florida, Fond du Lac, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 44.

DIOCESE VOTING IN THE NEGATIVE.

LAY VOTE. — Delaware. — 1.

The following Messages were received, viz.:

IN GENERAL CONVENTION,
NEW YORK, 2D DAY OF THE SESSION,
October 3, 1889.

MESSAGE No. 4.

The House of Bishops informs the House of Deputies that it concurs in Messages 2, 3, and 4, of the House of Deputies, finally adopting Resolutions I., II., and III., of the "Notification," etc.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 2D DAY OF THE SESSION,
October 3, 1889.

MESSAGE No. 5.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that Resolutions IV., V., VI., VII., VIII., IX., X., XI., XII., XIII., XIV., XV., XVI., XVII. and XVIII., of the "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same are hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follow in the words of the Notification hereto appended.

Attest:

WM. TATLOCK, *Secretary*.

On motion, it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution XV. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Delaware, Easton, Florida, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Mary-

land, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, — 43.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Western Michigan, Western New York, West Virginia, — 44.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Connecticut, Fond du Lac, Pittsburgh, Virginia, — 4.

LAY VOTE. — Connecticut, Fond du Lac, Virginia, — 3.

DIOCESE DIVIDED.

LAY VOTE. — Massachusetts, — 1.

On motion it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution XVI. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows:

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 48.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 44.

DIOCESES VOTING IN THE NEGATIVE.

LAY VOTE. — Maine, Pittsburgh, — 2.

DIOCESE DIVIDED.

CLERICAL VOTE. — Easton, — 1.

On motion it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution XVII. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 49.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 47.

On motion it was

Resolved, The House of Bishops concurring, that the alteration in the Book of Common Prayer proposed in Resolution XVIII. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution was as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 47.

LAY VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kentucky, Long Island, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Jersey, New York, North

Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 45.

On motion, the House proceeded to the consideration of Resolution XII. in the "Notification," etc. (See Appendix X., 5.) Pending the discussion of this resolution, the hour of adjournment arrived.

THIRD DAY.

FRIDAY, October 4.

The Rev. Dr. Goodwin, of Pennsylvania, presented resolutions from that Diocese on the subject of changes in the Prayer Book; the Rev. Dr. Elliott, of Maryland, presented resolutions from that Diocese on the same subject; the Rev. Mr. Shields, of East Carolina, presented a Memorial from that Diocese on the same subject; of which all resolutions and Memorials were, on motion, referred to the Committee on Liturgical Revision.

FOURTH DAY.

SATURDAY, October 5.

The Rev. Dr. Vibbert, of Chicago, presented resolutions of that Diocese, relating to changes in the Prayer Book, which, on motion, were referred to the Liturgical Committee.

The House proceeded to the consideration of the Order of the Day, to wit, Resolution XII. in the "Notification to the Dioceses," etc. The hour for adjournment having arrived, the Rev. Dr. Nelson moved that the rule requiring adjournment at one o'clock be suspended, and that a vote on the pending question be taken in ten minutes.

On this question Mr. Judd, of Chicago, in behalf of the delegation from that Diocese, called for a vote by Dioceses and Orders.

DIOCESES VOTING IN THE AFFIRMATIVE.

Clergy, 38; Laity, 27.

DIOCESES VOTING IN THE NEGATIVE.

Clergy, 26; Laity, 16.

DIOCESES DIVIDED.

Clergy, 5; Laity, 4.

And the motion accordingly prevailed.

The question recurring on the motion that the alteration in the Book of Common Prayer proposed in Resolution XII. in the "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," be and are hereby adopted, the motion prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pittsburgh, Quincy, South Carolina, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, — 37.

LAY VOTE. — Albany, Central New York, Central Pennsylvania, Chicago, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Missouri, Nebraska, Newark, New Hampshire, New York, North Carolina, Springfield, Tennessee, Texas, Virginia, Western New York, — 29.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Central Pennsylvania, Long Island, Maryland, Milwaukee, Pennsylvania, Southern Ohio, Vermont, West Virginia, — 9.

LAY VOTE. — Alabama, California, Connecticut, Long Island, Minnesota, New Jersey, Ohio, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Vermont, West Virginia, — 14.

DIOCESES DIVIDED.

CLERICAL VOTE. — Michigan, Rhode Island, — 2.

LAY VOTE. — Iowa, Mississippi, Pennsylvania, Western Michigan, — 4.

The following Message was received, viz. :

IN GENERAL CONVENTION,
NEW YORK, 4TH DAY OF THE SESSION,
October 5, 1889.

MESSAGE No. 6.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Whereas, The House of Bishops has already taken affirmative action in relation to the resolutions contained in the Book entitled "Notification to the Dioceses of the Proposed Changes in the Prayer Book," therefore,

Resolved, That the House of Bishops asks for a Committee of Conference in reference to Message No. 3 from the House of Deputies.

Attest:

WM. TATLOCK, *Secretary*.

On motion, the Committee of Conference was granted.

(For appointment of Committee, see p. 401.)

FIFTH DAY.

MONDAY, October 7.

The Rev. Mr. Blow, of Fond du Lac, presented resolutions of that Diocese relating to changes in the Prayer Book, which resolutions, on motion, were referred to the Committee on Liturgical Revision.

The President appointed as members, on the part of this House, of the Committee of Conference requested in Message No. 6, from the House of Bishops:

The Rev. Dr. Hart, the Rev. Mr. Blanchard, and Mr. Burgwin.

(For the Report of the Committee, see p. 403.)

SIXTH DAY.

TUESDAY, October 8.

Mr. Wilder, of Minnesota, presented a resolution from that Diocese, relating to the revision of the Prayer Book, which resolution, on motion, was referred to the Committee on Liturgical Revision.

The Rev. Dr. Brooks, of Massachusetts, offered the following resolution, which, on his motion, was referred to the Committee on the Prayer Book:

Resolved, The House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention in accordance with the provisions of Article 8 of the Constitution, as follows:

Omit from the "Table of Proper Psalms on Certain Days," Psalm lxix., and substitute therefor Psalm lxiv.

(For the Report of the Committee, see p. 406.)

Mr. Prince, of New Mexico, offered the following resolution, which, on his motion, was referred to the Committee on Liturgical Revision:

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

In the Order for the Administration of the Lord's Supper,

At the end of the Communion Office insert the following rubric after the first rubric:

¶ "At every celebration of the Lord's Supper sufficient opportunity shall be given for all those who are so minded, to communicate."

The Rev. Dr. Alsop, of Long Island, offered the following resolution, which, on his motion, was referred to the Committee on the Prayer Book:

Resolved, The House of Bishops concurring, that after the title, A General Thanksgiving in Morning and Evening Prayer, be inserted the following rubric, to wit: "To be said by the Minister alone, or by the Minister and people together."

(For the Report of the Committee, see p. 406.)

On motion of the Rev. Dr. Egar, of Central New York, it was

Resolved, That it be referred to the Standing Committee on the Prayer Book to inquire and report to this House, whether the Hymn *Nunc dimittis* is legally a part of the Book of Common Prayer.

(For the Report of the Committee, see p. 407.)

The Rev. Dr. Gibson, of Central New York, offered the following preamble and resolutions, which, on his motion, were referred to the Committee on the Prayer Book:

Whereas, The XXXIX. Articles of the Church of England, set forth in 1562 and 1571, declare that the "three Creeds ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture;" and

Whereas, This Church declares in the Preface to her Prayer Book, that she "is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require;" and

Whereas, The first Bishop consecrated for the Church in these United States, did in the year 1790, after the completion of the American revision of the Book of Common Prayer make use of these words: "I do hope, though possibly I hope in vain, that Christian charity and love of union will sometime bring that Creed into the Book, were it only to stand as articles of faith stand, and to show that we do not renounce the Catholic doctrine of the Trinity as held by the Western Church:" therefore,

Resolved, The House of Bishops concurring, that the ancient symbol of the Catholic Faith preserved and used in the Prayer Books of all the Churches of the Anglican communion, except our own, commonly known as the Athanasian Creed, be inserted and printed in the American Prayer Book immediately after the XXXIX. Articles, with the following title: The Hymn *Quicumque Vult*, otherwise called the *Athanasian Creed*; and that the prefatory or so called damnatory clauses, be printed in separate paragraphs and in a different type from the definitions of the Creed itself, and without the *Gloria Patri*, as in the case of the *Te Deum*.

Resolved, That whenever a revised translation of said Hymn shall have been set forth by the Archbishop of Canterbury in accordance with the 18th Resolution of the Lambeth Conference of 1888, and approved by due authority, such version shall be substituted for the version hitherto in use in the Church of England.

(For the Report of the Committee, see p. 407.)

SEVENTH DAY.

WEDNESDAY, October 9.

The following Message was received, viz. :

IN GENERAL CONVENTION,
NEW YORK, 6TH DAY OF THE SESSION,
October 8, 1889.

MESSAGE No. 11.

The House of Bishops informs the House of Deputies that having adopted by a separate vote, the alterations in the Book of Common Prayer, recommended in each of the several resolutions of the "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889," and having received from the House of Deputies the several Messages informing the House of Bishops that the House of Deputies has adopted by a separate vote, taken by Dioceses and Orders, the alterations in the Book of Common Prayer under the several resolutions in the "Notification," etc., viz., Resolutions I., II., III., IV., V., VI., VII., IX., X., XI., XII., XIII., XIV., XV., XVI., XVII., XVIII.

Therefore, Resolved, That the House of Bishops informs the House of Deputies that it has concurred in the action communicated in Messages No. 2, 3, and 6, of the House of Deputies.

Attest:

WM. TATLOCK, *Secretary.*

The Rev. Dr. Hart, from the Committee of Conference on the disagreeing action of the two Houses, on Resolution VIII. of the Notification to the Dioceses, etc., presented the following Report:

The Committee of Conference on the disagreeing action of the two Houses with reference to Resolution VIII. of the Notification to the Dioceses, report that they recommend to the House of Deputies that they reconsider their action, with a view to concurring with the action of the House of Bishops, which adopted the alteration under Resolution VIII.; the Committee being agreed that the Note accompanying the Rubric was not intended to bear a meaning restrictive of the words touching the Litany in the Order "Concerning the Service of the Church," contained in Resolution I.; and the Committee being also agreed that the provision concerning the use of the Litany on Ember-days and Rogation-days, and on any day in Lent, is a valuable provision.

WM. CROSWELL DOANE,
BENJ. H. PADDOCK,
WILLIAM PARET,
SAMUEL HART,
JOSEPH N. BLANCHARD,
HILL BURGWIN,
Committee of Conference.

The question recurring on the motion to adopt the recommendation of the Committee, and concur with the House of Bishops in its action on Resolution VIII. of the "Notification," etc., the motion was lost, by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Albany, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, Louisiana, Maryland, Minnesota, Mississippi, Missouri, Nebraska, New York, North Carolina, Ohio, South Carolina, Texas, — 18.

LAY VOTE. — Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Florida, Georgia, Louisiana, Maryland, Minnesota, Missouri, Nebraska, New York, North Carolina, Ohio, Western New York, — 16.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Alabama, Arkansas, California, East Carolina, Easton, Fond du Lac, Georgia, Indiana, Iowa, Kentucky, Long Island, Maine, Massachusetts, Michigan, Milwaukee, Newark, New Hampshire, New Jersey, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, — 30.

LAY VOTE. — Alabama, Arkansas, California, Delaware, East Carolina, Easton, Fond du Lac, Kentucky, Long Island, Maine, Michigan, Milwaukee, Mississippi, Newark, New Jersey, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Springfield, Vermont, Virginia, Western Michigan, West Virginia, — 25.

DIOCESES DIVIDED.

CLERICAL VOTE. — Florida, Vermont, — 2.

LAY VOTE. — Indiana, Massachusetts, New Hampshire, South Carolina, Southern Ohio, — 5.

EIGHTH DAY.

THURSDAY, October 10.

The following Messages were received, viz. :

IN GENERAL CONVENTION,
NEW YORK, 7TH DAY OF THE SESSION,
October 9, 1889.

MESSAGE No. 15.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the word "Proper" be inserted before the word "Lessons" in the heading of the Tables of Lessons for Sundays, for Holy-days, and for the forty days of Lent; and that "Tables of Proper Lessons" be inserted in the Table of Contents.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 7TH DAY OF THE SESSION,
October 9, 1889.

MESSAGE No. 16.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved. The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning and Evening Prayer, after the response "And our mouth shall show forth thy praise," there be inserted:

Minister. O God, make speed to save us.

Answer. O Lord, make haste to help us.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 7TH DAY OF THE SESSION,
October 9, 1889.

MESSAGE No. 17.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved. The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning and Evening Prayer, between the response "And grant us thy salvation" and the versicle "O God, make clean our hearts within us," there be inserted:

Minister. O Lord, save the State.

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people.

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 7TH DAY OF THE SESSION,
October 9, 1889.

MESSAGE No. 18.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved. The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning Prayer, in the rubric before the *Venite*, after the words "the following Anthem," there be inserted "or else the ninety-fifth Psalm."

Attest:

WM. TATLOCK, *Secretary.*

(For the consideration of the foregoing Messages, see p. 439.)

On motion of the Rev. Mr. Faudé, of Indiana, it was

Resolved. The House of Bishops concurring, that the Secretaries be instructed to omit from the daily printed Journal the record of the proceedings on the subject of Liturgical Revision, and that all such action be printed in a Supplementary Journal.

The Rev. Dr. Payne, from the Committee on the Prayer Book, presented the following Report, which was placed on the Calendar:

REPORT No. 1.

The Standing Committee on the Prayer Book respectfully recommend the passage of the following resolution, in regard to the matter referred to them, through a Reverend Deputy from Massachusetts, relating to the Table of Proper Psalms:

Resolved, The House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Table of Proper Psalms on Certain Days, as modified by the action of this General Convention, for Good Friday Evening, instead of 69 insert 64.
Respectfully submitted.

WM. PAYNE, *Chairman*.

(For the consideration of the foregoing Report, see p. 433.)

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 2.

The Standing Committee on the Prayer Book, to whom was referred the following resolution, offered by a Clerical Deputy from Diocese of Long Island:

Resolved, The House of Bishops concurring, that after the title, A General Thanksgiving, in Morning and Evening Prayer, be inserted the following rubric, to wit: To be said by the Minister alone, or by the Minister and people together, —

Recommend the passage of this resolution.

WILLIAM PAYNE, *Chairman*.

The same gentleman, from the same Committee, presented the following Reports:

REPORT No. 3.

The Standing Committee on the Prayer Book, to whom it was referred, to inquire and report to this House whether the Hymn, Nunc dimittis, is legally a part of the Book of Common Prayer, respectfully report that they have considered the matter referred to them, and are of the opinion that all the constitutional requirements have been complied with, and that the Hymn, Nunc dimittis, is legally a part of the Book of Common Prayer.

WILLIAM PAYNE, *Chairman*.

REPORT No. 4.

The Standing Committee on the Prayer Book, to whom was referred the resolution of a Clerical Deputy from the Diocese of Central New York, touching the Athanasian Symbol, report to this House that they deem it inexpedient to insert the said Creed in the Book of Common Prayer.

WILLIAM PAYNE, *Chairman*.

The Rev. Dr. Mann, of Missouri, offered the following resolution, which was placed on the Calendar:

Resolved, That the Committee on Liturgical Revision be requested to add to the Office for the Burial of the Dead, some suitable prayer commending the departed soul to its Creator and Saviour.

The Rev. Dr. Hart, of Connecticut, offered the following resolution, which, on his motion, was referred to the Committee on the Prayer Book :

Resolved, That in the Table of Lessons for Sundays, in the Book of Common Prayer, the figures 27 be omitted in the last line of the first column, and the words *next before Advent* be inserted in their place, and that the second Note at the foot of said Table of Lessons for Sundays be omitted.

(For the Report of the Committee, see p. 417.)

The Rev. Dr. Morrison, of Albany, offered the following resolution, which, on his motion, was referred to the Committee on Liturgical Revision :

Resolved, The House of Bishops concurring, that this Office be set forth and allowed for use where it shall be authorized by the Ordinary.

An Office for receiving into the Church persons who have been baptized in other Religious Denominations.

¶ *The persons to be received into the Church, standing at the font after the Second Lesson at Morning or Evening Service, as the Minister at his discretion shall appoint; he shall say*

I CERTIFY that these persons have been duly baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost.

Let us pray.

O UR Father who art in Heaven, etc. *Amen.*

¶ *The Minister shall then demand of the persons to be received into the Church as follows, the questions being considered as addressed to them severally, and the answers to be made accordingly:*

Question. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all, and by God's help will endeavor not to follow or be led by them.

Question. Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

Answer. I do.

Question. Wilt thou then obediently keep God's holy Will and Commandments, and walk in the same all the days of thy life?

Answer. I will by God's help.

¶ *Then shall the Minister receive the persons into the Church, they kneeling before him, as follows:*

WE receive this person into the congregation of Christ's flock, and do sign him with the sign of the Cross in token that hereafter he shall not be ashamed to confess the faith of Christ crucified and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

¶ *Then all kneeling the Minister shall say:*

Let us pray.

WE yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate these persons with Thy Holy Spirit, to receive them for Thine own children by adoption, and to incorporate them into Thy Holy

Church. And humbly we beseech Thee to grant that they being dead unto sin and living unto righteousness, and being buried with Christ in His death, may crucify the old man and utterly abolish the whole body of sin; and that as they are made partakers of the death of Thy Son they may also be partakers of His resurrection, so that finally with the residue of Thy Holy Church they may be inheritors of Thine everlasting Kingdom through Jesus Christ our Lord.

¶ *Then the Minister standing up shall say :*

THE God of peace who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the Blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. *Amen.*

The same gentleman offered the following resolution, which, on his motion, was referred to the same Committee :

Resolved, The House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows :

In the Office of the Holy Communion, after the rubric directing the presentation of the Alms on the Holy Table, insert the following permissive rubric :

¶ *Here the Minister may bid the Congregation to prayer, and say one of the Collects at the close of the Communion Office, and then dismiss those who do not intend remaining to the Holy Communion with this blessing :*

THE Lord bless you and keep you, the Lord make His Face to shine upon you and be gracious unto you, the Lord lift up His Countenance upon you, and give you peace both now and evermore. *Amen.*

(For the Report of the Committee, see p. 413.)

NINTH DAY.

FRIDAY, October 11.

On motion of the Rev. Dr. Huntington, of New York, Messages 15, 16, 17, and 18, received yesterday, were referred to the Committee on Liturgical Revision.

The Rev. Mr. Cassil, of Texas, offered the following resolutions, which were referred to the Committee on Liturgical Revision :

Resolved, The House of Bishops concurring, that all amendments and changes made in the Book of Common Prayer since the year 1880 be and the same are hereby repealed, and that the octavo edition of the Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, set forth by the General Convention in the year of our Lord 1871, and published by the New York Bible and Common Prayer Book Society, is hereby declared to be the Standard Edition.

Resolved, That the above resolution be certified to the Dioceses, in the manner required in the case of amendments to the Constitution, and be laid over for action at the next General Convention.

(For the Report of the Committee, see p. 414.)

Mr. Anderson, of Tennessee, offered the following resolution, which, on his motion, was referred to the Standing Committee on the Prayer Book :

Resolved, The House of Bishops concurring, that it be an instruction to the Committee on the Standard Prayer Book, that the title page of the same be printed as follows:

THE BOOK OF
COMMON PRAYER,
AND ADMINISTRATION OF
THE SACRAMENTS;
AND OTHER RITES AND CEREMONIES OF
The Church,
ACCORDING TO THE USE OF THE CHURCH IN THE
UNITED STATES OF AMERICA :
TOGETHER WITH THE
PSALTER, OR PSALMS OF DAVID,
AND THE FORM AND MANNER OF
MAKING, ORDAINING, AND CONSECRATING
BISHOPS, PRIESTS, AND DEACONS.

(For the Report of the Committee, see p. 417.)

The Rev. Dr. Huntington, of New York, offered the following resolution, which, on his motion, was placed on the Calendar.

(For the consideration of the resolution, see p. 438.)

Resolved, The House of Bishops concurring, that the following Short Office of Prayer for Sundry Occasions, together with the Prayers thereto appended, be proposed as an addition to the Book of Common Prayer, to be inserted immediately after the Office of Institution of Ministers, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution.

(For the "Short Office," etc., see Appendix X., 4.)

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 20.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its Message No. 20, instructing the Secretaries of the two Houses to keep the Minutes on Liturgical Revision in a Supplemental Journal.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 21.

The House of Bishops informs the House of Deputies that it has declined to adopt the proposed alterations in the *Te Deum*, as found on page 12 of the Report of the Joint Committee on Liturgical Revision.

Attest:

WM. TATLOCK, *Secretary*.

TENTH DAY.

SATURDAY, October 12.

The following Messages were received:

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 27.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning Prayer, there be added to the rubric before the *Benedicite* this note:

But Note, when the Benedicite is sung, it shall not be necessary to repeat the words, Praise him and magnify him forever, at the end of every verse.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 28.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning Prayer, the rubric before the *Benedictus* be changed to read as follows:

¶ *And after that shall be said or sung the Hymn following; but Note, That, save from the first Sunday in Advent to Septuagesima, it shall suffice to use the first four verses.*

And that the *Benedictus* be printed without any space between the fourth and the fifth verses, and be followed by the rubric "¶ *Or this Psalm*" and the *Jubilate*.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 29.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning and Evening Prayer, in the Prayer for All Conditions of Men, for the words, "thy holy Church universal" there be substituted "the good estate of the Catholic Church."

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 30.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the Prayer for All Conditions of Men and the General Thanksgiving wherever they occur, be printed with the bracketed clause and marginal note, as now provided in Morning Prayer.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 31.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That to the rubric before the Litany be added these words: But note that the Litany is to be omitted on Christmas-day, Easter-day, and Whitsun-day.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE No. 32.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the words, "From fire and flood," be prefixed to the fourth deprecation in the Litany, so that it shall read, with its suffrage, as follows:

From fire and flood; from lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 9TH DAY OF THE SESSION,
October 11, 1889.

MESSAGE NO. 33.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the words "*Here endeth the Litany*" be omitted.

Attest:

WM. TATLOCK, *Secretary*.

On motion, the foregoing Messages were referred to the Committee on Liturgical Revision.

The Order of the Day, to wit, the Report of the Committee on Liturgical Revision, being under consideration, on motion, the Minority Report (see Appendix X., 3) of said Committee was read.

The Rev. Dr. Gold, of Chicago, moved the adoption of the resolution appended to the Minority Report in place of the resolution appended to the Majority Report.

The Rev. Dr. Huntington, of New York, offered the following resolution as an amendment to the resolution offered by the Rev. Dr. Gold:

Resolved, That the House do now go into Committee of the Whole under the following conditions, namely: There shall be referred to the Committee (a) the Report of the Joint Committee on Liturgical Revision, (b) all resolutions upon the Calendar bearing upon the subject. The order of procedure with respect to this subject-matter to be as follows: 1st, Such portions of the Joint Committee's Report as may have been acted upon and sent down by the House of Bishops. 2d, Resolutions taken from the Calendar. 3d, Portions of the Report not yet acted upon by the House of Bishops.

In the case of resolutions contained in the Report, the Secretary of the Joint Committee shall have, in each instance, five minutes in which to open and five minutes in which to close the debate. In the case of all other resolutions that under the foregoing provisions can come before the Committee, the proposer of the resolution shall have five minutes for opening and five for closing the debate. All other speeches to be confined to three minutes.

Pending the discussion of the proposed amendment, the hour of adjournment arrived.

ELEVENTH DAY.

MONDAY, October 14.

The House proceeded to the business on the Calendar, to wit, the resolution of the Rev. Dr. Huntington, for a Joint Committee, to prepare a Standard Prayer Book of 1892. (See p. 387.)

On motion, the resolution was postponed until the House shall have taken final action upon the Report of the Joint Committee on Liturgical Revision. (For adoption of resolution, see p. 419.)

The House proceeded to the business on the Calendar, to wit, Report No. 1, of the Standing Committee on the Prayer Book. (See p. 406.)

On motion, the resolution appended to the Report was postponed until the House shall have taken final action on the Report of the Joint Committee on Liturgical Revision. (See p. 414.)

TWELFTH DAY.

TUESDAY, October 15.

The Rev. Dr. Hart, from the Joint Committee on Liturgical Revision, presented the following Report, and, on motion, the Committee was discharged from the further consideration of the subject:

The Joint Committee on Liturgical Revision, to whom were referred by the House of Deputies, the Memorials of five Diocesan Conventions, namely, those of the Dioceses of Minnesota, Fond du Lac, Pennsylvania, Chicago, and Maryland, praying that the work of Prayer Book Revision may not be continued beyond this session of the General Convention; and also the Memorial of the Convention of the Diocese of East Carolina, praying that action may be taken in the direction of a Common Liturgical Use for the whole Anglican Communion, respectfully report that they have given to the subject matter of these Memorials their best consideration, in the preparation of their Report, already presented to the Convention, and ask to be discharged from their further consideration.

By order of the Committee.

SAMUEL HART, *Secretary*.

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

The Joint Committee on Liturgical Revision, to whom were referred by the House of Deputies, two resolutions, proposing additional Rubrics in the Order for the Administration of the Lord's Supper, respectfully report:

That they judge it inexpedient for this Committee to recommend any

- further changes in the Book of Common Prayer, other than those contained in their Report, already presented to the Convention, and therefore beg to return these resolutions to the House of Deputies, without recommendation as to action thereon.

By order of the Committee.

SAMUEL HART, *Secretary*.

The same gentleman, from the same Committee, presented the following Report :

The Joint Committee on Liturgical Revision, to whom was referred by the House of Deputies, a resolution proposing the repeal of all amendments and changes made in the Book of Common Prayer, since the year 1880, respectfully report:

That they have had the matter under consideration, and are of the opinion that the proposed action is inexpedient.

By order of the Committee.

SAMUEL HART, *Secretary*.

The Rev. Mr. Cassil, of Texas, offered the following resolution, which, on motion, was referred to the Joint Committee on Liturgical Revision:

Resolved, That the Rubric following the Prayer for the President of the United States, and All Others in Civil Authority, be transposed to follow the Collect for Grace.

The Rev. Dr. Hart, of Colorado, offered the following resolution, which, on motion, was referred to the Joint Committee on Liturgical Revision :

Resolved, The House of Bishops concurring, that the word "and" be inserted after "live," in the Declaration of Absolution, and that the full stop after "sins" be replaced by a colon.

And:

That in the Collect for Peace, in the Evening Prayer, the word "both" be inserted between "that" and "our."

The House proceeded to the business on the Calendar, viz., the motion to substitute the resolution appended to the Minority Report of the Joint Committee on Liturgical Revision, for the resolution of the Majority, with the amendment of the Rev. Dr. Huntington. (See p. 412.)

By consent of the House, the Rev. Dr. Huntington withdrew the amendment.

The question recurring on the original motion, it was lost by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Chicago, Colorado, Delaware, Easton, Fond du Lac, Iowa, Long Island, Michigan, Mississippi, Missouri, Newark, New

Jersey, New York, Pennsylvania, Pittsburgh, Quincy, Springfield, Tennessee, Virginia, West Virginia, — 21.

LAY VOTE. — Alabama, Central New York, Chicago, Colorado, Iowa, Kentucky, Michigan, Milwaukee, Mississippi, Missouri, Newark, Pennsylvania, Pittsburgh, Quincy, South Carolina, Springfield, Tennessee, Western Michigan, West Virginia, — 19.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Albany, Arkansas, California, Central New York, Central Pennsylvania, Connecticut, East Carolina, Florida, Georgia, Indiana, Kansas, Louisiana, Maine, Massachusetts, Milwaukee, Minnesota, Missouri, New Hampshire, North Carolina, Oregon, Rhode Island, South Carolina, Southern Ohio, Vermont, — 24.

LAY VOTE. — Albany, Arkansas, California, Central Pennsylvania, Connecticut, East Carolina, Easton, Florida, Georgia, Indiana, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Nebraska, New Hampshire, New Jersey, New York, Ohio, Rhode Island, Southern Ohio, Vermont, — 23.

DIOCESES DIVIDED.

CLERICAL VOTE. — Kentucky, Maryland, Ohio, Texas, Western Michigan, Western New York, — 6.

LAY VOTE. — Delaware, Long Island, North Carolina, Virginia, Western New York, — 5.

The Rev. Dr. Huntington, of New York, moved that the House go into Committee of the Whole, to-morrow at 11 o'clock, to proceed as provided for in his resolution offered on Saturday (see p. 412), and the motion was adopted.

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE NO. 42.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Prayer for those who are to be admitted to Holy Orders:

For Fruitful Seasons.

¶ *To be used on Rogation-Sunday and the Rogation-Days.*

ALMIGHTY God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O GRACIOUS Father, who openest thine hand and fillest all things living with plenteousness; We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not

our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord. *Amen.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 43.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Prayer for a Person or Persons going to Sea:

For One Journeying.

O EVERLASTING God, we commend to thy almighty protection thy servant for whom we pray. Defend *him* from the dangers of *his* journey, guard *him* from sickness and all hinderance and hurt, preserve *his* going out and *his* coming in, grant *him* the fruition of *his* just desires, and make *him* grateful for all thy mercies, through Jesus Christ our Lord. *Amen.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 44.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Prayer to be used at the Meetings of Convention:

For the Unity of God's People.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

Attest:

WM. TATLOCK, *Secretary.*

THIRTEENTH DAY.

WEDNESDAY, October 16.

The Rev. Dr. Payne, from the Standing Committee on the Prayer Book, presented the following Reports, which were placed on the Calendar :

REPORT No. 5.

The Standing Committee on the Prayer Book beg leave to report that they recommend the adoption of the resolution offered by the Reverend Deputy from Connecticut.

To wit, That in the Table of Lessons for Sundays, in the Book of Common Prayer, the figures 27 be omitted in the last line of the first column, and the words, Next before Advent, be inserted in their place; and that the second note at the foot of said Table of Lessons for Sundays be omitted.

WILLIAM PAYNE, *Chairman*.

REPORT No. 6.

The Committee on the Prayer Book, to whom were referred the resolutions of Messrs. Anderson, of Tennessee, and Judd, of Chicago, touching the omission of the words "Protestant Episcopal" from the Title Page of the Prayer Book; having considered the same, make the following Report: That they do not consider it desirable that this Convention should take into consideration the changes proposed in the resolutions submitted to them.

WILLIAM PAYNE, *Chairman*.

(For the consideration of the foregoing Reports, see pp. 482, 484.)

In accordance with the resolution of the Rev. Dr. Huntington adopted at yesterday's session, the House went into Committee of the Whole, Mr. Woolworth, of Nebraska, in the chair.

The Committee rose: the Chairman reported progress, and asked leave to sit again. On motion, leave was granted. On motion, it was voted that the House go into Committee of the Whole at half-past two o'clock.

The following Messages were received, and, on motion, referred to the Committee on Liturgical Revision :

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 47.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Prayer for the Unity of God's People:

For Missions.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. *Amen.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 48.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted before the Prayer for Rain:

An Intercession for those who labour in the Gospel.

O LORD, without whom our labour is but lost, and with whom thy little ones go forth as the mighty; We humbly beseech thee to prosper all works in thy Church undertaken according to thy holy will, [especially,] and grant to thy labourers a pure intention, patient faith, sufficient success upon earth, and the blessedness of serving thee in heaven; through Jesus Christ our Lord. *Amen.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 49.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Thanksgiving for a Recovery from Sickness:

For a Child's Recovery from Sickness.

ALMIGHTY God and heavenly Father, we give thee humble thanks for that thou hast been graciously pleased to deliver from *his* bodily sickness the *child* in whose behalf we bless and praise thy Name, in the presence of all thy people. Grant, we beseech thee, O gracious Father, that *he*, through thy help, may both faithfully live in this world according to thy will, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 12TH DAY OF THE SESSION,
October 15, 1889.

MESSAGE No. 50.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, That the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted in place of the Thanksgiving for a Safe Return from Sea:

For a Safe Return from Voyage or Travel.

MOST gracious Lord, whose mercy is over all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of *the great deep* [or *his way*], *this thy servant*, who now *desireth* to return thanks unto thee in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws; through Jesus Christ our Lord. *Amen.*

Attest:

WM. TATLOCK, *Secretary.*

The House went into Committee of the Whole, Mr. Woolworth in the chair.

The Committee rose, the Chairman reported completed action, and asked leave to sit again. On motion, leave was granted.

On motion of Mr. Low, of Brooklyn, it was voted that the House go into Committee of the Whole to-morrow at eleven o'clock.

FOURTEENTH DAY.

THURSDAY, October 17.

The Rev. Dr. Hart, from the Committee on Liturgical Revision, reported a Book of Offices (see Appendix X., 2.)

The same gentleman, from the same Committee, reported that the Committee deemed it inadvisable to recommend any further changes, and asked that the two resolutions referred to them be placed on the Calendar; and the House so ordered.

The House proceeded to the business on the Calendar, to wit, the resolution of the Rev. Dr. Huntington of New York, on the appointment of a Committee to prepare, and submit a Standard Prayer Book to the next General Convention. (See p. 387.) Mr. Stark moved to amend the resolution by striking out the words

“to be known as the Standard Prayer Book of 1892.” The amendment having been accepted by the mover of the resolution, the resolution was adopted.

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 56.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That there be inserted after the *Prayers and Thanksgivings upon Several Occasions*, A PENITENTIAL OFFICE as follows:

A PENITENTIAL OFFICE.

FOR ASH WEDNESDAY.

¶ *On the First Day of Lent, at Morning Prayer, the Office ensuing shall be read immediately after the Prayer We humbly beseech thee, O Father, in the Litany, and in place of what there followeth.*

¶ *The same Office may be read at other times, at the discretion of the Minister.*

¶ *The Minister and the People kneeling, then shall be said by them this Psalm following.*

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end.

Amen.

¶ *If the Litany hath been already said in full, the Minister may omit all that followeth, to the Prayer, O Lord, we beseech thee, etc.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us;

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Minister. O Lord, save thy servants;

Answer. That put their trust in thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us, therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

THE Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

And that there be omitted the second rubric after the Collect for Ash-Wednesday, and all that follows before the Epistle.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 57.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That after the rubric following the general title of the Collects, Epistles, and Gospels, there be inserted:

¶ *The Collect appointed for any Sunday or other Feast may be used at the Evening Service of the day before.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 58.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the *Gloria Patri* be printed at the end of the Anthems appointed to be used on Easter-day instead of the *Venite*.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 59.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in place of the rubric after the Gospel for the Sunday next before Advent, there be substituted:

¶ *If there be more than twenty-five Sundays after Trinity, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer than twenty-five Sundays, the overplus shall be omitted.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 60.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That after the Gospel for Christmas-day there be inserted:

¶ *If in any Church the Holy Communion be twice celebrated on Christmas-day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. Tit. ii. 11.

THE grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

The Gospel. St. Luke ii. 1.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered, and she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE NO. 61.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That after the Gospel for Easter-day, there be inserted:

¶ *If in any Church the Holy Communion be twice celebrated on Easter-day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Christ our Lord. *Amen.*

The Epistle. 1 Cor. v. 6.

KNOW ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

The Gospel. St. Mark xvi. 1.

WHEN the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here; behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE NO. 62.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, in place

of the rubric immediately before the Decalogue, finally adopted in 1886, the following be inserted:

¶ *The Decalogue may be omitted, provided it be said once on each Sunday. But Note, that whenever it is omitted, the Minister shall say the Summary of the Law beginning, Hear what our Lord Jesus Christ saith.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 63.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Administration of the Lord's Supper, after the Summary of the Law, the following be inserted:

¶ *Here if the Decalogue hath been omitted shall be said,*
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister may say,*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 64.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Administration of the Lord's Supper, after the words, "Glory be to thee, O Lord," there be added

¶ *And after the Gospel,*
Thanks be to thee, O Lord.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 13TH DAY OF THE SESSION,
October 16, 1889.

MESSAGE No. 65.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That immediately before the Collect for Ash-Wednesday, there be inserted:

† *At Morning Prayer instead of the Psalm O come, let us sing, etc., this Canticle shall be sung or said:*

From Psalms xxxii., xxxviii., cxxx.

BLESSED is he whose unrighteousness is forgiven: and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

Put me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure;

For thine arrows stick fast in me: and thy hand presseth me sore.

My wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

I will confess my wickedness: and be sorry for my sin.

Haste thee to help me: O Lord God of my salvation.

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

Let thine ears be attentive: to the voice of my supplications.

If thou, Lord, shouldest be extreme to mark what is done amiss: O Lord, who shall stand?

But there is forgiveness with thee: that thou mayest be feared.

Attest:

WM. TATLOCK, *Secretary.*

The House, in accordance with its resolution of yesterday, went into Committee of the Whole.

The Committee rose, the Chairman reported progress, and asked leave to sit again. Leave was granted. On motion, it was voted that the House go into Committee of the Whole at half-past two o'clock this afternoon.

P.M.

The House went into Committee of the Whole.

The Committee rose, the Chairman reported completed action, and asked leave to sit again.

On motion, it was voted that the House proceed to consider the Report of the Committee of the Whole, to-morrow at 11 o'clock.

The following Messages were received, and referred to the Committee of the Whole:

IN GENERAL CONVENTION,
NEW YORK, 14TH DAY OF THE SESSION,
October 17, 1889.

MESSAGE No. 66.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Administration of the Lord's Supper, in place of the rubric before the Offertory Sentences, the following be inserted:

† *Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table and say,*

Let us make our offerings to the Lord with reverence and godly fear.

¶ Then shall he begin the Offertory, saying one or more of the Sentences following, as he thinketh most convenient. And Note, that these Sentences may be used on any other occasion of Public Worship when the alms of the People are to be received.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 14TH DAY OF THE SESSION,
October 17, 1889.

MESSAGE No. 67.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Administration of the Lord's Supper, immediately before the words, "Let your light so shine," in the Offertory Sentences, there be inserted, "Remember the words of the Lord Jesus how He said, It is more blessed to give than to receive" (Acts xx. 35).

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 14TH DAY OF THE SESSION,
October 17, 1889.

MESSAGE No. 68.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Administration of the Lord's Supper, immediately before the words, "Thine, O Lord, is the greatness," etc., there be inserted, "Melchizedek King of Salem brought forth bread and wine; and he was the priest of the Most High God; . . . and Abram gave him tithes of all" (Gen. xiv. 18, 20).

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 14TH DAY OF THE SESSION,
October 17, 1889.

MESSAGE No. 69.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Administration of the Lord's Supper, the words before the Proper Preface for Ascension-day be changed so that they shall read, *Upon Ascension-day and until Whitsun-day*.

Attest:

WM. TATLOCK, *Secretary*.

FIFTEENTH DAY.

FRIDAY, October 18.

The House proceeded to the Order of the Day, to wit, the Report of the Committee of the Whole respecting Liturgical Revision.

Mr. Woolworth, the Chairman of the Committee of the Whole presented a Report.

The question being on the motion to concur with the House of Bishops in its action, as communicated to this House in its Message No. 15, the motion was adopted by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 47.

LAITY. — Alabama, Albany, California, Central New York, Central Pennsylvania, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Vermont, Virginia, Western New York, West Virginia, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, Pennsylvania, Springfield, — 3.

LAITY. — Arkansas, Colorado, Iowa, Pennsylvania, Springfield, — 5.

DIOCESES DIVIDED.

LAITY. — Chicago, Western Michigan, — 2.

The question recurring on the motion to concur with the House of Bishops in its action, as communicated in its Message No. 30, it was adopted.

(A vote by Dioceses and Orders was not called for.)

The question recurring on the motion to concur with the House of Bishops in its action, as communicated in its Message No. 32, it was adopted, with the following amendment, to wit: that in the deprecation the word "earthquake" be inserted before the word "lightning," and the vote on the resolution of concurrence was as follows :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Rhode Island, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia. — 42.

LAITY. — Alabama, Albany, California, Central New York, Central Pennsylvania, Connecticut, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Rhode Island, Springfield, Tennessee, Vermont, Virginia, Western New York. — 32.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Chicago, Fond du Lac, Iowa, Oregon, Pennsylvania, Pittsburgh, Quincy. — 7.

LAITY. — Arkansas, Iowa, Minnesota, Oregon, Pennsylvania, Pittsburgh. — 6.

DIOCESES DIVIDED.

CLERGY. — South Carolina. — 1.

LAITY. — Chicago, Delaware, South Carolina, Southern Ohio, Western Michigan, West Virginia. — 6.

The question recurring on the motion to concur with the House of Bishops in its action as communicated in its Message No. 33, it was adopted. (A vote by Dioceses and Orders was not called for.)

The question recurring on the motion to concur with the House of Bishops in its action as communicated in its Message No. 42, it was adopted by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia. — 46.

LAITY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Rhode Island, Southern Ohio, Tennessee, Vermont, Virginia, West Virginia. — 36.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Fond du Lac, Iowa, Maine, Pennsylvania. — 4.

LAITY. — Colorado, Iowa, Pennsylvania, South Carolina, Springfield. — 5.

DIOCESES DIVIDED.

LAITY. — Quincy, Western Michigan, Western New York, — 3.*

On motion of the Rev. Dr. Elliott, of Maryland, it was

Resolved, That the votes upon the proposed several alterations and additions in the Book of Common Prayer shall be taken severally, and the question being put to the House, the Secretary shall proceed to call the roll of Dioceses; and each Order in the Diocese called shall promptly announce its vote, "Yea," or "Nay," or "Divided," as the case may be, and the Secretary will record the vote accordingly. But, if either Order of a Diocese shall require it, the names and votes of the Deputies in that Order shall be recorded severally.

The question recurring on the motion to concur with the House of Bishops in its action as communicated in Message No. 44, it was adopted by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 47.

LAITY. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 42.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Fond du Lac, Iowa, — 2.

LAITY. — Iowa, South Carolina, — 2.

DIOCESE DIVIDED.

CLERGY. — South Carolina, — 1.

Of the Deputies from the Diocese of Chicago, Messrs. Judd, Lyman, and Cobb voted *aye*, and Mr. Ackerman *nay*.

The question recurring on the motion to concur with the House of Bishops in its action as communicated in Message No. 47, it was adopted by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Min-

nesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 48.

LAITY. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, East Carolina, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Rhode Island, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

LAITY. — Delaware, Iowa, — 2.

DIOCESE DIVIDED.

CLERGY. — South Carolina, — 1.

LAITY. — South Carolina, — 1.

Of the Deputies from the Diocese of Chicago, Messrs. Judd, Lyman, and Cobb voted *aye*, and Mr. Ackerman *nay*.

The question recurring on the motion to concur with the House of Bishops in its action as communicated in Message No. 48, as amended by the Committee of the Whole, the Rev. Dr. Hale, of Iowa, offered the following amendment, which was adopted :

Substitute for the words "sufficient success upon earth," the words "such success as may please thee."

The motion to concur in the Message as thus amended was lost by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Albany, Central New York, Central Pennsylvania, Colorado, Delaware, East Carolina, Florida, Georgia, Kansas, Louisiana, Massachusetts, Milwaukee, Minnesota, Nebraska, New Hampshire, Quincy, Southern Ohio, Texas, Vermont, — 19.

LAITY. — Albany, Central New York, Central Pennsylvania, East Carolina, Easton, Florida, Louisiana, Massachusetts, Minnesota, Missouri, Nebraska, Vermont, — 12.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Alabama, Arkansas, California, Chicago, Connecticut, Easton, Fond du Lac, Indiana, Iowa, Kentucky, Maine, Mississippi, Newark, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Tennessee, Virginia, Western Michigan, Western New York, — 26.

LAITY. — Alabama, Chicago, Colorado, Connecticut, Delaware, Georgia, Indiana, Iowa, Kentucky, Long Island, Maine, Maryland, Mississippi, Newark, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, — 28.

DIOCESES DIVIDED.

CLERGY. — Long Island, Maryland, Missouri, Springfield, West Virginia, — 5.

LAITY. — New Hampshire, New Jersey, New York, — 3.

Of the Deputies from the Diocese of Missouri, the Rev. Mr. Moore voted *aye*.

P.M.

The House, having resumed its session, proceeded to the consideration of Message No. 49. The question recurring on the motion to concur with the House of Bishops in its action as communicated in said Message, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, Easton, Florida, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 43.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Maryland, Massachusetts, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Rhode Island, Southern Ohio, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 32.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Fond du Lac, Iowa, Maine, — 3.

LAITY. — Iowa, Maine, Quincy, South Carolina, — 4.

Of the Lay Deputies from the Diocese of Chicago, Messrs. Judd and Cobb voted *aye*, and Mr. Ackerman *nay*.

The House proceeded to the consideration of Message No. 50 from the House of Bishops.

The question recurring on the motion to concur with the House of Bishops, in its action as communicated in said Message, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Quincy, Rhode Island, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 44.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia,

Indiana, Kentucky, Long Island, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, Vermont, Virginia, Western New York, West Virginia, — 33.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Fond du Lac, Pittsburgh, Southern Ohio, — 3.

LAITY. — Iowa, Pittsburgh, Quincy, South Carolina, Southern Ohio, Western Michigan, — 6.

Of the Lay Deputies from the Diocese of Chicago, Messrs. Judd, Lyman, and Cobb voted *aye*, and Mr. Ackerman, *nay*.

The House proceeded to the consideration of the following resolution recommended by the Committee of the Whole :

Resolved, The House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8, of the Constitution, as follows:

In the Table of Proper Psalms on Certain Days, as modified by the action of this General Convention, for Good Friday evening, instead of 69, insert 64.

The question recurring on the motion to adopt the foregoing resolution, the motion prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, East Carolina, Easton, Florida, Georgia, Kansas, Kentucky, Long Island, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Texas, Vermont, Virginia, West Virginia, — 38.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Long Island, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 36.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — California, Colorado, Delaware, Fond du Lac, Indiana, Iowa, Louisiana, South Carolina, Springfield, Western Michigan, Western New York, — 11.

LAITY. — Connecticut, Delaware, Iowa, Louisiana, Newark, South Carolina, — 6.

DIOCESE DIVIDED.

CLERGY. — Tennessee.

Of the Clerical Deputies from the Diocese of Central New York, the Rev. Dr. Egar voted *aye*, and the Rev. Dr. Gibson, *nay*.

Of the Laity Deputies from the Diocese of Chicago, Messrs. Judd, Lyman, and Cobb voted *aye*, and Mr. Ackerman, *nay*.

The House proceeded to the consideration of Message No. 56.

The question recurring on the motion to concur with the House of Bishops, in its action as communicated in said Message, the motion prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, — 41.

LAITY. — Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Rhode Island, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western New York, West Virginia, — 34.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Georgia, Iowa, Kentucky, Pennsylvania, Pittsburgh, Quincy, Virginia, — 7.

LAITY. — Alabama, Iowa, Pennsylvania, Pittsburgh, Quincy, South Carolina, Western Michigan, — 7.

DIOCESE DIVIDED.

CLERGY. — California, — 1.

The House proceeded to the consideration of Message No. 57.

The question recurring on the motion to concur with the House of Bishops in its action communicated in said Message, the motion prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 48.

LAITY. — Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, — 38.

DIOCESE VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

LAITY. — Iowa, — 1.

DIOCESE DIVIDED.

CLERGY. — Pittsburgh, — 1.

The House proceeded to the consideration of Message No. 58. The question recurring on the motion to concur with the House of Bishops in its action as communicated in said Message, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia. — 46.

LAITY. — Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Virginia, Western Michigan, Western New York, West Virginia, — 36.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, Pennsylvania, — 2.

LAITY. — Iowa, Pittsburgh, — 2.

DIOCESE DIVIDED.

LAITY. — Pennsylvania, — 1.

The House proceeded to the consideration of Message No. 59. The question recurring on the motion to concur with the House of Bishops in its action as communicated in said Message, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 49.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia,

Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 41.

DIocese VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

The House proceeded to the consideration of Message No. 60. The question recurring on the motion to concur with the House of Bishops in its action as communicated in said Message, the motion prevailed by the following vote:

DIocEsEs VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 45.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, Southern Ohio, Springfield, Tennessee, Vermont, Western Michigan, Western New York, West Virginia, — 38.

DIocEsEs VOTING IN THE NEGATIVE.

CLERGY. — Iowa, Oregon, Pittsburgh, Quincy, South Carolina, — 5.

LAITY. — Iowa, Pittsburgh, Quincy, South Carolina, Virginia, — 5.

The House proceeded to the consideration of Message No. 61. The question recurring on the motion to concur with the House of Bishops in its action as communicated in said Message, the motion prevailed by the following vote:

DIocEsEs VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 44.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island,

Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western New York, West Virginia, — 37.

DIOCESSES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, Oregon, Pittsburgh, Quincy, South Carolina, — 5.

LAITY. — Iowa, Pittsburgh, Quincy, South Carolina, Western Michigan, — 5.

The House proceeded to the consideration of Message No. 62. The question recurring on the motion to concur with the House of Bishops in its action as communicated in said Message, the motion prevailed by the following vote :

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Delaware, East Carolina, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New York, North Carolina, Pittsburgh, Quincy, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 40.

LAITY. — Albany, Central New York, Central Pennsylvania, Chicago, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Louisiana, Maine, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New York, Ohio, Southern Ohio, Springfield, Tennessee, Vermont, Western New York, — 26.

DIOCESSES VOTING IN THE NEGATIVE.

CLERGY. — Easton, Iowa, New Jersey, Oregon, Pennsylvania, South Carolina, — 6.

LAITY. — Connecticut, Delaware, Iowa, Long Island, Maryland, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Virginia, Western Michigan, — 11.

DIOCESSES DIVIDED.

CLERGY. — Connecticut, North Carolina, Rhode Island, — 3.

LAITY. — New Jersey, North Carolina, West Virginia, — 3.

Of the Lay Deputies from the Diocese of Chicago, Messrs. Judd and Cobb voted *aye*, and Mr. Ackerman *nay*.

The House proceeded to the consideration of Message No. 63. The question recurring on the motion to concur with the House of Bishops in its action as communicated to this House in said Message, the motion prevailed by the following vote :

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Oregon, Pittsburgh, Quincy, South Carolina, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, West Virginia, — 41.

LAITY. — Albany, Central New York, Central Pennsylvania, Chicago,

Connecticut, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, West Virginia, — 34.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Easton, Iowa, Ohio, Pennsylvania, Rhode Island, South Carolina, Western New York, — 7.

LAITY. — Pennsylvania, Pittsburgh, Western Michigan, Western New York, — 4.

DIOCESE DIVIDED.

LAITY. — Delaware, — 1.

Of the Lay Deputies from the Diocese of Chicago, Messrs. Judd and Cobb voted *aye*, and Mr. Ackerman *nay*.

The House proceeded to the consideration of the resolution of the Rev. Dr. Huntington (see p. 409) proposing a "Short Office for Sundry Occasions," the adoption of which was recommended by the Committee of the Whole. The Rev. Dr. Egar, of Central New York, moved to strike out from the resolution the words "together with the Prayers thereto appended." Mr. Wilkes, of North Carolina, moved to lay the Rev. Dr. Egar's motion on the table. A vote by Dioceses and Orders being called for, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central Pennsylvania, Delaware, East Carolina, Easton, Florida, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Newark, New Jersey, New York, North Carolina, Ohio, Oregon, Pittsburgh, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 35.

LAITY. — Alabama, Albany, Central Pennsylvania, Delaware, East Carolina, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Jersey, New York, North Carolina, Ohio, Pittsburgh, Rhode Island, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western New York, West Virginia, — 30.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Central New York, Chicago, Georgia, Iowa, New Hampshire, Pennsylvania, Quincy, — 7.

LAITY. — Central New York, Chicago, Connecticut, Maine, Pennsylvania, Quincy, South Carolina, Western Michigan, — 8.

DIOCESES DIVIDED.

CLERGY. — Connecticut, Indiana, Long Island, Nebraska, Rhode Island, — 5.

LAITY. — Newark, New Hampshire, — 2.

The question recurring on the resolution of the Rev. Dr. Huntington, it prevailed by the following vote:

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, Central Pennsylvania, Delaware, East Carolina, Easton, Florida, Georgia, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Milwaukee, Mississippi, Nebraska, Newark, New Jersey, New York, North Carolina, Southern Ohio, Tennessee, Texas, Vermont, Virginia, Western Michigan, West Virginia, — 28.

LAITY. — Central Pennsylvania, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maryland, Massachusetts, Minnesota, Mississippi, Nebraska, New Jersey, New York, North Carolina, Rhode Island, Southern Ohio, Tennessee, Vermont, Virginia, Western New York, West Virginia, — 24.

DIOCESSES VOTING IN THE NEGATIVE.

CLERGY. — California, Central New York, Chicago, Fond du Lac, Iowa, Maine, Missouri, New Hampshire, Ohio, Oregon, Pittsburgh, Quincy, Springfield, Western New York, — 14.

LAITY. — Alabama, Albany, Central New York, Chicago, Connecticut, Delaware, Maine, Missouri, Pennsylvania, Pittsburgh, Quincy, South Carolina, Springfield, Western Michigan, — 14.

DIOCESSES DIVIDED.

CLERGY. — Connecticut, Indiana, Long Island, Minnesota, Pennsylvania, Rhode Island, South Carolina, — 7.

LAITY. — Newark, New Hampshire, Ohio, — 3.

Of the Clerical Deputies from the Diocese of Florida, Messrs. Scott, Linn, and Williams voted *aye* and Mr. Knight *nay*.

On motion, the House non-concurred in Messages 16, 17, 18, 27, 28, 29, 31, 64.

On motion, a Committee of Conference was asked for.

On motion, it was voted to go into Committee of the Whole to-morrow at eleven o'clock.

The following Messages were received, and referred to the Committee of the Whole.

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 71.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Administration of the Lord's Supper, in the Prayer of Consecration, instead of the words, "he may dwell in them and they in him," there be substituted, "he may dwell in us and we in him."

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 72.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the following rubric be inserted after the first rubric, at the end of the Order for the Administration of the Lord's Supper.

¶ *There shall be no celebration of the Lord's Supper, except there be some to communicate with the Priest.*

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 73.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, instead of the question in the several Offices for the Ministration of Baptism, "Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?" with its answer, there be substituted the following:

Minister. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary: that he suffered under Pontius Pilate, was crucified, dead, and buried: that he descended into hell, and the third day rose again from the dead: that he ascended into heaven, and sitteth on the right hand of God the Father Almighty: and that from thence he shall come to judge the quick and the dead?

And dost thou believe in the Holy Ghost: the Holy Catholic Church; the Communion of Saints: the Forgiveness of sins: the Resurrection of the body: and the Life everlasting?

Answer. All this I steadfastly believe.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 74.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the Thanksgiving after the Lord's Prayer in the Ministration of Baptism to such as are of Riper Years be changed to read as follows:

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these persons* with thy Holy Spirit, to receive *them* for thine own *children* by adoption, and to incorporate *them* into thy holy Church. And humbly we beseech thee to grant, that *they*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *they* are made *partakers* of the death of thy Son, *they* may also be *partakers* of his resurrection; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom; through Christ our Lord. Amen.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 75.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the second rubric at the end of the Ministration of Baptism to such as are of Riper Years, for the word "performed," there be substituted the word "administered," and that there be added to the rubric these words:

And in case of great necessity, the Minister may begin with the questions addressed to the candidate and end with the thanksgiving following the baptism.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 76.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the following be placed as an additional rubric at the end of the Ministration of Baptism to such as are of riper years:

If there be reasonable doubt concerning the baptism of any person, such person may be baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister shall use this form of words:

IF thou art not already baptized, N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 77.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change

be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, after the first answer in the Catechism, "*N. or M.*" there be added:

[*Here let the child distinctly pronounce his Christian name.*]

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE NO. 78.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the order of Confirmation, after the Preface and the Presentation of the Candidates, there be inserted:

¶ *Then the Bishop or some Minister appointed by him, may say:*

Hear the words of the Evangelist Saint Luke, in the eighth chapter of the Book of the Acts of the Apostles.

WHEN the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION.
October 18, 1889.

MESSAGE NO. 79.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order of Confirmation after the present question and answer, there be inserted:

¶ *Or this.*

¶ *Then shall the Bishop demand of those who are to be confirmed these questions following.*

The Bishop.

DO ye here, in the presence of God and of this congregation, renew the promise and vow of your baptism, and acknowledge yourselves bound to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that ye will not follow nor be led by them?

¶ *And every one shall audibly answer,*
I do.

The Bishop. And to believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

Answer. I do.

The Bishop. And to keep God's holy will and commandments, and walk in the same all the days of your life.

Answer. I do.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 80.

The House of Bishops informs the House of Deputies that it has not yet acted on the change proposed in the position of the Prayer for Humble Access, as given on pp. 20 and 21 of the Preliminary Report of the Committee on Liturgical Revision.

Attest:

WM. TATLOCK, *Secretary.*

SIXTEENTH DAY.

SATURDAY, October 19.

The following Messages were received:

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 89.

The House of Bishops informs the House of Deputies that it concurs in Message No. 45, adding the word "Earthquake" to the Suffrage in the Litany.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 15TH DAY OF THE SESSION,
October 18, 1889.

MESSAGE No. 91.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved. The House of Deputies concurring, that an octavo edition of the Book of Common Prayer, with such alterations as have been constitutionally effected, or shall be so effected by the action of the General Convention of 1889, and of that which shall meet in 1892, shall be issued before the termination of the latter year.

Resolved. The House of Deputies concurring, that a Joint Committee, consisting of two Bishops and two Presbyters, shall be appointed to act with the Custodian in issuing such edition. On the part of this House, the Bishops of Albany and Iowa are named on this Committee.

Attest:

WM. TATLOCK, *Secretary.*

On motion, the House non-concurred in the foregoing Messages, and requested a Committee of Conference.

The President appointed as members of the Committee of Conference, the Rev. Drs. Hart and Gold, and Mr. Low.

On motion of the Rev. Dr. Hart, of Connecticut, it was

Resolved, That the proposed alterations in the Book of Common Prayer, which have been referred to the Committee of the Whole, be recalled from that Committee.

On motion of Mr. Wilmer, of Maryland, it was voted to adopt the rules of the Committee of the Whole as to the limit of time in speeches.

Message No. 43 from the House of Bishops, being under consideration, a motion to amend the resolution contained in said Message, by striking out from the prayer the words "grant him the fruition of *his* just desires," was adopted. The question recurring on the motion to concur with the House of Bishops in the adoption of the resolution as thus amended, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Albany, Arkansas, California, Central New York, Central Pennsylvania, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Oregon, Pennsylvania, Rhode Island, South Carolina, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 39.

LAITY. — Alabama, Albany, California, Central New York, Central Pennsylvania, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, Newark, New Hampshire, New Jersey, Ohio, Pennsylvania, Springfield, Vermont, Virginia, West Virginia, — 30.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Chicago, Fond du Lac, Iowa, Pittsburgh, Quincy, Texas, — 6.

LAITY. — Chicago, Connecticut, Iowa, Milwaukee, Mississippi, New York, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Western Michigan, Western New York, — 12.

DIOCESE DIVIDED.

CLERGY. — Southern Ohio, — 1.

Message No. 65 being under consideration, it was voted to non-concur with the House of Bishops in the adoption of the resolution contained in said Message.

Message No. 66 being under consideration, it was voted to non-concur with the House of Bishops in the adoption of the resolution contained in said Message.

The House proceeded to the consideration of Message No. 67. The question recurring on the motion to concur with the House of

Bishops in the adoption of the resolution contained in said Message, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Missouri, Nebraska, Newark, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 40.

LAITY. — Albany, Central New York, Central Pennsylvania, Chicago, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Southern Ohio, Virginia, Western Michigan, Western New York, West Virginia, — 29.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Chicago, Fond du Lac, Iowa, New Jersey, Oregon, Quincy, — 6.

LAITY. — Connecticut, Iowa, Milwaukee, Newark, Pittsburgh, Quincy, South Carolina, Vermont, — 8.

DIOCESES DIVIDED.

CLERGY. — Kentucky, Tennessee, — 2.

LAITY. — Delaware, New Hampshire, — 2.

Message No. 68 being under consideration, it was voted to non-concur with the House of Bishops in the adoption of the resolution contained in said Message.

Message No. 69 being under consideration, it was voted to non-concur with the House of Bishops in the adoption of the resolution contained in said Message.

Message No. 71 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message, prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Connecticut, Delaware, East Carolina, Easton, Florida, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Southern Ohio, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 42.

LAITY. — Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, East Carolina, Easton, Florida, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, Newark, New Hampshire, New Jersey, Ohio, Pennsylvania, Southern Ohio, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 29.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Chicago, Georgia, Iowa, New York, Pittsburgh, — 5.

LAITY. — California, Iowa, Milwaukee, New York, Pittsburgh, Quincy, Rhode Island, South Carolina, — 8.

DIOCESES DIVIDED.

CLERGY. — Fond du Lac, Quincy, Springfield, — 3.

LAITY. — Delaware, — 1.

Message No. 72 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message was lost by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Central New York, Connecticut, Delaware, Easton, Kansas, Kentucky, Louisiana, Maine, Maryland, Mississippi, Missouri, New Jersey, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, South Carolina, Southern Ohio, Virginia, West Virginia, — 23.

LAITY. — Albany, California, Central New York, Easton, Florida, Louisiana, Maryland, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, Pennsylvania, Pittsburgh, Virginia, Western Michigan, Western New York, West Virginia, — 19.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — California, Central Pennsylvania, Chicago, East Carolina, Florida, Fond du Lac, Georgia, Indiana, Iowa, Long Island, Massachusetts, Michigan, Milwaukee, Nebraska, Newark, New Hampshire, New York, Quincy, Rhode Island, Springfield. Tennessee, Texas, Vermont, Western Michigan, Western New York, — 25.

LAITY. — Central Pennsylvania, Chicago, Connecticut, Georgia, Indiana, Iowa, Long Island, Michigan, Newark, Quincy, Rhode Island, Southern Ohio, Vermont, — 13.

DIOCESES DIVIDED.

CLERGY. — Minnesota, — 1.

LAITY. — Delaware, Ohio, South Carolina, — 3.

Of the Clerical Deputies from the Diocese of Missouri, Messrs. Mann and Green voted *aye*, and Mr. Moore, *nay*.

Of the Clerical Deputies from the Diocese of Rhode Island, Dr. Henshaw voted *aye*, and Messrs. Richards and Porter, *nay*.

Of the Clerical Deputies from the Diocese of South Carolina, Messrs. Pinckney and Johnson voted *aye*, and Dr. Wilson, *nay*.

Of the Lay Deputies from the same Diocese, Mr. McCrady voted *aye*, and Mr. Lee, *nay*.

Message No. 73 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message, prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Albany, California, Central New York, Connecticut, East Carolina, Easton, Florida, Kansas, Louisiana, Maine, Maryland, Missouri, Nebraska, Newark, New Hampshire, North Carolina, Ohio, Pennsylvania,

Rhode Island, South Carolina, Springfield, Tennessee, Vermont, Western Michigan, West Virginia, — 25.

LAITY. — Central New York, Central Pennsylvania, Chicago, Florida, Indiana, Maryland, Michigan, Minnesota, Nebraska, Newark, New Hampshire, Ohio, Pennsylvania, Rhode Island, Vermont, Virginia, West Virginia, — 17.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Alabama, Central Pennsylvania, Chicago, Delaware, Fond du Lac, Georgia, Indiana, Iowa, Long Island, Milwaukee, Mississippi, New Jersey, New York, Oregon, Pittsburgh, Quincy, Southern Ohio, Virginia, Western New York, — 19.

LAITY. — Connecticut, Delaware, Iowa, Long Island, Louisiana, Mississippi, New Jersey, New York, Pittsburgh, Quincy, South Carolina, Southern Ohio, Western Michigan, Western New York, — 14.

DIOCESES DIVIDED.

CLERGY. — Kentucky, Massachusetts, Minnesota, Texas, — 4.

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 92.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That this House does not concur with the House of Deputies in its Message No. 62, adopting a Short Office of Prayer for Sundry Occasions, for the reason that it has determined to refer the matter presented in that Message to the Joint Committee on Liturgical Revision.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 16TH DAY OF THE SESSION,
October 19, 1889.

MESSAGE No. 93.

The House of Bishops informs the House of Deputies that it assents to the request of that House in Message No. 63 for a Committee of Conference on Messages 16, 17, 18, 27, 28, 29, 31, 43, 64, and 65 from this House, and appoints on its part,

The Bishop of Albany, the Bishop of New Hampshire, the Bishop of Pittsburgh.

Attest:

WM. TATLOCK, *Secretary*.

On motion, a Committee of Conference on the subject contained in Message No. 92 was requested.

(For the Report of the Committee, see p. 465.)

SEVENTEENTH DAY.

MONDAY, October 21.

The President appointed as members of the Committee of Conference on the Short Office for Sundry Occasions :

The Rev. Dr. Huntington, the Rev. Dr. Richards, and Mr. Burgwin.

(For the Report of the Committee, see p. 465.)

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 95.

The House of Bishops informs the House of Deputies that it has adopted the following resolution :

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows :

That in the Form of Solemnization of Matrimony, between the word "which" and the words "is commanded," in the Exhortation, there be inserted :

— is an honorable estate, instituted of God in the time of man's innocence, signifying unto us the mystical union that is betwixt Christ and his Church : which holy estate Christ adorned and hallowed with his presence and first miracle that he wrought in Cana of Galilee, and —

Attest :

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 96.

The House of Bishops informs the House of Deputies that it has adopted the following resolution :

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows :

That in the Order for the Visitation of the Sick, the following prayer be inserted after the Prayer for a Sick Child :

A Prayer for Patience under Suffering.

ALMIGHTY God, whose most dear Son went not up to joy, but first he suffered pain, and entered not into glory before he was crucified ; Mercifully grant that we, walking in the way of the Cross, may find it the way of life and peace ; through Jesus Christ our Lord. *Amen.*

Attest :

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 97.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring; that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Visitation of the Sick the Commendatory Prayer be changed by the omission of the words: "And teach us who survive, in this, and other like daily spectacles of mortality . . . bring us to life everlasting," so that it shall read as follows:

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 98.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Visitation of the Sick the following be inserted as an additional Commendatory Prayer, the heading being changed to "*Commendatory Prayers for a sick Person at the point of departure.*"

I INTO thy hands, O merciful Saviour, we commend the soul of thy servant, now departing from the body. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, and at the last into the glorious estate of thy chosen saints in heaven. O most merciful Jesus, none can perish whom thou takest into thy charge; Receive, we beseech thee, thy servant's soul in peace. *Amen.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 99.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, the House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be

made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Communion of the Sick, to the last sentence of the first rubric there be added the words *the Priest first pronouncing*, and that there be inserted after the rubric and before the Collect:

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 100.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, the House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Communion of the Sick, between the second and the third of the rubrics after the Gospel, there be inserted:

¶ *In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice:*

The Confession and the Absolution; "Lift up your hearts," etc., through the *Sanctus*; The Prayer of Consecration, ending with these words, "partakers of his most blessed Body and Blood"; The Communion; The Lord's Prayer; The Blessing.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 101.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the first, second, fourth, and fifth of the present rubrics at the end of the Communion of the Sick, for the word "Minister," there be substituted "Priest."

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 102.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, the House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Burial of the Dead, after the opening sentences, there be inserted:

¶ *And he may add:*

JESUS called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. *St. Luke, xviii. 16.*

THEY shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Rev. vii. 16, 17.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 103.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Burial of the Dead, in place of the rubric and Anthem after the sentences, there be substituted the following rubric, followed by the 39th and the 90th Psalms in full, with the *Gloria Patri* at the end of each:

¶ *After they are come into the Church, shall be said or sung one or both of these Psalms following.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 104.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the "Selections of Psalms for Holy Days," which immediately precede the Psalter, be omitted.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 105.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Psalter, the numbers of the Psalms be printed in common numerals, and that the verses of Psalm 119 be numbered continuously.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 106.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the Canticles and the Psalms be in every case printed with the musical colon, as in the English book.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 107.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the first rubric of each of the three services, for the words, "after Morning Prayer is ended," there be substituted, "Morning Prayer having been said."

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 108.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the second rubric in the Making of Deacons and in the Ordering of Priests begin thus:

† And after the sermon, a Priest shall present—

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 109.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alterations be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Ordering of Priests, in the rubric following "Take thou

Authority to preach the Word of God," etc., after the words "*When this is done,*" there be inserted, "*the Nicene Creed shall be said, and —*"

That, in the Consecration of Bishops, the opening words of the rubric following the Gospel be changed to read thus:

¶ *Then shall follow the Nicene Creed, and after that the Sermon; which being ended, the Elected Bishop —*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 110.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Consecration of Bishops, the longer paraphrase of the *Veni, Creator Spiritus*, be omitted, and that, in place of the rubric "¶ *Or this,*" there be inserted:

¶ *Or else the longer paraphrase of the same Hymn, as in The Ordering of Priests.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 111.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Form of Consecration of a Church or Chapel, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the *Gloria Patri* be printed at the end of Psalm xxiv.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 112.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Form of Consecration of a Church or Chapel, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the first prayer, the words "the performance of" be omitted.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 113.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Form of Consecration of a Church or Chapel, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in place of the four rubrics after the Gospel, there be inserted:

¶ *For the last Collect, immediately before the final Blessing, the Bishop shall say this Prayer.*

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 114.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Form of Consecration of a Church or Chapel, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the last prayer before the Benediction, in place of what follows the words "the saints upon the earth," there be substituted:

Grant, we beseech thee, that in this place now set apart to thy service thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. *Amen.*

Attest:

WM. TATLOCK, *Secretary*.

The Rev. Dr. Huntington, of New York, offered the following resolution, which, on his motion, was referred to the Committee on Liturgical Revision:

Resolved, The House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Omit from the opening sentences of the Order for Morning Prayer, the 5th, 6th, 7th, 8th, 10th, and 14th as they are found in the present Standard, also omit from the opening sentences of the Order for Evening Prayer the 2d, 3d, 4th, 9th, 11th, 12th, and 13th.

The House proceeded to the Order of the Day. Message No. 74 being under consideration, on motion of the Rev. Mr. Hall of Massachusetts, it was voted to amend the resolution contained in said Message by substituting for the words "these persons" in the prayer, the words "these thy servants." The question recurring on the motion to adopt the resolution thus amended, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Colorado, Connecticut, Delaware, East Carolina,

Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, South Carolina, Springfield, Tennessee, Texas, Vermont, Virginia, West Virginia, — 36.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Colorado, Connecticut, East Carolina, Easton, Florida, Indiana, Kentucky, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Quincy, Springfield, Tennessee, Virginia, Western Michigan, Western New York, — 28.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Chicago, Fond du Lac, Iowa, Long Island, Ohio, Oregon, Pennsylvania, Pittsburgh, Rhode Island, Southern Ohio, Western New York, West Virginia, — 12.

LAITY. — Chicago, Delaware, Iowa, Long Island, Louisiana, Milwaukee, Ohio, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, West Virginia, — 12.

DIOCESES DIVIDED.

CLERGY. — Michigan, Milwaukee, Quincy, — 3.

LAITY. — Michigan, Pennsylvania, Vermont, — 3.

Message No. 75 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message, prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New York, Ohio, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Virginia, Western Michigan, West Virginia, — 34.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, East Carolina, Easton, Florida, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, Ohio, Southern Ohio, Springfield, Vermont, Virginia, Western New York, — 27.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Chicago, Fond du Lac, Iowa, Long Island, Michigan, Milwaukee, New Jersey, Oregon, Pennsylvania, Pittsburgh, Quincy, Tennessee, Western New York, — 13.

LAITY. — Colorado, Delaware, Iowa, Long Island, Michigan, Pennsylvania, Pittsburgh, Quincy, South Carolina, Tennessee, Western Michigan, West Virginia, — 12.

DIOCESES DIVIDED.

CLERGY. — Newark, North Carolina, Vermont, — 3.

LAITY. — Newark, North Carolina, Rhode Island, — 3.

Message No. 76 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message, prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, — 47.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 36.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, Pittsburgh, Quincy, — 3.

LAITY. — Iowa, Pittsburgh, Quincy, — 3.

Message No. 77 being under consideration, it was voted to non-concur with the House of Bishops in the adoption of the resolution contained in said Message.

Message No. 78 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Colorado, Delaware, East Carolina, Florida, Indiana, Kansas, Kentucky, Maine, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, South Carolina, Southern Ohio, Texas, Vermont, Western Michigan, Western New York, — 31.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Colorado, East Carolina, Easton, Florida, Indiana, Kentucky, Louisiana, Maine, Massachusetts, Milwaukee, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, North Carolina, Ohio, Vermont, Virginia, Western New York, — 26.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Chicago, Easton, Fond du Lac, Georgia, Iowa, Long Island, Michigan, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Springfield, Tennessee, Virginia, West Virginia, — 16.

LAITY. — Connecticut, Delaware, Iowa, Long Island, Maryland, Michigan, Pennsylvania, Pittsburgh, Quincy, South Carolina, Springfield, Tennessee, — 12.

DIOCESES DIVIDED.

CLERGY. — Connecticut, Louisiana, Maryland, Massachusetts, — 4.

LAITY. — New York, Rhode Island, Southern Ohio, Western Michigan, West Virginia, — 5.

The President appointed Mr. Coppée of Central Pennsylvania on the Committee of Conference respecting Liturgical matters, in place of Mr. Lamberton, excused from the Convention.

The Rev. Dr. Hart, from the Committee on Liturgical Revision, presented the following Report, which was placed on the Calendar :

The Joint Committee on Liturgical Revision, to whom was referred by the House of Deputies a resolution proposing a form of service "for receiving into the Church those who have been baptized in other religious bodies," beg leave to report:

That they have had the same under consideration, and do not deem it expedient to recommend any action thereon.

By order of the Committee.

SAMUEL HART, *Secretary*.

Message No. 79 being under consideration, it was voted to non-concur with the House of Bishops in the adoption of the resolution contained in said Message.

Message No. 95 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message, was lost by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, California, Central New York, Colorado, East Carolina, Indiana, Kansas, Milwaukee, Minnesota, Mississippi, Missouri, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pittsburgh, Rhode Island, Springfield, Tennessee, Texas, Vermont, Western New York, West Virginia, — 26.

LAITY. — Alabama, Albany, California, East Carolina, Easton, Florida, Indiana, Maine, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New York, North Carolina, Ohio, Southern Ohio, Tennessee, Western New York, — 19.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Arkansas, Central Pennsylvania, Chicago, Connecticut, Delaware, Fond du Lac, Georgia, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Nebraska, Oregon, Pennsylvania, Quincy, Virginia, — 20.

LAITY. — Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Iowa, Kentucky, Long Island, Louisiana, Maryland, Massachusetts, Milwaukee, New Jersey, Pittsburgh, Quincy, Rhode Island, South Carolina, Virginia, — 18.

DIOCESES DIVIDED.

CLERGY. — Easton, Florida, South Carolina, Southern Ohio, Western Michigan, — 5.

LAITY. — Michigan, Pennsylvania, Vermont, Western Michigan, — 4.

Of the Lay Deputies from the Diocese of Pennsylvania, Messrs. Coffin and Merrick voted *aye*, and Messrs. Biddle and Thomas, *nay*.

Message No. 96 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Chicago, Colorado, Connecticut, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, Southern Ohio, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, — 38.

LAITY. — Alabama, Albany, California, Central New York, Chicago, Connecticut, East Carolina, Easton, Florida, Indiana, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Nebraska, Newark, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, Southern Ohio, Tennessee, Vermont, Western Michigan, Western New York, — 30.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Central Pennsylvania, Delaware, Iowa, Kentucky, Long Island, New Jersey, Oregon, Pittsburgh, Quincy, Springfield, Virginia, — 11.

LAITY. — Delaware, Iowa, Kentucky, Long Island, New Hampshire, New Jersey, Pittsburgh, Quincy, South Carolina, Virginia, — 10.

DIOCESES DIVIDED.

CLERGY. — South Carolina, — 1.

LAITY. — Central Pennsylvania, — 1.

Of the Clerical Deputies from the Diocese of Delaware, Mr. Hynes voted *aye*, and Messrs. Littell, Smith, and Howard, *nay*.

Message No. 97 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message, prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 47.

LAITY. — Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Quincy, Rhode Island, Southern Ohio, Tennessee, Vermont, Virginia, Western Michigan, Western New York, — 38.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Georgia, Iowa, Oregon, Tennessee, — 4.

LAITY. — Iowa, — 1.

Message No. 98 being under consideration, it was voted to non-concur with the House of Bishops in the adoption of the resolution contained in said Message.

Message No. 99 being under consideration, it was voted to non-concur with the House of Bishops in the adoption of the resolution contained in said Message.

Message No. 100 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 47.

LAITY. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, — 37.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, Kentucky, Pittsburgh, Quincy, — 4.

LAITY. — Iowa, Kentucky, Pittsburgh, Quincy, — 4.

Message No. 101 being under consideration, it was voted to non-concur with the House of Bishops in the adoption of the resolution contained in said Message.

Message No. 102 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message, prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Albany, Arkansas, Central New York, Central Pennsylvania, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, North Carolina, Ohio, Pennsylvania, Quincy, Rhode Island,

South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western New York, West Virginia, — 39.

LAITY. — Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, East Carolina, Easton, Florida, Indiana, Kentucky, Long Island, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, Southern Ohio, Tennessee, Vermont, Virginia, Western New York, — 29.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Alabama, California, Chicago, Fond du Lac, Iowa, Louisiana, Milwaukee, New York, Oregon, Pittsburgh, Western Michigan, — 11.

LAITY. — Alabama, Delaware, Iowa, Louisiana, Milwaukee, New Hampshire, Pittsburgh, Quincy, South Carolina, Springfield, Western Michigan, — 11.

DIOCESE DIVIDED.

CLERGY. — Newark, — 1.

LAITY. — Newark, — 1.

Message No. 103 being under consideration, it was voted to non-concur with the House of Bishops in adopting the resolution contained in said Message.

Message No. 104 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 49.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maryland, Massachusetts, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, — 35.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, Michigan, — 2.

LAITY. — Iowa, Michigan, New Jersey, Vermont, — 4.

Message No. 105 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 50.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 42.

DIOCESE VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

LAITY. — Iowa, — 1.

Message No. 106 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 48.

LAITY. — Alabama, Albany, Central New York, Chicago, Connecticut, Delaware, East Carolina, Florida, Indiana, Kentucky, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, — 34.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, Southern Ohio, Texas, — 3.

LAITY. — Central Pennsylvania, Easton, Iowa, Long Island, Louisiana, Pittsburgh, West Virginia, — 7.

Message No. 107 being under consideration, on motion of the Rev. Mr. Gailor, of Tennessee, it was voted to amend the resolution contained in said Message by substituting for all after the word "services," the following: the words, "after Morning Prayer is

ended," be omitted. The question recurring on the motion to adopt the resolution thus amended, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Texas, Vermont, Virginia, Western Michigan, — 45.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Springfield, Tennessee, Vermont, Virginia, Western Michigan, West Virginia, — 38.

DIOCESES VOTING IN THE NEGATIVE.

LAITY. — Iowa, Southern Ohio, — 2.

DIOCESES DIVIDED.

CLERGY. — Connecticut, Newark, — 2.

Message No. 108 being under consideration, it was voted to non-concur with the House of Bishops in the adoption of the resolution contained in said Message.

Message No. 109 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 45.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western New York, West Virginia, — 37.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, Pennsylvania, — 2.

LAITY. — Iowa, — 1.

DIOCESES DIVIDED.

LAITY. — Pennsylvania, Western Michigan, — 2.

Message No. 110 being under consideration, a motion to concur with the House of Bishops in the adoption of the resolution contained in said Message prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Kansas, Kentucky, Long Island-Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western New York, West Virginia, — 45.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 41.

DIOCESE VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

LAITY. — Iowa, — 1.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 118.

The House of Bishops informs the House of Deputies that it consents to the appointment of a Committee of Conference on the proposed Short Office of Prayer, etc., as requested in Message No. 81 of the House of Deputies, and appoints on its part:

The Bishop of Albany, the Bishop of New Hampshire, the Assistant Bishop of Virginia.

Attest:

WM. TATLOCK, *Secretary*.

The following Message was received, and, on motion, the House concurred in the amendment proposed therein:

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 119.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That this House concurs in Message No. 36 from the House of Deputies (appointing a Joint Committee to prepare and submit to the next

Convention a new edition of the Standard Prayer Book, etc.), with the amendment of striking out the words "new edition of the," and appoints on its part as members of such Joint Committee, the Bishops of Albany, Iowa, and New York.

Attest:

WM. TATLOCK, *Secretary*.

The following Message was received:

IN GENERAL CONVENTION,
NEW YORK, 17TH DAY OF THE SESSION,
October 21, 1889.

MESSAGE No. 122.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its Message No. 83, amending Resolution 45 on Liturgical Revision, substituting "these thy servants" for "these persons," in the Thanksgiving in the Office for Adult Baptism.

Attest:

WM. TATLOCK, *Secretary*.

EIGHTEENTH DAY.

TUESDAY, October 22.

The Rev. Dr. Hart, from the Joint Committee on Liturgical Revision, presented the following Report, and the recommendation contained therein was, on motion, adopted:

The Joint Committee on Liturgical Revision, in presenting to the Convention their final report of the Book of Offices (reserving the privilege of including one or two special prayers in a supplemental report), beg leave to recommend that, owing to the lateness of the session, the consideration of the Book of Offices thus reported be postponed to the next General Convention.

By order of the Committee.

SAMUEL HART, *Secretary*.

The same gentleman, from the same Committee, presented the following Report:

The Committee of Conference in regard to disagreeing action of the two Houses concerning matters of Liturgical Revision contained in sections i. and ii. of the Report of the Joint Committee on that subject, respectfully report:

That they recommend the passage of Resolution 3 appended to said Report, with the omission of the words "Morning and," and the substitution of the words "For it is thou, Lord, only, that makest us dwell in safety," for the last response; and that they recommend no further action on the matters referred to them.

For the Committee.

WM. CROSWELL DOANE.
SAMUEL HART.

The question recurring on the motion to concur with the House of Bishops in the adoption of the resolution contained in Message

No. 17, with the amendment proposed by the Committee of Conference, the motion prevailed by the following vote :

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New York, North Carolina, Ohio, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 41.

LAITY. — Alabama, Albany, California, Central Pennsylvania, Chicago, Colorado, East Carolina, Easton, Florida, Indiana, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Mississippi, Nebraska, Newark, New York, Ohio, Rhode Island, Southern Ohio, Springfield, Tennessee, Western Michigan, Western New York, West Virginia, — 28.

DIOCESSES VOTING IN THE NEGATIVE.

CLERGY. — Georgia, Indiana, Iowa, Kentucky, New Jersey, Oregon, Pennsylvania, Pittsburgh, South Carolina, — 9.

LAITY. — Central New York, Connecticut, Delaware, Iowa, Kentucky, New Hampshire, Pennsylvania, Pittsburgh, Quincy, South Carolina, — 10.

DIOCESSES DIVIDED.

CLERGY. — Central Pennsylvania, — 1.

LAITY. — Long Island, Michigan, New Jersey, North Carolina, Vermont, Western Michigan, — 6.

Of the Clerical Deputies from the Diocese of North Carolina, the Rev. Messrs. Buxton, Murdock, and Cheshire voted *aye*, and the Rev. Dr. Marshall, *nay*.

Of the Lay Deputies from the Diocese of Pennsylvania, Mr. Merrick voted *aye*, and Messrs. Coffin and Biddle, *nay*.

The Rev. Dr. Huntington, from the Committee of Conference on the "Short Office of Prayer for Sundry Occasions," presented a Report, and, on his motion, it was voted that action on the Report be first taken in the House of Bishops.

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 126.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Burial of the Dead, in place of the Rubric, "¶ Then the Minister shall say the Lord's Prayer," there be substituted:

¶ Then the Minister shall say,
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 127.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Burial of the Dead, after "The Grace of our Lord," etc., there be added:

Additional Prayers.

MOST merciful Father, who hast been pleased to take unto thyself the soul of this thy servant [or, *this child*]; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*

ALMIGHTY and ever-living God; We yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 128.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, at the end of the Order for the Burial of the Dead, there be added:

AT THE BURIAL OF THE DEAD AT SEA.

The same Office may be used; but in the Sentence of Committal, the Minister shall say, We therefore commit his body to the deep, looking for the general resurrection, etc.

And that the corresponding paragraph be omitted at the end of Forms of Prayer to be used at Sea.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE NO. 129.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Form of Prayer and Thanksgiving, the Anthem be conformed to the Prayer-Book version of the Psalter; that there be inserted, for the fourth verse of the Anthem, the seventh verse of Psalm cxlvii.; and that the *Gloria Patri* be printed at the end of the Anthem; as follows:

O PRAISE the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

He healeth those that are broken in heart: and giveth medicine to heal their sickness.

O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God:

Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

Praise the Lord, O Jerusalem: praise thy God, O Sion.

For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the flour of wheat.

Glory be to the Father, and to the Son: and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be: world without end.

Amen.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE NO. 130.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Form of Prayer and Thanksgiving, the special Thanksgiving be changed to read as follows:

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise for the return of seed time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies; such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 131.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the following be added to the Form of Solemnization of Matrimony:

¶ *If the Holy Communion be celebrated at the time of the Marriage, immediately after the Blessing shall be sung or said Psalm cxxviii. Beati omnes.*

¶ *Then shall be said the service for the Holy Communion, with the Collect, Epistle, and Gospel here following.*

The Collect.

ALMIGHTY and merciful God, who by thy power didst create our first parents, and by thy consecration didst knit them together in holy wedlock; Vouchsafe to send thy blessing upon all those who are joined together in thy Holy Name, and so fill them with thy grace, that obeying thy will, and continuing always in safety under thy protection, they may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. v. 22.

WIVES, submit yourselves . . . that she reverence her husband.

The Gospel. St. John ii. 1.

AND the third day there was a marriage . . . and his disciples believed on him.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 132.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the following be added to the Order for the Burial of the Dead:

¶ *If the Holy Communion be celebrated, there shall be sung or said,*

Psalm xxiii. Dominus regit me.

¶ *Then shall be said the service for the Holy Communion, with the Collect, Epistle, and Gospel here following.*

The Collect.

OMERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle St. Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general Resur-

rection in the last day, we may be found acceptable in thy sight: and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

The Epistle. 1 Thess. iv. 13.

I WOULD not have you to be ignorant . . . comfort one another with these words.

The Gospel. St. John vi. 37.

ALL that the Father giveth me . . . I will raise him up at the last day.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE NO. 133.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Administration of the Lord's Supper, the Prayer of Humble Access with its rubric be removed to a place immediately before the Administration and after the rubric, ¶ *Here may be sung a Hymn.*

Attest:

WM. TATLOCK, *Secretary.*

The House proceeded to the consideration of the Order for the Day.

Message No. 111 being under consideration, the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message, prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, —50.

LAY. — Alabama, Albany, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, —36.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

LAITY. — Iowa, Pittsburgh, — 2.

Message No. 112 being under consideration, the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 50.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 38.

DIOCESE VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

LAITY. — Iowa, — 1.

Message No. 113 being under consideration, the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message, prevailed by the following vote :

DIOCESE VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 50.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 40.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

LAITY. — Iowa, Pittsburgh, — 2.

Message No. 114 being under consideration, the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 50.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 40.

DIOCESE VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

LAITY. — Iowa, — 1.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 135.

The House of Bishops informs the House of Deputies that it requests a Committee of Conference on so much of Message No. 98 from that House as expresses non-concurrence with this House in its action on Liturgical Revision, communicated in its Messages No. 93, 103, and 108, and appoints on its part, —

The Bishop of Western New York, the Bishop of Albany, the Bishop of New Hampshire.

Attest :

WM. TATLOCK, *Secretary*.

On motion, the Committee of Conference requested in the foregoing Message was granted, and the President appointed as members thereof the members of the former Committee of Conference on Liturgical Revision.

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 136.

The House of Bishops informs the House of Deputies that it concurs in Message No. 95, of the House of Deputies, touching Message No. 107 of this House, and amending the Forms for Ordination by omitting the words, "After Morning Prayer is ended."

Attest :

WM. TATLOCK, *Secretary*.

Message No. 126 being under consideration, the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kansas, Long Island, Louisiana, Maine, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New York, North Carolina, Pennsylvania, Quincy, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, — 32.

LAITY. — Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Florida, Indiana, Long Island, Louisiana, Maine, Maryland, Michigan, Minnesota, Mississippi, Nebraska, Newark, New York, North Carolina, Ohio, Pennsylvania, Quincy, Rhode Island, Southern Ohio, Western New York, — 24.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Alabama, Georgia, Massachusetts, New Jersey, Pittsburgh, Virginia, West Virginia, — 7.

LAITY. — Delaware, Kentucky, Massachusetts, New Hampshire, Virginia, West Virginia, — 6.

DIOCESES DIVIDED.

CLERGY. — Kentucky, Michigan, Rhode Island, South Carolina, — 4.

LAITY. — Western Michigan, — 1.

Message No. 127 being under consideration, the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message, prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Connecticut, Delaware, East Carolina, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, — 42.

LAITY. — Albany, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, Easton, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Minnesota, Nebraska, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, Southern Ohio, Springfield, Vermont, Virginia, Western Michigan, West Virginia, — 28.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — New Jersey, Virginia, — 2.

LAITY. — Iowa, New Jersey, Pittsburgh, Quincy, — 4.

DIOCESE DIVIDED.

CLERGY. — Easton, — 1.

Message No. 128 being under consideration, the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message with the amendment that the sentence of Committal be further altered, so as to read as follows:

We therefore commit his body to the deep, looking for the general Resurrection in the last day and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the sea shall give up her dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his glorious body; according to the mighty working whereby he is able to subdue all things unto himself;

prevailed by the following vote:

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 47.

LAITY. — Albany, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Michigan, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 36.

DIOCESSES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

LAITY. — Iowa, Massachusetts, — 2.

Message No. 129 being under consideration, the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message, prevailed by the following vote:

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 50.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Quincy, Rhode Island, Southern Ohio, Springfield, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 37.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

LAITY. — Iowa, Pittsburgh, — 2.

Message No. 130 being under consideration, the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message, prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Ohio, Oregon, Pennsylvania, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 47.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 38.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Iowa, Newark, North Carolina, Pittsburgh, — 4.

LAITY. — Iowa, Pittsburgh, — 2.

Message No. 131 being under consideration, on motion of the Rev. Dr. Hale, of Iowa, the following Collect was substituted for the Collect in the resolution :

ALMIGHTY and merciful God, who didst create our first parents and unite them in holy wedlock; Pour, we beseech Thee, upon all those so joined together in Thy Name, the riches of Thy grace, that they may please Thee both in body and soul, and live together in holy love unto their lives' end; Through Jesus Christ our Lord. *Amen.*

The question recurring on the motion to concur with the House of Bishops in adopting the resolution contained in said Message, thus amended, the motion prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Albany, Arkansas, California, Central New York, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Fond du Lac, Georgia, Indiana, Long Island, Maine, Massachusetts, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New York, Ohio, Pittsburgh, Quincy, Rhode Island, South Carolina, Springfield, Tennessee, Texas, Vermont, Western New York, — 34.

LAITY. — Alabama, Albany, Chicago, Colorado, Easton, Florida, Indiana, Long Island, Maine, Massachusetts, Milwaukee, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, Ohio, Quincy, Rhode Island, Springfield, Tennessee, Virginia, — 22.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Alabama, Central Pennsylvania, Florida, Iowa, Kansas, Kentucky, Louisiana, Maryland, Michigan, New Jersey, North Carolina, Oregon, Pennsylvania, Southern Ohio, Virginia, Western Michigan, West Virginia, — 17.

LAITY. — Central New York, Central Pennsylvania, Connecticut, Delaware, Iowa, Kentucky, Louisiana, Maryland, Michigan, New Jersey, New York, North Carolina, Pennsylvania, Pittsburgh, South Carolina, Vermont, Western Michigan, Western New York, West Virginia, — 19.

DIOCESE DIVIDED.

LAITY. — Southern Ohio, — 1.

Of the Lay Deputies from the Diocese of Connecticut, Mr. Stark voted *aye*, and Messrs. Wainwright, Graves, and Skiddy, *nay*.

Of the Lay Deputies from the Diocese of Pennsylvania, Mr. Merrick voted *aye*, and Messrs. Coffin and Biddle, *nay*.

Message No. 132 being under consideration, on motion of the Rev. Dr. Hale, of Iowa, the following Collect was substituted for the Collect in the resolution:

O GOD, Who, by the mouth of Thine Apostle Saint Paul, hast taught us not to bewail them that sleep in Christ; Grant, we beseech Thee, that at the coming of Thy Son our Lord Jesus Christ, we, with all those departed in Thy true faith and fear, may be brought by Thy grace unto the joys everlasting; Through the same Jesus Christ our Lord. *Amen*.

The question recurring, on the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message thus amended, the motion was lost by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Chicago, Colorado, Connecticut, East Carolina, Florida, Fond du Lac, Georgia, Indiana, Iowa, Long Island, Louisiana, Maine, Milwaukee, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New York, Ohio, Pittsburgh, Quincy, Rhode Island, South Carolina, Springfield, Tennessee, Texas, Vermont, Western New York, — 34.

LAITY. — Alabama, Chicago, Colorado, Easton, Florida, Iowa, Maine, Massachusetts, Milwaukee, Minnesota, Mississippi, Nebraska, Newark, Ohio, Quincy, Rhode Island, Springfield, Tennessee, — 18.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Central Pennsylvania, Delaware, Kansas, Kentucky, Maryland, Michigan, New Jersey, North Carolina, Oregon, Pennsylvania, Southern Ohio, Virginia, Western Michigan, West Virginia, — 14.

LAITY. — Central New York, Central Pennsylvania, Delaware, Indiana, Kentucky, Long Island, Louisiana, Maryland, Michigan, New York, North Carolina, Pennsylvania, Pittsburgh, Southern Ohio, Virginia, Western Michigan, Western New York, West Virginia, — 18.

DIOCESES DIVIDED.

CLERGY. — Easton, Massachusetts, Minnesota, — 3.

LAITY. — Albany, Connecticut, New Hampshire, New Jersey, South Carolina, Vermont, — 6.

Of the Lay Deputies from the Diocese of Connecticut, Messrs. Wainwright and Stark voted *aye*, and Messrs. Graves and Skeddy, *nay*.

Of the Clerical Deputies from the Diocese of Easton, Messrs. Martin and Hilliard voted *aye*, and Messrs. Barber and Mitchell, *nay*.

Of the Clerical Deputies from the Diocese of New Jersey, Dr. Franklin voted *aye*, and Messrs. Garrison and Murray, *nay*.

Of the Clerical Deputies from the Diocese of Pennsylvania, Dr. Nichols voted *aye*, and Drs. Goodwin and Brown, *nay*.

Of the Lay Deputies from the same Diocese, Mr. Merrick voted *aye*, and Messrs. Coffin and Biddle, *nay*.

Of the Clerical Deputies from the Diocese of Pittsburgh, Messrs. Purdon and Byllesby voted *aye*, and Mr. Maxwell, *nay*.

Of the Lay Deputies from the Dioceses of South Carolina, Mr. Lee voted *aye*, and Mr. McCrady, *nay*.

Of the Clerical Deputies from the Diocese of Western Michigan, Mr. Rippey voted *aye*, and Messrs. Bancroft, Fair, and Hughes, *nay*.

Message No. 133 being under consideration, the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message was lost by the following vote :

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, Arkansas, California, Central New York, Chicago, Colorado, Connecticut, Delaware, East Carolina, Florida, Indiana, Kansas, Louisiana, Maine, Michigan, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, Pittsburgh, Quincy, Rhode Island, South Carolina, Springfield, Tennessee, Texas, Vermont, Western New York, — 31.

LAITY. — Alabama, Albany, Central Pennsylvania, Chicago, Colorado, Connecticut, East Carolina, Easton, Florida, Indiana, Maine, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, Ohio, Quincy, Springfield, Tennessee, — 21.

DIOCESSES VOTING IN THE NEGATIVE.

CLERGY. — Easton, Fond du Lac, Georgia, Iowa, Kentucky, Long Island, Maryland, Massachusetts, Milwaukee, New York, North Carolina, Ohio, Oregon, Pennsylvania, Southern Ohio, Virginia, West Virginia, — 17.

LAITY. — Delaware, Iowa, Kentucky, Long Island, Louisiana, Maryland, Massachusetts, Michigan, New York, North Carolina, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Virginia, West Virginia, Western Michigan, Western New York, — 19.

DIOCESSES DIVIDED.

CLERGY. — Central Pennsylvania, Minnesota, Western Michigan, — 3.

LAITY. — Central New York, Vermont, — 2.

Of the Clerical Deputies from the Diocese of Delaware, Mr. Smith voted *nay*.

Of the Clerical Deputies from the Diocese of Louisiana, Messrs. Duncan and Douglas voted *aye*, and Mr. Waters, *nay*.

Of the Lay Deputies from the Diocese of Pennsylvania, Mr. Merrick voted *aye*, and Messrs. Coffin and Biddle, *nay*.

P.M.

The Rev. Dr. Hart, from the Committee on Liturgical Revision, presented the following Report, which was placed on the Calendar :

The Joint Committee on Liturgical Revision, to whom was referred by the House of Deputies a resolution proposing the omission of certain of the opening Sentences of the Orders for Daily Morning Prayer and for Daily Evening Prayer, beg leave to report as in other matters of a like nature, lately referred to them,

That they do not judge it expedient for the Committee to recommend at this time, any further alterations in the Book of Common Prayer.

By order of the Committee.

SAMUEL HART, *Secretary*.

(For the consideration of the Report, see p. 488.)

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 140.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the second rubric, after the Prayer of Consecration, in the Order for the Administration of the Lord's Supper, be amended to read as follows:

¶ Then shall the Priest first receive the Holy Communion in both kinds, himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present), and, after that, to the people also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present, to communicate. And when he delivereth the Bread, he shall say,

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 141.

The House of Bishops informs the House of Deputies that it concurs in Message No. 105 of the House of Deputies, adopting the recommendation of the Committee of Conference on Message No. 17 from this House, in reference to the versicles of Resolution III., in the Report of the Joint Committee on Liturgical Revision, with amendments as proposed.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 145.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alterations

be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Litany and in the Order for the Administration of the Lord's Supper as printed in connection with the Ordinal, the same changes be made as have been made in the same services when they are printed elsewhere; except that in the Order for the Administration of the Lord's Supper appended to the Ordinal the word "Bishop" shall be substituted for the word "Priest."

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSION,
October 22, 1889.

MESSAGE No. 146.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alterations be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Ministration of Baptism to such as are of Riper Years, for the words "*these Persons*" or "*the Persons*" wherever they occur in the prayers, and for the words "*these Persons*" where they occur the second time in the third of the rubrics at the end of the Service, there be substituted the words "*these thy servants.*"

Attest:

WM. TATLOCK, *Secretary.*

Message No. 140 being under consideration, the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message was adopted by the following vote:

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 47.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 41.

DIocese VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

LAITY. — Iowa, — 1.

Message No. 145 being under consideration, the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message, prevailed by the following vote :

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 45.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 39.

DIOCESSE VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

LAITY. — Iowa, — 1.

DIOCESSE DIVIDED.

CLERGY. — Minnesota, — 1.

Message No. 146 being under consideration, the motion to concur with the House of Bishops in the adoption of the resolution contained in said Message prevailed by the following vote :

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New York, North Carolina, Ohio, Oregon, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 47.

LAITY. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 39.

DIOCESSE VOTING IN THE NEGATIVE.

CLERGY. — Iowa, — 1.

LAITY. — Iowa, — 1.

8. P.M.

The Rev. Dr. Elliott, of Maryland, in the Chair.

The Rev. Dr. Hart, from a Committee of Conference, presented the following Report:

The Committee of Conference with reference to disagreeing action of the two Houses upon certain matters of Liturgical Revision, beg leave to report:

1. That they recommend to the two Houses, in place of the resolution contained in Message No. 103 of the House of Bishops, the adoption of Resolution A hereto appended.

2. That they recommend to the two Houses the adoption of the resolution contained in Message No. 95 of the House of Bishops with the substitution of the word "beautified" for the word "hallowed."

3. That they recommend to the House of Deputies that they recede from their action upon Message No. 68 of the House of Bishops and concur in the adoption of the resolution therein contained.

4. That they recommend to the House of Deputies that they recede from their action upon Message No. 68 of the House of Bishops and concur in the adoption of the resolution therein contained.

For the Committee.

ARTHUR CLEVELAND COXE.

SAMUEL HART.

RESOLUTION A.

Resolved, The House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Burial of the Dead, in place of the rubric and anthem after the Sentences, there be substituted the following:

¶ After they are come into the Church, shall be said or sung one or both of the following Selections, taken from the 39th and 90th Psalms.

LORD, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: Truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears:

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end.

Amen.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days: that we may apply our hearts unto wisdom.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The question recurring on the motion to accept the Committee's Report, and adopt the alteration in the Prayer Book recommended therein, the motion prevailed by the following vote:

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY. — Albany, Arkansas, California, Central New York, Colorado, Connecticut, East Carolina, Florida, Georgia, Indiana, Kentucky, Long Island, Louisiana, Maine, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, Ohio, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, — 32.

LAITY. — Central New York, Central Pennsylvania, Connecticut, Easton, Florida, Indiana, Kentucky, Maryland, Minnesota, Mississippi, Newark, New Hampshire, New Jersey, North Carolina, Ohio, Pennsylvania, Rhode Island, Southern Ohio, Virginia, Western New York, — 20.

DIOCESSES VOTING IN THE NEGATIVE.

CLERGY. — Delaware, Iowa, Kansas, Massachusetts, Michigan, Milwaukee, North Carolina, Oregon, Pennsylvania, Quincy, — 10.

LAITY. — Chicago, Delaware, Iowa, Pittsburgh, Quincy, South Carolina, Vermont, Western Michigan, — 8.

DIOCESE DIVIDED.

LAITY. — Long Island, — 1.

The question recurring on the motion to adopt the second recommendation of the Committee, and to adopt the resolution contained in said Message No. 95 as amended, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Albany, Arkansas, California, Central New York, Chicago, Colorado, Connecticut, Delaware, East Carolina, Florida, Indiana, Kansas, Long Island, Louisiana, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, — 35.

LAITY. — Alabama, Albany, California, Central Pennsylvania, Chicago, Easton, Florida, Indiana, Maine, Massachusetts, Minnesota, Mississippi, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Vermont, — 19.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Central Pennsylvania, Easton, Georgia, Iowa, Kentucky, Maine, Maryland, Massachusetts, Nebraska, Quincy, Virginia, West Virginia, — 12.

LAITY. — Central New York, Connecticut, Delaware, Iowa, Long Island, Maryland, Nebraska, Pennsylvania, Pittsburgh, Quincy, South Carolina, Southern Ohio, Virginia, Western Michigan, Western New York, — 15.

DIOCESES DIVIDED.

CLERGY. — Oregon, Pennsylvania, — 2.

LAITY. — Kentucky, Michigan, Rhode Island, — 3.

On motion, the further consideration of the Report of the same Committee was postponed until to-morrow at 11 o'clock.

The House proceeded to the business on the Calendar. The Report of the Joint Committee on Liturgical Revision (relating to change in the Communion Office) being under consideration, it was voted to postpone further consideration until to-morrow.

The House proceeded with the business on the Calendar. The resolution of Mr. Old, of Virginia (see p. 322), being under consideration, it was voted to refer the subject to the Joint Committee on the Standard Prayer Book.

The House proceeded with the business on the Calendar. The Report No. 5 (see p. 417) of the Standing Committee on the Prayer Book being under consideration, the resolution appended to the Report was adopted by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas,

Vermont, Virginia, Western Michigan, Western New York, West Virginia,
—48.

LAITY. — Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Easton, Florida, Indiana, Kentucky, Long Island, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Quincy, Rhode Island, South Carolina, Southern Ohio, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 33.

NINETEENTH DAY.

WEDNESDAY, October 23.

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 18TH DAY OF THE SESSI
October 22, 1889.

MESSAGE No. 147.

The House of Bishops informs the House of Deputies that it does not concur with the recommendation of the Committee of Conference, as to adopting the short Office of Prayer for Sundry Occasions proposed in Message No. 62 of the House of Deputies.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 149.

The House of Bishops informs the House of Deputies that it concurs in its Message No. 53 proposing a change in the Proper Psalms for Good Friday.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 150.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in the amendment in Message No. 74, to the prayer for One Journeying as proposed in Message No. 43 from this House.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 151.

The House of Bishops informs the House of Deputies that it has concurred in the amendment, proposed in Message No. 115, to the change in the Book of Common Prayer in the sentence of Committal at Sea, proposed in Message No. 128 from this House.

Attest:

WM. TATLOCK, *Secretary.*

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE NO. 152.

The House of Bishops informs the House of Deputies that it has concurred in the amendment, proposed in Message No. 118, to the change in the Book of Common Prayer proposed in Message No. 131, from this House, providing a Collect, Epistle, and Gospel to be used in connection with the Marriage Service.

Attest:

WM. TATLOCK, *Secretary*.

By permission of the House, the Rev. Dr. Hart was allowed to withdraw the third recommendation contained in the Report of the Committee of Conference presented at last evening's session (see p. 480).

The question recurring on a motion of the Rev. Dr. Hart to adopt the fourth recommendation in the Report of the Committee of Conference, the motion was lost by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERGY. — Albany, Arkansas, California, Central New York, Chicago, Colorado, Delaware, East Carolina, Easton, Florida, Indiana, Kansas, Louisiana, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Newark, New Jersey, New York, Ohio, Quincy, Rhode Island, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 32.

LAITY. — Albany, Central New York, Chicago, Colorado, East Carolina, Easton, Florida, Indiana, Louisiana, Massachusetts, Michigan, Minnesota, Mississippi, New Jersey, New York, Ohio, Springfield, Tennessee, Western New York, — 19.

DIOCESES VOTING IN THE NEGATIVE.

CLERGY. — Alabama, Central Pennsylvania, Connecticut, Fond du Lac, Georgia, Iowa, Kentucky, Long Island, Maine, Maryland, Milwaukee, Nebraska, New Hampshire, North Carolina, Oregon, Pennsylvania, Pittsburgh, Southern Ohio, — 18.

LAITY. — Alabama, Central Pennsylvania, Connecticut, Delaware, Iowa, Kentucky, Long Island, Maine, Maryland, Milwaukee, Nebraska, Newark, New Hampshire, North Carolina, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Vermont, Virginia, — 22.

DIOCESES DIVIDED.

CLERGY. — South Carolina, — 1.

LAITY. — Western Michigan, West Virginia, — 2.

The House proceeded with the business on the Calendar, to wit, Report No. 6 of the Standing Committee, on the Prayer Book (see p. 417).

On motion of Mr. Judd, of Chicago, the Report, together with his resolution (see p. 314), were postponed till the next General Convention.

The House proceeded with the business on the Calendar, to wit, the following resolution, offered by the Rev. Mr. Cassil, of Texas:

Resolved, That the rubric following the Prayer for the President of the United States and all others in Civil Authority be transposed to follow the Collect for Grace.

The question recurring on the resolution, the Lay Delegation of the Diocese of Connecticut called for a vote by Dioceses and Orders. Of the Clergy, there were 51 Dioceses represented,—ayes, 4; nays, 40; divided, 7. Of the Laity there were 42 Dioceses reported — ayes, 3; nays, 37; divided, 2.

DIOCESSES VOTING IN THE AFFIRMATIVE.

CLERGY.

CHICAGO. — the Rev. Drs. Vibbert and Gold, — *Aye*; the Rev. Dr. Locke, — *Nay*.

MICHIGAN. — The Rev. Messrs. Clark and Blanchard, — *Aye*; the Rev. Dr. Hall, — *Nay*.

OHIO. — The Rev. Mr. Morgan, — *Aye*.

WEST VIRGINIA. — The Rev. Messrs. Mason and Tucker, — *Aye*; the Rev. Mr. Roller, — *Nay*.

LAITY.

ALBANY. — Messrs. Clarkson and Pierson, — *Aye*.

MISSISSIPPI. — Mr. Speed, *Aye*.

WEST VIRGINIA. — Messrs. Lee and Logan, — *Aye*.

DIOCESSES VOTING IN THE NEGATIVE.

CLERGY.

ALABAMA. — The Rev. Drs. Stringfellow, Cobbs, Tucker, and Banister, — *Nay*.

ALBANY. — The Rev. Drs. Payne, Battershall, Morrison, and Carey, — *Nay*.

ARKANSAS. — The Rev. Messrs. Miller and Trimble, — *Nay*.

CENTRAL PENNSYLVANIA. — The Rev. Messrs. Powers, Foley, and Lev-
erett, — *Nay*.

COLORADO. — The Rev. Dr. Hart and the Rev. Messrs. Kieffer and Marshall, — *Nay*; the Rev. Mr. Allen, — *Aye*.

CONNECTICUT. — The Rev. Drs. Beardsley, Hart, and Parks, — *Nay*; the Rev. Mr. Lines, — *Aye*.

DELAWARE. — The Rev. Dr. Littell and the Rev. Messrs. Smith, Howard, and Hynes, — *Nay*.

EAST CAROLINA. — The Rev. Messrs. Shields and Israel Harding, — *Nay*.

EASTON. — The Rev. Dr. Barber and the Rev. Messrs. Martin, Hilliard, and Mitchell, — *Nay*.

FLORIDA. — The Rev. Dr. Scott and the Rev. Messrs. Linn, Williams, and Knight, — *Nay*.

FOND DU LAC. — The Rev. Mr. Gardner, — *Nay*.

GEORGIA. — The Rev. Messrs. Dodge, Strong, and Hunter, — *Nay*.

INDIANA. — The Rev. Messrs. Stanley, Morris, and Swan, — *Nay*.

IOWA. — The Rev. Drs. Green and Hale, — *Nay*.

KANSAS. — The Rev. Dr. Beatty and the Rev. Mr. Chittenden, — *Nay*.

KENTUCKY. — The Rev. Dr. Perkins and the Rev. Mr. Benton, — *Nay* ; the Rev. Mr. Estill, — *Aye*.

LONG ISLAND. — The Rev. Drs. Moore and Alsop, — *Nay*.

MAINE. — The Rev. Messrs. Leffingwell and Pyne, — *Nay*.

MARYLAND. — The Rev. Drs. Elliott and Williams, — *Nay*.

MASSACHUSETTS. — The Rev. Dr. Brooks and the Rev. Messrs. Converse and Lawrence, — *Nay* ; the Rev. Mr. Hall, — *Aye*.

MINNESOTA. — The Rev. Dr. Kedney and the Rev. Messrs. Gilfillan and Graves, — *Nay*.

MISSISSIPPI. — The Rev. Messrs. De Rosset and Edwards, — *Nay* ; the Rev. Mr. Logan, — *Aye*.

MISSOURI. — The Rev. Dr. Mann and the Rev. Mr. Green, — *Nay*.

NEBRASKA. — The Rev. Messrs. Gardner and Morrison, — *Nay*.

NEWARK. — The Rev. Messrs. Stansbury, Bennitt, Christian, and Post, — *Nay*.

NEW HAMPSHIRE. — The Rev. Drs. Roberts and Renouf, and the Rev. Messrs. Moreland and Cooke, — *Nay*.

NEW JERSEY. — The Rev. Dr. Garrison and the Rev. Messrs. Glazebrook and Murray, — *Nay*.

NEW YORK. — The Rev. Drs. Dix, Huntington, and Swope, — *Nay*.

NORTH CAROLINA. — The Rev. Drs. Buxton and Marshall, and the Rev. Mr. Murdock, — *Nay* ; the Rev. Mr. Cheshire, — *Aye*.

OREGON. — The Rev. Messrs. Sellwood, Potwine, and Short, — *Nay*.

PENNSYLVANIA. — The Rev. Drs. Goodwin and McVickar, and the Rev. Mr. Brown, — *Nay* ; the Rev. Dr. Nichols, — *Aye*.

PITTSBURGH. — The Rev. Dr. Purdon and the Rev. Messrs. Maxwell and Byllesby, — *Nay*.

QUINCY. — The Rev. Dr. Leffingwell and the Rev. Messrs. Sweet and Bardens, — *Nay*.

RHODE ISLAND. — The Rev. Drs. Richards and Henshaw, and the Rev. Mr. Fiske, — *Nay*.

SOUTHERN OHIO. — The Rev. Drs. Benedict and Tinsly, and the Rev. Mr. Badger, — *Nay* ; the Rev. Mr. Gibson, — *Aye*.

SPRINGFIELD. — The Rev. Messrs. Taylor and Harrison, and the Rev. Dr. Dresser, — *Nay*.

TENNESSEE. — The Rev. Dr. Gray and the Rev. Messrs. Gailor and Dumbell, — *Nay*.

VERMONT. — The Rev. Dr. Bliss and the Rev. Messrs. Collins, Hill, and Goddard, — *Nay*.

WESTERN MICHIGAN. — The Rev. Dr. Fair and the Rev. Messrs. Bancroft, Hughes, and Rippey, — *Nay*.

WESTERN NEW YORK. — The Rev. Dr. Hitchcock and the Rev. Mr. Coale, — *Nay* ; the Rev. Mr. Nelson, — *Aye*.

LAITY.

ALABAMA. — Mr. Noble, — *Nay*.

CENTRAL NEW YORK. — Messrs. Moss, Watson, and Clarke, — *Nay*.

CENTRAL PENNSYLVANIA. — Messrs. Lamberton, Coppée, and Mercur, — *Nay*.

CHICAGO. — Messrs. Judd, Lyman, and Cobb, — *Nay*.

COLORADO. — Mr. Bowhay, — *Nay*.

CONNECTICUT. — Messrs. Wainwright, Graves, and Stark, — *Nay*.

DELAWARE. — Mr. Curtis, — *Nay*.

EAST CAROLINA. — Mr. De Rosset, — *Nay*.

EASTON. — Messrs. Walker, Goldsborough, Hardcastle, and Woolford, — *Nay*.

FLORIDA. — Messrs. Fairbanks and DeWitt, — *Nay*.

INDIANA. — Mr. Gould, — *Nay*.

IOWA. — Mr. Copeland, — *Nay*.

KENTUCKY. — Messrs. Wolcott and Rankin, — *Nay*.
 LONG ISLAND. — Messrs. Gilbert, King, Nicoll, and Low, — *Nay*.
 LOUISIANA. — Mr. McConnell, — *Nay*.
 MAINE. — Mr. Jackson, — *Nay*.
 MARYLAND. — Messrs. Davis, Packard, and Wilmer, — *Nay*.
 MICHIGAN. — Messrs. Baldwin and Eaton, — *Nay*.
 MILWAUKEE. — Mr. Doe, — *Nay*.
 MINNESOTA. — Messrs. Wilder and Holbrook, — *Nay*.
 NEBRASKA. — Messrs. Smith and Worthington, — *Nay*.
 NEWARK. — Messrs. Mills and Wood, — *Nay*.
 NEW HAMPSHIRE. — Messrs. Balcom and Richardson, — *Nay*.
 NEW JERSEY. — Messrs. Pugh, Conover, Carpenter, and Sims, — *Nay*.
 NEW YORK. — Messrs. Morgan and Cutting, — *Nay*.
 NORTH CAROLINA. — Mr. Wilkes, — *Nay*.
 PENNSYLVANIA. — Messrs. Coffin and Merrick, — *Nay*; Mr. Biddle, — *Aye*.
 PITTSBURGH. — Messrs. Burgwin, Jenkins, Metcalf, and Reynolds, — *Nay*.
 QUINCY. — Mr. Boniface, — *Nay*.
 RHODE ISLAND. — Messrs. Dorrance, Brown, and Goddard, — *Nay*.
 SOUTH CAROLINA. — Messrs. McCrady and Lee, — *Nay*.
 SOUTHERN OHIO. — Messrs. Stettinius, Smith, and Short, — *Nay*.
 SPRINGFIELD. — Mr. Candee, — *Nay*.
 TENNESSEE. — Mr. Anderson, — *Nay*.
 VERMONT. — Mr. Gilson, — *Nay*.
 VIRGINIA. — Messrs. Bryan, Wilmer, and Old, — *Nay*.
 WESTERN MICHIGAN. — Messrs. Willard and Robinson, — *Nay*.
 WESTERN NEW YORK. — Messrs. Smith, Worthington, and White, — *Nay*.

DIOCESES DIVIDED.

CLERGY.

CALIFORNIA. — The Rev. Messrs. Birdsall and Trew, — *Aye*; and Messrs. Chetwood and Spalding, — *Nay*.
 CENTRAL NEW YORK. — The Rev. Dr. Gibson, — *Aye*; the Rev. Dr. Wilson, — *Nay*.
 LOUISIANA. — The Rev. Dr. Douglas, — *Aye*; the Rev. Mr. Duncan, — *Nay*.
 MILWAUKEE. — The Rev. Mr. Ten Broeck, — *Aye*; the Rev. Mr. Richardson, — *Nay*.
 SOUTH CAROLINA. — The Rev. Mr. McCollough, — *Aye*; the Rev. Dr. Pinckney, — *Nay*.
 TEXAS. — The Rev. Mr. Cassil, — *Aye*; the Rev. Mr. Cain, — *Nay*.
 VIRGINIA. — The Rev. Drs. Nelson and Jackson, — *Aye*; the Rev. Drs. Hanckel and Newton, — *Nay*.

LAITY.

MASSACHUSETTS. — Mr. Browne, — *Aye*; Mr. Eliot, — *Nay*.
 OHIO. — Mr. King, — *Aye*; Mr. Mather, — *Nay*.

The House proceeded with the business on the Calendar, to wit, the following resolution offered by the Rev. Dr. Hart, of Colorado:

Be it *resolved*, The House of Bishops concurring, that the word “and” be inserted after “live” in the declaration of absolution, and that the full stop after “sins” be replaced by a colon; and

That in the Collect for Peace in the Evening Prayer the word “both” be inserted between “that” and “our,” —

“That both our hearts,” etc.

On motion, the resolution was laid on the table.

The House proceeded with the business on the Calendar, to wit, the Report of the Committee on Liturgical Revision (see p. 457). The Rev. Dr. Morrison, of Albany, moved the adoption of his resolutions (see p. 407), in place of the resolution of the Committee. On motion, the resolutions were laid on the table.

The House proceeded with the business on the Calendar, to wit, the Report of the Committee on Liturgical Revision. (See p. 477.)

The Rev. Dr. Huntington, of New York, moved as a substitute the following resolution :

Resolved, The House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

Omit from the opening Sentences of the Order for Morning Prayer, the 5th, 6th, 7th, 8th, 10th, and 14th, as they are found in the present Standard.

Also omit from the opening Sentences of the Order for Evening Prayer, the 2d, 3d, 4th, 9th, 11th, 12th, and 13th.

On motion, the resolution was laid on the table.

The following Message was received :

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1888.

MESSAGE No. 155.

The House of Bishops informs the House of Deputies that it requests a Committee of Conference on its Message No. 119, so far as it non-concurs in Message No. 133 of this House, touching the position of the Prayer of Humble Access, and appoints on its part,

The Bishop of Connecticut, the Bishop of Albany, the Bishop of New Hampshire.

Attest:

WM. TATLOCK, *Secretary*.

On motion, the Committee of Conference asked for in the foregoing Message, was granted, and the President appointed as members on the part of this House, the Rev. Drs. Richards and Davenport, and Mr. Low.

(For the Report of the Committee, see p. 489.)

The following Messages were received :

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 157.

The House of Bishops informs the House of Deputies that it concurs in Message No. 125 of the House of Deputies, accepting the recommendation of the Committee of Conference on Message No. 103 of this House, touching the division of the Psalms in the Burial Office.

Attest:

WM. TATLOCK, *Secretary*.

IN GENERAL CONVENTION,
NEW YORK, 19TH DAY OF THE SESSION,
October 23, 1889.

MESSAGE No. 163.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its Message No. 126, proposing an amendment to the addition to the Book of Common Prayer, proposed in Message No. 95 of this House.

Attest:

WM. TATLOCK, *Secretary.*

TWENTIETH DAY.

OCTOBER 24.

The Rev. Dr. Richards, from a Committee of Conference, presented the following Report:

The Committee of Conference with the House of Bishops, on the position in the Communion Office of the Prayer of Humble Access, beg leave to report that after full consideration of the point at issue between the two Houses, it was unanimously agreed to adjourn, without making any recommendation of action to be taken on the part of this House.

C. A. L. RICHARDS,
For the Committee.

MORGAN DIX, *President.*

Attest:

CHARLES L. HUTCHINS,
Secretary.

THE BOARD OF MISSIONS.

THE BOARD OF MISSIONS.

FIRST DAY'S PROCEEDINGS.

FRIDAY, October 4, 1889.

THE Board of Missions met in S. George's Church, New York, October 4, at 11 A.M., the Bishop of Minnesota in the chair, assisted by the President of the House of Deputies; the Secretary being the Secretary of the said House, assisted by the Secretary of the Board of Managers.

After the singing of a hymn and prayers, it was, on motion of the Rev. Dr. Dix,

Resolved, That the members of the Deputation from the Provincial Synod of the Church of England in Canada, be invited to seats on the platform during the meetings of the Board of Missions.

The Rev. Dr. Langford, Secretary of the Board of Managers, presented the Triennial Report, together with accompanying documents. (For the Report, see Appendix II. — 1.)

On motion of the Bishop of Pennsylvania, the Reports of the Woman's Auxiliary and of the Honorary Secretary were referred to a Committee of three Bishops, three Presbyters, and three Laymen, of which the Bishop of Minnesota should be Chairman.

The Bishop Presiding appointed as such Committee:

The Bishops of Minnesota, Pennsylvania, and Maine; the Rev. Drs. Satterlee, McVickar, and Beatty; and Messrs. Coffin, Baldwin, and Cornwall.

(For the Report of the Committee, see p. 505.)

On motion of the Bishop of Springfield, the Report of the Board of Managers and accompanying documents (excepting the Report of the Woman's Auxiliary) were referred to a Special Committee. The Bishop Presiding appointed the following Committee:

The Bishops of Springfield, Indiana, and Florida; the Rev. Drs. Littell, Atwill, and Fair; and Messrs. Burgwin, Low, and Jackson.

(For the Report of the Committee, see p. 498.)

The Rev. Dr. Langford presented the following extract from the Minutes of the Board of Managers:

ADJOURNED MEETING, HELD OCTOBER 1, 1889.

Resolved, That this Board of Managers desires to convey to the Board of Missions its hearty approval and commendation of the design for the Missions House to be built upon the site purchased for the purpose in the city of New York, and hereby asks the earnest co-operation of the Board in a project of such great importance to the Missionary work.

Attest: JOSHUA KIMBER, *Associate Secretary*.

On motion of the Rev. Dr. Holland, of Missouri, it was

Resolved, That this Board of Missions has heard with great satisfaction of the project which has now taken form, to erect a Missions House in the city of New York for the house of the Domestic and Foreign Mission Society, and most heartily approves of the action in this matter of the Board of Managers, and earnestly commends it to all the members of the Church as an object for their liberal contributions, to be speedily made in order that the plan so well conceived may be carried rapidly to a happy conclusion.

On motion of Mr. Stark, of Connecticut, it was

Resolved, That the representatives of our Missions in Japan, China, Africa, and other Missionary Jurisdictions, be invited to address the Board after recess, speeches being limited to twenty minutes.

The Missionary Bishop of Oregon addressed the Board.

On motion of Mr. Wilmer of Maryland, it was

Resolved, That the Order of the Day be suspended at 4 o'clock to permit the reception of Report of the Commission on work among Colored People.

The Board took a recess.

The Board resumed its session, the Bishop of Pennsylvania occupying the chair.

The Missionary Bishop of the Indian Territory addressed the Board.

The Rev. H. D. Page, missionary in Japan, addressed the Board.

The Missionary Bishop of Colorado addressed the Board.

The Bishop of Kentucky, from the Commission on Work amongst the Colored People, presented the following Report, the resolution appended to which, was, on motion, adopted:

The Commission for Work among Colored People, beg leave to report the following which could not be completed in time to be included in its regular Report to the Board of Managers.

The two and a half years' experience of the Commission leads them to come and respectfully ask of this Board of Missions careful consideration of this work among Colored People, with a view to meet its requirements and

to accomplish the purposes designed; whether this Board or the General Convention, at its request, are ready to complete such provision at this time, or only to initiate action now, looking to its completion, say three years hence.

It is needless for your Commission to say that they have by no means accomplished what they had wished or even hoped for when they began their task; although they are not conscious of neglect of all reasonable effort to meet and discharge their duty. Also they have to deplore the failure of the Church to give them the pecuniary support which they had good reason to expect, considering not only the call of this body for \$50,000, but also expressions of good will from many Clergy and Laity, and promises, which, unfortunately, have not been fulfilled. And they have found that even promises, indefinite as to time of payment, are poor substitutes for collections and contributions. But your Commission are by no means disposed to feel that it has suffered treatment or had experience different from that of other Committees for like purposes in this and other communions. Indeed they know only too well how hard pressed the parochial Clergy are to meet the many demands upon them for money; and they know also that too many influences seriously affect the work which you have committed to them, to make them willing to single out for censure any one adverse condition which may have affected their pecuniary support. And beside, your Commission are bound to acknowledge, and do most gladly acknowledge, the active and generous support of a large number of the men and women of this Church, and the good will of many others whose ability was not equal to their inclination.

Again, the Commission can trace too much good to the cause in hand, resulting directly and indirectly from their efforts, not to record their gratitude to the head of the Church, that so much has been accomplished. For, First, There are decided indications that a wider and more intelligent interest in the work exists in the Church to-day than existed three years ago, and that among the people of both races. Secondly, There has been a reaching-out of the work on old lines, and a decided attempt on new ones:—for, Thirdly, During the year just passed, depending upon the generous and faithful backing which the Board of Managers have always given them, the Commission attempted a very decided advance, and but for circumstances which it was difficult to foresee and provide against, they would have closed the year without debt, and probably with a balance in their favor. As it is, a deficiency which only last June threatened to reach eight thousand dollars or more, has fallen to a little over eighteen hundred dollars. It must also be remembered that during the year between one-third and one-half more than has ever been contributed directly for this object heretofore, has been collected for the current work, to which must be added \$20,000 given and paid for King Theological Hall in Washington, which altogether makes up a sum more than three times as much as was ever collected in any one year for this work, so far as your Commission are advised.

This work at King Theological Hall in Washington was continued and completed at the order and direction of the Missionary Council of this Church: but out of the same suggestion made in this Commission, from which King Hall came, there has come, under the earnest and faithful work of the Bishop of Tennessee, a like institution near the Fisk University at Nashville; and while our threatened treasury would allow no larger appropriation to that Diocese, we do offer sincere congratulations and bid God speed to that earnest Bishop and his assistants in the good work at Hoffman Hall. But your Commission, while devoutly thankful for what they have been allowed to accomplish, or at least attempt, feel it right to say to the Board of Missions that, owing to the Law of the Church, the Commission bears to the Dioceses on one hand, and the Board of Managers on the other, a relation which must be characterized as awkward to say the least; and it is difficult to see how its existence can be else than temporary, unless the General Convention should take further canonical action. But if the Board of Missions and General

Convention are not prepared at least to initiate such further legislative action, the Commission ask that in whatever way the work may be continued under the advice and direction of the Convention, care be taken not to imperil the advance already gained, and especially the educational work at King Hall, Washington.

To bring this in practical shape before the Board of Missions, we offer the following:

Resolved, That this Report of the Commission be referred to a Committee of two Bishops, two Presbyters, and two Laymen, with instructions to report to this session of the Board of Missions, with a view of bringing the matter directly to the attention of this General Convention.

The Bishop Presiding appointed as members of the Committee called for in the foregoing resolution :

The Bishops of Minnesota and East Carolina, the Rev. Drs. Elliott of Maryland, and Carey of Albany, and Messrs. Woolworth of Nebraska, and Anderson of Tennessee.

(For the Report of the Committee, see p. 496.)

The Missionary Bishop of Northern Texas addressed the Board.

The Missionary Bishop of Montana addressed the Board.

After the singing of a hymn, and the Benediction by the Bishop of Missouri, the Board adjourned to Monday next at 11 o'clock.

SECOND DAY'S PROCEEDINGS.

MONDAY, October 7, 1889.

The Bishop of Missouri in the chair.

The Minutes of Friday's session were read and approved.

The Missionary Bishop of South Dakota addressed the Board.

The Bishop of Minnesota, from the Special Committee to which was referred the Report of the Commission on Work amongst the Colored People, presented the following Report, which, on motion, was made the Order of the Day when the existing order is disposed of:

The Committee to whom was referred the report of the Commission for Work among the Colored People, respectfully report:

We gratefully recognize the faithful labors of the Commission, and are devoutly thankful that in the great Providence of God they have under great difficulties and with little means been able to prepare the way for intelligent, earnest, and hopeful work.

The Commission have recognized two facts: 1. That there is no difference

future on every line of missionary labor and effort. We think the Church has reason to thank God and take courage as we gather up the results which the documents reveal. More workers and larger means to work with are the two great wants of the mission field. The encouragement to be derived from a study of these reports, by earnest men, to go into the mission field and work, and the encouragement to all who cannot go, to give of their means that they may be represented in this field by others, seems to your Committee profound and stirring. Our brethren of the Board of Managers, the officers of our Missionary Society one and all, and our missionaries at home and abroad, deserve the thanks of the entire Church for what they have so well done in their respective departments of labor. They have worked together harmoniously and industriously, and we may with truth say, "Well done, good and faithful servants of our Lord and Master; He has blessed your efforts and toils with success, and we join with you in thanksgiving and praise to Almighty God for what He hath wrought through us."

As we enter upon the second century of our organic existence as a Branch of Christ Church, we hail with feelings of unmixed gratification the announcement that our Board of Managers have not only desired, but have taken steps to carry out, a plan for the erection of a Missions House in the city of New York. We say we hail this measure with feelings of unmixed gratification; perhaps we ought to qualify that statement and say that our only regret is that this instrumentality, so important to the successful and economical prosecution of our missionary work, has not been supplied to the Church years ago. This regret, as we reflect what might have been, had we possessed a building like the Bible House, or the Cooper Institute twenty or thirty years ago, is to some extent compensated for by the consideration that our proposed missionary home will mark our centennial, and will be our advertisement to the world that as we have grown in years, having grown in material as well as in spiritual strength, as an expression of our gratitude we have erected this house to the glory of God and the furtherance of the work of missions, when we are one hundred years old. The advantages of the Missions House are so obvious and many and great, that the measure needs no commendation from your Committee. The fact that those who are best acquainted with the detail of our work believe it to be a necessity, ought to commend it to the loyal, munificent, and undivided support of Churchmen and churchwomen throughout our land.

Your Committee have read with great gratification in the report of the Board of Managers of the encouragement given to the endowment of the Episcopate within Missionary Jurisdictions by the appropriation of \$10,000 from the Harold Brown Fund and \$1,000 from the James Saul Fund, and in addition from any funds in the Treasury not otherwise appropriated \$9,000, making \$20,000 in all. The wisdom of this action of the Board of Managers, is demonstrated by the application of two of our older Missionary Jurisdictions, Oregon and Colorado, for admission to this General Convention as Dioceses having complied with all canonical conditions. We are of the opinion that it should be the aim of the Board of Managers to encourage the organization of our Missionary Jurisdictions into independent Dioceses with Episcopate endowed at as early a day as possible.

Your Committee are glad to learn that a school for the training of Colored Postulants has been established in Washington. We need cultured colored men to work among their brethren. One of the crying needs of the day is a colored ministry, well-trained and prepared to meet the difficulties of the work among their own brethren. Washington appears to us an especially favorable place for the establishment of such a school, and we think the Board of Managers and the Commission on Work among the Colored People, are to be congratulated upon their happy selection. The King Theological Hall thus established in connection with the Howard University at Washington, ought to have a generous support. It should be enlarged so that the students could sleep under its roof, rather than sleep, as they do now, in the

rooms of the Howard University. A chapel should be built as soon as possible on the grounds attached to the Hall. Your Committee hail with satisfaction the evidences of the increased attention which the Church is giving to the work among the colored people of this country. We deem it a hopeful sign that the donations in the past year have increased, and we trust that the coming year will show a still greater increase in the offerings for this work.

Your Committee heartily commend to the attention of the Church the publications of the Board of Missions. Nothing so serves to create an interest in the opportunities and needs of the missionary field, as wide-spread dissemination of knowledge concerning them. This purpose *The Spirit of Missions*, *The Young Christian Soldier*, and the leaflets issued gratuitously, serve admirably well. But the reports of the Board of Missions show the circulation of *The Spirit of Missions* at a stand-still, and a very large decrease in the circulation of *The Young Christian Soldier*. We are confident that it will amply repay the clergy, laity, and our Sunday Schools, to avail themselves of these channels of information. Without them, their interest in the work of the Board cannot easily be maintained.

The Lenten offerings from the children of the Sunday Schools have continued to grow in volume until this year they reach the splendid total of nearly \$47,000. The total offerings from the children during the year amounted to more than \$53,000. This would appear to be something over one-eighth of the contributions received from all sources. Few will claim that this is not the children's full share. The result illustrates anew the value of stated giving; and the importance in the great total of the small sums given by each one of a great multitude. The result in this centennial year suggests also the value of special occasions as an incentive to unusual offerings. It is suggested that family life affords such occasions, no less than the life of the nation or the church. Were the habit formed in a multitude of families to mark such family festivals by special gifts to the cause of missions, the result in a few years would be surprising.

What is said in the Report of the Board of Managers in reference to the so-called Enrolment Fund, raises a very important question which we think should be met and disposed of without further delay. It is this; the original purpose of those who initiated the movement for raising within a specified time a million of dollars for the Missionary Work of the Church having been unaccomplished, and the attempt being now practically abandoned, what shall be done with the amount which was subscribed and paid in, and is now in the hands of the Treasurer of this Board? We venture to present to you briefly the facts and circumstances which seem to bear upon the question and perhaps control it, and then state what views we are inclined to take in the light of these facts and circumstances.

The original individual subscriptions to this Fund were made under the sole condition, according to the form which has been furnished us, that the subscribers should not be required to make payment till \$1,000,000 should "be reached" that is as we understand it, — subscribed. And further it was stated in the terms of subscription that the whole amount was to "be appropriated by the Board for the work of the Church." It seems, however, that the sum of \$85,590.45 has been paid in to the Treasurer of the Board, the subscribers thereby possibly waiving the one condition on which the subscription had been made. And now an application has been made, and perhaps others have been or will be made by subscribers or others representing them, to have this Board make special appropriations of the amounts subscribed and paid in by the applicants. Application also may have been or may be made for refunding the amounts paid by the applicants on the ground that the whole amount was not subscribed as proposed.

What action shall be taken by the Board on such applications, and what disposition shall be made of the remainder of the Fund now in the Treasurer's hand?

Without intending to express any legal opinion, and without giving at large our reasons, which probably will suggest themselves on the foregoing statement of facts, we are disposed to think:

1st, That when any individual subscriber shall in writing request such repayment by the Board, stating as a reason that when he paid his subscription he did not intend that it should be used by the Board unless the whole amount should be subscribed as stated in the terms of subscription, the Board should direct such repayment to be made.

2d, That the Board should recognize the propriety of making any special application of the Fund to the work of the Church, which may be requested with the apparent consent of any aggregate of subscribers parochial or Diocesan.

3d, That after a year from this time the Board should feel at liberty to appropriate the remainder of the Fund at their discretion for the Missionary work of the Church.

In order to comment intelligently on the financial part of the Report, it is necessary to explain

1, That all designated gifts are accounted for under the title of "Specials."

2, That all receipts by bequest are accounted for under the title of "Legacies."

3, That the current offerings of the Church appear under three heads, Domestic Missions, Foreign Missions, General Missions.

The account entitled Domestic Missions includes, besides its usual significance, offerings for mission work among the Indians and among the Colored People, but the Commission for work among the Colored People make collections independently as well.

General Missions is the name of the account to which are credited all undesignated sums which are applicable to either Domestic or Foreign Missions. The practice of the Board of Managers is to divide the total sum accounted for under the head of General Missions equally between the Domestic and the Foreign field. It is respectfully suggested to the Board of Managers that some change in the title of this account might render its significance more clear; possibly, for instance, to entitle it "Missions in General," or "Undesignated Offerings."

It is manifest that these last three accounts furnish the best available index to the current giving of the Church. The showing is as follows for the interval since the last General Convention.

OFFERINGS FOR MISSIONS.

	DOMESTIC.	FOREIGN.	GENERAL.	TOTAL.
1887	\$136,000	\$103,000	\$47,000	\$286,000
1888	137,000	117,000	39,000	293,000
1889	138,000	110,000	51,000	299,000
Total for 3 years . .	\$411,000	\$330,000	\$137,000	\$878,000
Average	\$137,000	\$110,000	\$46,000	\$293,000

The growth thus indicated unhappily did not warrant enlarged appropriations for the coming year, so that we read in the Report of the Managers: "The appropriations to the Domestic Field were renewed for the coming year, after declining all applications for increase. The appropriations to Foreign Missions were made on the basis of estimates from the several Bishops, after striking out all items relating to new work or to the increase of the missionary force by appointments from this country. All applications for money for building purposes also had to be refused." Is it strange that the Board should add, "All this was a great disappointment to the workers in the field, as it has been to the Board." The single item of increased appropriations for the coming year is an increase of \$8,000 per annum to the Commission on Work among the Colored People. This is in addition to the independent collections of that Commission, which last year showed an in-

crease, as it is hoped they will in the coming year also. Your Committee looks to systematic giving as the true solution of the problem of increasing the Missionary Offerings of the Church.

According to the estimate of the General Secretary, 2,270 Parishes contributed for Domestic Missions out of a total of 4,600. Unsatisfactory as this total is, it shows a gain in contributing parishes during the last year of 293. The good work, therefore, is at least widening its hold.

The ratio of expenses to the total of receipts by the Treasurer is about 7 per cent. An examination of the reports for 1888 of six of our prominent life insurance companies shows a range of expenses running from 17.75 to 28.81, and averaging 21.46.

It is clear, your Committee think, that the Board of Managers have done their work economically and well. The members of the Church are themselves at fault that the record is one of work vigorously maintained rather than of work vigorously extended. Your Committee offer the following resolutions:

Resolved, That the Board of Missions extend their hearty and appreciative thanks to the Board of Managers for their untiring and unselfish and devoted labors.

Resolved, That this Board of Missions heartily approve the action of the Board of Managers in offering, besides \$10,000 from the Harold Brown Fund, and \$1,000 from the James Saul Fund, the further sum of \$9,000 from any funds available for such purposes, as an additional encouragement to secure the perpetual endowment of the Episcopate in what are now Missionary Jurisdictions, and that this action applies to the Dioceses of Colorado and Oregon, which have been recently admitted into union with the General Convention.

Resolved, That in the opinion of this Board of Missions, the Board of Managers should deal with the sum at the credit of the Enrolment Fund as follows:

1. They should hold themselves ready to repay to any subscriber upon demand, when satisfied of the authenticity of the request, the sum originally subscribed by him.

2. They should comply with any proper request for a special designation of such subscriptions, either individual or aggregate, when satisfied that such requests have the apparent consent of the donors whether individual, or acting as aggregates, parochial or diocesan.

3. That after one year from this time, they should feel at liberty to appropriate the remainder of the Fund, at their own discretion, for the Missionary Work of the Church.

(For the further consideration of the foregoing Report, see p. 504.)

The Order of the Day was taken up, to wit, the Report of the Committee on the Report of the Commission for Work among the Colored People (see p. 496), the resolutions appended to which were, on motion, adopted.

On motion of the Bishop of Maryland, it was

Resolved, That the Board of Missions requests the Diocese of Kentucky to permit the Bishop of that Diocese to devote six months to the work of presenting the interests of the Work among the Colored People, and especially among the Churches of the North.

The second resolution appended to the Report of the Committee

on the Report of the Board of Managers was taken up for consideration, and was, on motion, adopted.

Mr. Biddle, of Pennsylvania, presented the following Report of the Committee on the Enrolment Fund, and the Committee was discharged from the further consideration of the subject with the thanks of the Board :

TO THE GENERAL CONVENTION (*sitting as the Board of Missions*).

The Committee to whom was referred the whole subject of the Enrolment Fund, beg leave to submit a final report.

Under the second resolution of their appointment (see Journal 1886, p. 576), the Lay Deputies of each Diocese were made Special Committees "to prosecute the work to the end" in their respective Dioceses.

Acting with and through them, your Committee directed the Fund, as obtained, to be sent from each Diocese to the Treasurer appointed by the Board to receive it. (See Journal 1886, p. 577.)

The result is estimated at \$110,000. This money is now in the hands of the appointed Treasurer, save what may not yet be remitted. For an accurate statement we refer to the Treasurer and to the Diocesan Committees.

The present state of the plan, together with our experience, makes further action, in our judgment, unwarrantable.

Though the plan failed, the labors of those who furthered it have added to the Missionary spirit, as well as to the Missionary Treasury.

The depressed state of Mission Work, openly lamented by the Board in 1883, gave rise to the Enrolment, which was only attempted after consultation with the Bishops of the Church, and upon their approval.

Your Committee must, therefore, leave the matter in your hands, for such action as may be deemed necessary, and ask that they may be discharged from the further consideration of the subject.

Respectfully submitted.

W. A. M. FULLER, *Chairman*.
ALEX. BROWN.
GEORGE C. THOMAS.
ORLANDO CREASE.
EDW. S. BUCKLEY.
LEMUEL COFFIN.

PHILADELPHIA, October 2, 1889.

Mr. Biddle presented the following resolution as a substitute for the 3d resolution appended to the Report of the Committee on the Report of the Board of Managers :

Resolved, That the Standing Committee on Trust Funds of the Board of Missions is hereby authorized and *directed* to return to the Diocesan Treasurers and others, all moneys which they may have received for the "Enrolment Fund" (with accrued interest, if any,) to the end that the contributors may be given an opportunity to use the same as they may desire.

Pending consideration of the resolution, the Board adjourned until Tuesday evening at 8 o'clock.

FOURTH DAY'S PROCEEDINGS.

THURSDAY, October 17, 1889.

The Board met, pursuant to the concurrent action of the House of Bishops and of the House of Deputies, substituting Thursday evening at 8 o'clock for Tuesday evening, to which time the Board had adjourned.

The Bishop of Missouri in the chair, said the Creed and Collects after the singing of a hymn.

The Minutes of last Monday's session were read and approved.

The Board proceeded to the consideration of the subject under discussion at the time of adjournment on Monday last, to wit, the resolution offered by Mr. Biddle, relating to the disposition of the Enrolment Fund.

Mr. Biddle, by permission of the Board, withdrew his resolution.

Mr. Burgwin, in behalf of the Committee on the Report of the Board of Managers, presented the following resolutions as a substitute for the third resolution appended to their Report :

Resolved, That in the opinion of this Board of Missions, the Board of Managers should deal with the sum to the credit of the Enrolment Fund as follows :

1. They should, on demand of any subscriber or aggregate of subscribers, either parochial or diocesan, repay through the person through whom the money was received by the Board, the amount so demanded, entering on such Enrolment list as they may have kept, opposite the proper names, the fact that the money paid in by the subscriber had been refunded on demand.

2. They should comply with any proper request for a special designation of such subscriptions, either individual or aggregate, when satisfied that such requests have the apparent consent of the donors, whether individual or acting as aggregates, parochial or diocesan.

3. After one year from this date, they should feel at liberty to appropriate the balance remaining in their hands, at their own discretion, for the missionary work of the Church.

Resolved, That the Board of Managers be requested to furnish a copy of the foregoing resolution, without delay, to each Diocesan Treasurer or other person through whom money has been received, with the request that they should confer, so far as possible, with those for whom they have acted, and made known their wishes as to the disposition of the funds paid in by them; and with the information that at the end of one year the Board of Managers will feel at liberty to dispose of the funds left in their hands for the advancement of the missionary work of the Church, according to their best judgment.

The first of these resolutions was adopted.

Pending consideration of the second resolution, the Board adjourned, to meet at such time as should be designated by the joint action of the House of Bishops and the House of Deputies.

FIFTH DAY'S PROCEEDINGS.

MONDAY, October 21, 1889.

The Board met, pursuant to the concurrent action of the House of Bishops and of the House of Deputies, the Bishop of Quincy in the chair.

After brief devotions the Minutes of last Thursday's session were read and approved.

The Rev. P. Moort, of the Cape Palmas Mission, presented a Memorial from the Clergy of that Missionary Jurisdiction, with regard to an increase of salaries, which, on motion of Mr. Stark, of Connecticut, was referred to the Board of Managers, for their favorable consideration.

The Rev. Dr. Langford, General Secretary, reported that the Sunday School Lenten offerings had aggregated \$46,705, which amount was received from 190,500 children, whose names are enrolled, and herewith presented, representing 1,629 Sunday Schools, located in all the Dioceses and Missionary Jurisdictions; making a total from this source during the last twelve years of \$228,705.

The Bishop of Kentucky presented the following resolutions which were unanimously adopted:

Resolved, That this Board of Missions, profoundly impressed with the magnitude of the result of the "Lenten Offering Plan" during the last twelve years, and especially with the largely increased returns from the efforts in this centennial year of the Constitutional Government of the Church and of the Nation, affectionately commends the children of the Church for their generous contributions to the General Missionary Work: and further

Resolved, That this Board of Missions, convinced that the Lenten Offering Plan has been fruitful, not only in large offerings from the children, but in cultivating their interest in General Missions, and in training them in habits of giving for the support of Missions, earnestly request parents and rectors, superintendents and teachers to afford to all the children of the Church opportunity and encouragement during each Lent to take part in this general movement.

Resolved, further, That while the Board desires to specially commend the children for their systematic Lenten effort and its splendid results, it would also commend most heartily all children who have at any time and in any way contributed to the Church's Missions during the three years past.

The Rev. Dr. McVickar, of Pennsylvania, presented the following Report:

The Committee to whom was referred the Report of the Woman's Auxiliary and of the Honorary Secretary to the Board of Missions, respectfully reports:

We are devoutly thankful to Almighty God for the blessed work which these faithful women have done for Christ and his Church. Eighteen years ago a few daughters of the Church desiring to testify their love for the Saviour by ministering to the wants of the missionaries of this Board began to work together with this end in view. They have proved the truth that whenever we give God the will He will find for us the way. Their work has widened until it embraces every Diocese. They have saved many faithful Ministers of Christ from much privation and suffering, and by their love have made them braver to do Christ's work. We give them our thanks and gratitude, and earnestly ask the Board of Missions to give them every facility for enlarging the sphere and increasing the effectiveness of their operations.

The Committee heartily and earnestly commends what was said in the Report of the Honorary Secretary regarding organized Woman's work in the Church, and the great advantage which would accrue to that work if a Canon of Deaconesses were passed. If devout and faithful women of ability or social position are willing to sacrifice all for the work of God, surely they should be helped and protected by some token of recognition on the part of the Church of Christ.

The Committee cordially approves of establishing Mission training schools to be in all cases under the direction of the Ecclesiastical Authority of the Diocese in which they may be situated, for the preparation of women for Missionary work at home and abroad.

We believe that such training as they can reasonably be expected to furnish will give greater efficiency to all Missions, and save many missionaries much trial and suffering.

Your Committee approves of the suggestion which the Report contains, of organizing all existing Children's Missionary Societies under the direction of the Woman's Auxiliary, and recommends that these Parochial, Diocesan, and General Children's Missionary Societies be banded together as a Junior Branch of the Auxiliary; these societies being left free as to methods and organization according to the wisdom of their pastors and directors, and that the work of each society be reported annually to the Secretaries of the Woman's Auxiliary, in order that the Church may have a complete record of Children's Missionary work; and that they make *The Young Christian Soldier* the medium of communication amongst the societies.

The Committee also recommends that the Board of Managers be requested to appoint from its members an Advisory Committee with which the Honorary Secretary and other officers of the Woman's Auxiliary may confer, and from which they may seek counsel as occasion may require.

For the Committee.

H. B. WHIPPLE, *Chairman*.

O. W. WHITAKER, *Secretary*.

Mr. Burgwin presented the following resolution:

Resolved, That Diocesan and other local Treasurers of the Enrolment Fund be requested to forward all Enrolment books to the General Treasurer in order that due acknowledgment may be made to the individual contributors, and their names enrolled and placed in the archives of the Society, and also that all contributions for the Enrolment Fund, in whosoever hands, should be forwarded to the General Treasurer, to be held subject to the foregoing resolution.

On motion of Mr. Stark of Connecticut it was

Resolved, That the resolution offered by Mr. Burgwin together with the 2d resolution appended to the report of the Committee on the Report of the Board of Managers, which was under consideration when the Board last adjourned be referred to the Board of Managers with power.

Mr. Prince, of New Mexico, presented the Triennial Report of the American Church Building Fund Commission (see Appendix III.).

Mr. Stark of Connecticut, presented the following resolutions, which, on motion, were adopted :

Resolved, That the Board of Missions rejoices at the increase of the Church Building Fund, and the important work now being done by the Commission, and bids it God speed in all its efforts.

Resolved, That we renew the request that every Parish and Mission make an offering at least once in each year to the American Church Building Fund; and concur in the recommendation of the Bishops that in Churches where the offering has not been made on some earlier day in the year, it be taken annually on the second Sunday in November.

On motion of the Rev. Dr. Tinsley, of Southern Ohio, it was unanimously

Resolved, That the thanks of this Board are due and are hereby given to Judge Prince for his earnest, faithful, and efficient efforts in behalf of the Church Building Fund.

On motion of the Rev. Dr. Littell, of Delaware, it was

Resolved, That Mr. George Bliss be and hereby is elected Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

On motion of Mr. Prince, of New Mexico, it was

Resolved, that the Triennial meeting of the American Church Building Fund Commission be held in this place on Wednesday, October 23, at 2 P.M.

On motion of Mr. Stark, of Connecticut, it was

Resolved, That the General Secretary of the Board of Missions be authorized to call the Board of Managers together for organization.

On motion of the Bishop of Pennsylvania, it was

Resolved, That the Board of Managers be authorized to make arrangements for the meetings of the Missionary Council during the recess of General Convention.

The Minutes of this day's session having been read and approved, the Benediction was pronounced by the Bishop presiding, and on motion, the Board adjourned *sine die*.

JOHN WILLIAMS,

Presiding Bishop.

MORGAN DIX,

President of the House of Deputies.

Attest :

CHARLES L. HUTCHINS, *Secretary.*

WILLIAM S. LANGFORD,

Secretary of the Board of Managers.

THE PASTORAL LETTER.

To our Well Beloved in Christ, the Clergy and Laity of the Protestant Episcopal Church in the United States of America: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

IN the providence of God, it has been our great privilege to meet again with your representatives in the Triennial Convention of the Church, and to take counsel with them concerning many things of deep and sacred interest to us all. There is occasion for sincere thanksgiving in the fact that the sessions of this Council have been eminently marked by the spirit of "the sons of peace," the cordial fellowship of brethren dwelling together in unity, and that we are permitted to record, from statistics presented, gratifying evidences of distinct advance on the lines of our Christian endeavor. Especially is this latter to be noted in the remarkable increase in the number of Candidates for Holy Orders, and the steady expansion of the Body to which they will in due time be called to minister. But the satisfaction which we may rightly feel at the signs of our own ecclesiastical progress, we rejoice to say, does in no wise lessen the ardent desire for unity among all Christians to which our Communion, both at Chicago and at Lambeth, has given notable expression. Indications of a like desire on the part of other bodies of Christ's people are, we thank God, not lacking; and it is with freshened hope for the future that we reach out hands of love to all who, like us, "pray for the peace of Jerusalem." Rejoicing with you over every new manifestation of the Divine care, especially as witnessed by the prevalence of fraternal feeling, and much godly zeal throughout our borders, we gladly avail ourselves of the opportunity given us to invoke your pious consideration of certain matters which strongly impress the minds of your assembled Bishops.

We desire to address you first in regard to "relief for infirm and disabled clergy, and for the widows and orphans of those deceased." Perhaps we cannot better indicate our sense of its capital import-

ance than by placing it first among the themes of this, Our Pastoral Letter to the faithful. We do so for the reason that our existing provisions in this behalf are confessedly inadequate, and for the further reason that we are not without good hope that our most emphatic and urgent appeal for larger provision will meet with quick and glad response from Churchmen who should not be any longer slow to recognize a real and pressing need. The existence of a Society especially and admirably constituted for the purpose of supplying aid to the spent soldiers of the Cross — and to those whom they have left to the Church's tender guardianship — is not and cannot be a fact of such slight import that we may thereupon address ourselves exclusively to other matters. It is not enough that faithful and godly men are giving their time and energies to make the Society charged with this work a living and beneficent power. There is needed the conviction in the minds of our brethren of the household of faith that its work stands in the very forefront of the activities which distinguish the militant Church of God.

It is well for us to send our crusaders to do Christly battle with heathenism abroad and irreligion at home, but surely it is also well to take the stricken veteran to our hearts, to comfort him with our love, and when he has answered the last call of the great Captain of our salvation, to guard sacredly the home which he has left bare with an honorable poverty.

Let us, dear brethren, confess that we have been *sadly remiss* in this matter. Let us say and feel that we have not in this done that which it was our high duty and privilege to do; and let the awakened heart of the Church endeavor speedily to repair the wrong. Large and constant gifts are required for this holy treasury. It makes its godly demand and not only its pathetic appeal, that a too great neglect in the past shall be more than compensated by a new fidelity. Here, as in other places of the Christian life, the devout offering of the rich may win the gracious commendation given by the Master to the widow's mite. We are also persuaded that the measures taken to provide a "Retiring Fund" for clergymen worn with service should be generously encouraged. Nor can it be right that the contributions to such fund should be made from the scanty means of ministers themselves. The supply should come from the dutiful and thoughtful who have freely

received, and can freely give. Every consideration of religion, of wisdom, and of equity adds emphasis to a recommendation which has in it, we doubt not, "the mind of Christ," and should have the answering consent of His true people.

A subject of scarcely less importance is that of Christian Education. It will be remembered that the Church of God has always, in greater or less degree, acknowledged its obligations to provide as it might for the training of the world in good learning, in all the culture that leads to "gentler manners, purer laws," wider intellectual illumination and power.

In the ages past it has been the gracious office of Christian hands to unlock the treasures of knowledge for men, and, with self-sacrificing urgency, to offer them as a supply of human want. However, in time past, the Church itself, in any of its branches, may have been involved in the prevailing ignorance of the day, it is nevertheless true, that even in the midst of dire disorder and barbarous illiteracy the priest's lips still kept knowledge, the monastery preserved in its library the monuments and relics of a vanished learning, and the quiet cloisters of cathedral and abbey still echoed to the footsteps of the musing scholar, who, bending over the opened page of his book, builded visions of a brighter day.

The noble dreams at last found realization in school and university; and Christian munificence, revering reason and intellect in the light of its faith in the Divine Perfect Manhood, laid the large and solid foundations of the structure of modern scholastic enlightenment, placing the halls of studious life and labor under the protecting benediction of the Cross of Christ.

It is not strange, therefore, that in our own time and country Christian men have so often found in institutions of good learning fitting objects of their praiseworthy liberality during their life, and, dying, constituted them the inheritors of their consecrated wealth. Churchmen, members of our own communion, have not been behind others in such undertakings, nor have they confined their generous gifts to colleges and universities under the Church's control and fostering care. We rejoice always over the establishment and prosperity of any seat of higher education, where the best culture of the age finds an honored and protected home, and where elevated, refined, and worthy character may be fashioned. At the same time, we deem it not unfit that we should with earn-

est emphasis remind the sons of the Church that institutions of our own eminently demand their interest and aid, their gifts and their encouragement. It is not so much that the college or university is to be made the means of ecclesiastical extension, nor that we are greatly concerned that the Church should receive honor and recognition from men as being the nourishing protectress of science and arts and letters; but rather this, that the student's life should be in contact with that broad, Catholic spirit which the Church takes with her, and manifests wheresoever she goes. It is the glory of that Church, the heir of all the Christian ages, that by the very character she has historically inherited, she is in sympathetic touch with all the aspiration, struggle, and attainment of men, striving, under the Divine impulse of the Incarnation, to build here the Kingdom of God — the kingdom of liberty and reason and truth, even as it is the kingdom of piety and faith. Wherefore, we would fain believe that the type of character moulded by the influence and spirit of the Church must be, not fragmentary and contracted, but wide in its comprehensive sympathies, quick in its appreciation of all the manifold life and thought of humanity, patient and calm in its firm hold upon the abiding, eternal things, and joyous in its hope and expectation of the new day of the Son of Man. Surely the Church of our love and faith has some precious gift to bestow upon those who, prosecuting their studies, offer their opening manhood, their minds and hearts, to impressions that shall be lasting and powerful. Under influences such as have been suggested, the social body shall be enriched by the presence in it of members of exalted worth; intellectual life shall find itself amplified by a generous and balanced wisdom, and the State shall rejoice in citizens friendly alike to the reformation of every wrong, and the maintenance of all that is just and right. Let the Church University be liberally endowed, and let the Cross, as ever before, still point the way to a gracious, godly, and high civilization. The Church that speaks to men in their sin, speaks for them in their need.

Nor may we forget the due supply of the means of the secondary education of the young. Private enterprise or righteous zeal have already, in this field, won the grateful recognition of those who would carry on into the school life of son or daughter the wholesome and Christian influences of the home. It is greatly to

be desired that schools for the young should be multiplied, wherein the faith, the worship, and the habitudes of the Church may be commended by use and wont. But in the very necessity of the case, such schools cannot be numerous or available as private undertakings. They involve large expenditure, if real and excellent. And the pressing need is that *inexpensive* schools of the best character, of high purpose and adequate equipment, shall be added to the Church's instrumentalities. When it is asked *how* they may be procured and sent on their high mission, we are constrained to believe that the way is open here for a Christian sacrifice and a Christian beneficence to achieve a mighty and far-reaching good. The ample endowment of such schools by pious and earnest Churchmen would bring their advantages within reach of those who need them most, and now vainly desire them.

The secondary school that shall fashion a godly mind and habit on any large scale, must be the school that has its best welcome and its highest place for the pupil of moderate or narrow means. We cordially and earnestly commend to our brethren this method of active and productive beneficence, and we look forward hopefully to the day when the Church's schools shall be at once inexpensive and admirable. And in order that this may be, in order that the wealth of the pious and generous may be invited into these channels, it is of high importance that the teaching Church shall be represented actively by those, both men and women, who shall in Christ choose for themselves this special way of devoted life. If common reason did not — then easy observation would — persuade us of the immense value and power of a body of teachers for the young, whose incentive to labor and whose reward for it shall be, not earthly gain but the honor of God and the heaven-taught grace of immortal spirits. We are accustomed again, after long disuse, to the consecrated activity of those who, in the Master's Holy Name, minister gladly, lovingly and habitually even to "the least" of His brethren — to the poor, the sick, the prisoned, and the wretched. We know well what organized Christian sympathy has wrought for the hospital, the jail, the tenement house, and the sorrowful, sinful city street. The same Christian sympathy embodying itself for the purposes of education — and content to be forever unrewarded of men — might and doubtless would command a divine success by a divine self-abnegation. We

must believe that when a loving piety shall build the hall, a kindred piety will be there to consecrate and use it. The secondary school of the Church requires endowment to make it accessible, and self-devoted teachers to make it worthy. Let the Church of Christ give to it both the one and the other.

The subject of education and training of the young leads us naturally to a consideration of some striking features in the life of our day. In a country such as ours, distinguished among the nations by institutions which presuppose the liberty, intelligence, and civic virtue of the citizen, it is of the utmost importance that men should feel and recognize their political responsibility. And while the Church of God — the kingdom not of this world — does not undertake to wage the warfare of the partisan, it is nevertheless charged with the duty of establishing and maintaining principles which shall find expression in the political as well as in the social and family life. The Incarnation would be emptied of a large part of its significance if it were supposed to leave untouched and uninfluenced the life of men under the ordered polity of the Commonwealth. To “render unto Cæsar the things that are Cæsar’s” is surely more than the due payment of the tribute-money which supports the public action of the State. It is, no less, the righteous and godly exercise of all the functions of the citizen. On account of the dangers which beset all government, the far-seeing founders of the Republic rested their hopes for its welfare and success upon the civic fidelity of the people — not upon the excellence of our governmental methods. Those methods make possible among us gross and shameful perversions of political right and authority. It has come to pass in the heat and eagerness of party struggle, that vicious and corrupt conduct is largely condoned, and the standards of political morality are sensibly and dangerously lowered. We are confronting a great peril — and one which must excite the fears of Christian men — lest character fashioned in the working of free institutions be irretrievably damaged, and the poison entering here spread itself throughout the entire life of the nation. Purity and integrity in the administration of public affairs are strenuously demanded by the religion of Christ, as well as by all patriotic aspiration. Official place, in morals and in politics, is not the prize won by a vulgar selfishness, nor the refuge of patronized incompetence, nor

yet the barter price promised or paid for political influence, but the place in which a righteous man may serve his fellow-men, and advance the reputable interests of his country. The emoluments of office are derived from a fund contributed to the State by the loyal obedience and patient toil of the industrious masses; to say the very least it should be distributed so as to secure the most efficient and economical conduct of public affairs. The honors of office are the legitimate rewards bestowed by popular confidence upon upright citizenship. It must be an evil day for our country when both emoluments and honors are made the prey of a partisan activity which often discards all honesty in its methods and renounces all shame in its corrupt and corrupting success. The religion of Christ is "for the healing of the nations" sick with sin and wrong; and the Church of Christ, while holding itself aloof from the strife of faction and party, is yet called upon in the persons of its members to guard jealously the great heritage which God's providence has bestowed, and to maintain earnestly the beneficent ideals of political life and action. To answer that call with ready mind and will is the becoming office of faithful men who would promote the righteousness which "exalteth a nation," and invite still further blessings from Him who "hath brought us forth into a wealthy place" among the peoples of the earth.

We pass on to a kindred topic. It is inevitable that the Church of God shall be profoundly concerned at the disturbed relations of what are commonly called the "industrial classes"—the wage-workers, and the employers of human labor. The spirit of our holy religion forbids indifference, on our part, to any actual trials, oppressions or sufferings of men, and its due practical operation has tended always to do away with jealousies, suspicions and antagonisms between the children of the One Father of us all. We may confidently claim for the Church of Him who by His presence consecrated the carpenter shop of Nazareth, that however at any time or place it may have been tempted to shelter itself under the patronage or protection of earthly power and wealth, nevertheless its deep, constant purpose has been to soften asperities of feeling, to promote mutual good will, to curb injustice, as between man and man. And if there be, as unhappily there often is, a forgetfulness by many, of the blessed changes wrought in human conditions by Christ's religion, we may not ignore the significant truth

that the unchallenged claim of men of our day to considerate justice and all righteous recognition by their human brothers, rests finally and completely upon the dignity and sacredness of the humanity taken into the Godhead by the Word made Flesh, and by Him redeemed unto the liberty of the children of God.

It is painfully evident that the existing industrial system is subjected not only to vehement criticism, but to perilous strain; and one of the most discouraging elements of the situation seems to be the hopeless or despairing tone of those who deal with the overshadowing questions which throng so persistently upon the mind and heart of our generation. It seems scarcely to be expected by many, that a solution of the problems can be reached by applying to them any devices of human sagacity or any reconciling principles of economic science.

It is often assumed without question, alike by reckless passion, and thoughtful earnestness, that there is no soothing for the uneasy world; that opposing interests and aims are here met in mortal strife. We do not venture to intimate that we have any swift and potent cure for the evils which we must and do deplore. But we are confident that it is a fallacy in social economics, as well as in Christian thinking, to look upon the labor of men, and women and children, as a mere commercial commodity to be bought and sold as an inanimate and irresponsible thing. It is the employer who seeks and finds the inner soul of the operative, who respects his manhood, and perhaps translates for him into fact the inarticulate longings of his better nature; it is the master whose watchful sympathy finds room and play in the cottages of his wearied workmen, and in all the life which has its centres there — it is he who has found the open secret of a wisdom that is "peaceable" because it is "from above," and is "pure," "gentle," and "easy to be entreated." Any social philosophy which eliminates from its consideration the value and significance of human feeling, or human susceptibility to the influence of kindness, justice and loving manliness, has surely left itself fatally maimed and incomplete. The heart and soul of a man cannot be bought or hired for money in any market, and to act as if they were not needed, in the doing of the world's vast work, is as un-Christian as it is unwise. We may not therefore omit to urge upon all those to whom our words may come, the profound need of a righteous and

full appreciation of the moral and spiritual factors which enter into industrial questions. To bear in mind the hardships and heavy cares of our brother men, to remember our common kinship in the great family of God, to ponder their necessities, to stand ready and glad to plead their cause, to brighten their lot and comfort their distresses — this is the exalted office of Christian men — it is the hopeful method of peace and good will. And let it never be forgotten that there is here a reciprocal obligation laid upon labor — a duty defined by every principle of righteousness and truth. That duty — a duty fully and fitly recognized by large numbers of Christian workingmen — plainly is to treat the employer, in his most difficult position, with all considerate and thoughtful regard. His legitimate interests may not be ignored, and it should be the steadfast will and purpose of his working associates to protect those interests, and defend them against all unjust aggressions. He is frequently placed in situations of great embarrassment, and the kindly patience and sympathy of his workmen may bring relief. He is always entitled to that, and there is grave injustice when it is withheld. Combinations which cripple or hinder his rightful freedom or action, unreasonable demands concerning the hours and compensation and division of labor — these are not in the way of substantial right, and any temporary or passing triumph for them is but the delusive promise of a method bad in morals which really invites and compels disaster. The stars in their courses through God's sky of truth fight against ungodliness and wrong, and they who would claim equity must do equity. In considering these relations between employers and employed, we desire to express our profound interest in the provisions that may be and should be made for penetrating the life of the great masses of men with positive Christian influence. If the world's exacting labor is to be done, in any accord with the principles of the Kingdom of God, there must of necessity be, on the part of employers, a distinct and unqualified recognition of the spiritual needs and claims of the workmen whose toil they control or direct.

In the law of God there is a day which He calls His own, and by the declaration of the Lord Jesus Christ, it was "made for man." It is doubly protected then by the sovereignty of God, and by the everlasting sanctity of a human right; the Holy Day

— thus guarded and shielded against invasion — is the day for worship and for rest. To rob it of its character at the demand of greed, to make labor so weary under its daily burden that it is tempted and almost forced to change its day of high and holy refreshment into a day of reckless indulgence or soulless apathy, is grievous sin. We are enabled to thank God for the good examples of some of our brethren, who have been forward to minister graciously and helpfully to large bodies of operatives in their employ. They have provided for needed rest, for helpful and elevating recreation, for due demands of human frame and human spirit. Let the examples be multiplied, and let the Church of God interpose its protest against oppressive wrong.

And to this end, we would say also that a high duty rests with all those who are of the flock of Christ. In days of self-will and self-indulgence, there are too often found those who, forgetting obligation and privilege, disparage the sacredness of the Lord's day by choosing it for the purposes of amusement or mere social entertainment. They know not what they do, for their action poisons the springs of holy living, and pollutes the pure stream whose flowing waters make glad the city of God.

We beseech you, brethren, by the tender mercies of our God, that you think upon these things, and do what in you lies to reclaim for men and for their Lord the peace and power of His Holy Day, and all the treasures of His compassion. The slighting or contemning of God's hallowing institutions has led, as it needs must, to a deplorable decay of personal faith in all Divine things. It is a day of doubt and denial.

It is certainly no new thing in the experience of Christianity to find itself assailed by unbelief. It was cradled in storm; and as it took its stately way down the opening track of history, it evermore encountered antagonism in a world to which it brought only the grace and truth that came by Jesus Christ. Learning and ignorance, power and weakness, philosophy and folly, bewildered virtue and lawless vice, have given it challenge and battle on many a field. Time and again its final overthrow has been loudly and complacently announced; and yet here in the closing years of its nineteenth century it stands resolute, unshamed, and mightier than ever in the souls and homes of believing men. It is true that the forms of faithless hostility have changed in some measure,

and some names of great distinction in the intellectual world lend their support to the anti-Christian position. But let it be noted well that the Cross still remains firm and unshaken in the midst of our modern life. Wisdom still bends reverently before it; learning the most illustrious is still glad to bring its treasures there; and science that with clearest vision reads the record written on the world of nature, is still willing and ready to render its homage to the Lord of Nature, the Logos, the Reason of the universe. But beyond all this, nay better than this, the Lord of Life and Truth still comes in the majesty and might of His Divine human character, to conduct His own great argument with the masses of mankind, and vindicate His right to their loving and trusting allegiance. Where human thought grows dizzy on the far borders of speculation, the voice of the Son of God is there to claim and steady it: "Ye believe in God, believe also in Me." When human weakness staggers and bends under its sore weight of sorrow, He who wept with the desolate here, is present to say: "Let not your hearts be troubled;" "My peace I give unto you." Where human sin trembles and grieves in its guilt, the Redeemer of men is there to say: "Him that cometh to me, I will in no wise cast out." And the Christ wins the soul in the nineteenth century as in the first. The marvellous heart of man, in its depths, is in league with the religion and the Saviour of man.

In this confidence, let the people of God be shaken by no fears of final disaster to their Ark, and let the Church of God, as in the past, so now, but with larger, fuller tone, repeat the creed of the ages: "We believe in God, the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ, His only begotten Son, and in the Holy Ghost, the Lord and Giver of Life." But while the Catholic body steadfastly enunciates, and day by day declares the unchanging belief, it is needful in a restless age that the peculiar place of that belief should be distinctly and thoughtfully recognized. Resting upon most certain warrant of Holy Scripture, it is "the faith once (for all) delivered to the saints," and is not to be confounded with the doctrinal statements of theology, with mere passing phases of religious thought. However valuable and venerable the theology may be, it should not complicate and endanger the defence of essential Christian unity. It is the region of a Catholic freedom. And in this connection we would

urge upon our brethren of the clergy especially the necessity of a wise prudence in the setting forth of doctrinal views. It too often happens that a zealous persuasion is substituted for authoritative certainty, and definitions are issued in extreme, unqualified, and objectionable form, with the implied assumption that the Church of God has made itself responsible for the rash speculation. Manuals and pamphlets, often anonymous, abound in our day, dealing with sacred mysteries and holy things in a tone, and often in language, which invites condemnation. Especially does this seem to be the case in the doctrine of the Holy Communion, wherein the most unguarded phrase and discredited terms are lightly used in the explication of that Holy Sacrament. It is, perhaps, sufficient for the needs of this hour, that we remind you, brethren beloved, that the Anglican Communion has never found reason to modify the language of that Article, the 31st, which declares that "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

In a time when the hearts of Christian people seem to be drawing all one way, and mourning, as well they may, over the "unhappy divisions" of the kingdom of peace, it is the part of a wise and holy charity to place no new barriers in the path of those who are seeking a common home and rest. The very instinct of the Church of Christ forbids the harsh and heedless dogmatizing which would measure the worth of its utterances by their extravagance and vigor. The history of the Church arraigns and condemns it, and every reasonable hope for the future discourages it; even as it also discourages and condemns that dogmatism of denial and negation which counts it a small thing to bring into question and dispute the settled convictions or pious persuasions of the Christian world. If we are patient and gentle, as we ought always to be, with the doubts and difficulties of those who cannot as yet see the light of the knowledge of the glory of God in the face of Jesus Christ, — if even non-Christian thought challenges and receives our tender and considerate treatment, — then, assuredly,

we may not innocently place a stumbling-block in the way of any who, with us, pray to the Father in the Name and faith of our Blessed Lord, and share, with us, the glorious hope which He has given.

We would not close our brief consideration of the Faith, its securities and its relations to modern life, without most grateful reference to our enlarged opportunities for the study and understanding of God's Holy Word. We hail with deep, heartfelt satisfaction every pious undertaking by which the knowledge of the Sacred Scriptures is brought home to men. The advances made in Biblical research have added a holy splendor to the crown of devout scholarship, and the wide distribution of the oracles of God must forever mark with gracious distinction this Christian century. The merciful marvel of the great Pentecost is, in a sense, repeated, when multiplied versions of the Bible enable the scattered nations to read in their own tongues the wonderful works of God. This priceless possession, this heavenly manna of the pilgrim Church, is the people's Book, open and free to all men. As it is impossible to estimate the blessed influence which it has already exercised upon the life and character of our English-speaking race, so let us readily believe that it has a similar mission for all to whom it shall come in its living power.

There dwells on its sacred pages a light from beyond this world. May that light never be obscured by any earth-born clouds, either of shrinking superstition or of irreverent self-will. Let it be still the Book of the home and the family, that its noble and pathetic language may mingle itself purely with the common speech of the worshipping household, and that minds filled with its lofty images and unearthly tone may be bound, as under God they will be, firmly and lovingly to the Faith which it enshrines. No method so potent as this to frame in the soul a vision of eternal truth which shall live there to hallow the life, to resist doubt and disbelief, and point the way to God's perfect peace. Here, as always, your Bishops and fellow-servants in Christ commend the Holy Scriptures to your faithful, reverent love, and constant daily use.

And now, dear brethren, in the fellowship of our Catholic and Apostolic Church, Farewell. "Our Lord Jesus Christ Himself, and God, even our Father which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work." Amen.

MINUTES OF A SPECIAL MEETING OF THE BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH,

HELD IN NEW YORK, AUGUST 28, 1878.

GRACE CHAPEL, NEW YORK,
Wednesday, August 28, 1878.

THIS being the day and place appointed by the Presiding Bishop, under Title I., Canon 15, Section xvi. [3], for a Special Meeting of the Bishops to act upon the resignation of the Bishop of Michigan, the Bishops assembled in Grace Chapel, and attended Divine Service. The Holy Communion was celebrated by the Presiding Bishop, assisted by the Bishops of Maryland, Mississippi, Connecticut, and Minnesota.

Divine Service being ended, the Presiding Bishop took the chair. The Assistant Secretary of the House of Bishops was requested to act as Secretary. The Bishops of Quincy, West Virginia, and Springfield, consecrated since the previous meeting of the House of Bishops, were severally presented to the President by one or more Bishops who took part in their consecration.

The roll was called by the Secretary, and the following were found to be present, viz.: the Bishops of Kentucky, Maryland, Mississippi, Connecticut, Rhode Island, Minnesota, Easton, Indiana, Alabama, Tennessee, Louisiana, Maine, Florida, Georgia, Virginia, Vermont, Central New York, South Carolina, Massachusetts, Northern Texas, the Assistant Bishop of Kentucky, the Bishops of Western Michigan, Illinois, Fond du Lac, Quincy, West Virginia, and Springfield — twenty-seven in all.

There being no quorum, it was, on motion of the Bishop of Easton, —

Resolved, That a Special Committee be appointed to inquire and report what number of Bishops is necessary to constitute a quorum under Title I., Canon 15, Section xvi. [3.].

The Presiding Bishop appointed as such Committee, the Bishops of Connecticut, Easton, Alabama, Central New York, and Quincy.

On motion of the Bishop of Maine, it was

Resolved, That the question of the right of Assistant Bishops and Foreign Missionary Bishops to seats in this body, when convened under the above-mentioned Canon, be referred to the same Committee.

On motion of the Bishop of Easton, it was

Resolved, That this meeting, when it adjourns, do adjourn until ten o'clock to-morrow morning, and that the Secretary be requested to communicate with absent members by telegraph, in order to ascertain whether their attendance can be secured.

On motion, the meeting adjourned.

THURSDAY, August 29, 1878.

The Bishops assembled, pursuant to adjournment.

The roll was called by the Secretary, and the same Bishops were found to be present as yesterday.

The Bishops having been bidden to prayer, the Bishop of Indiana read a portion of Scripture, and the Presiding Bishop offered prayer.

The Bishop of Easton, in behalf of the Special Committee, presented the following Report, viz.:

The Committee to whom was referred the question of the number of Bishops requisite to constitute the majority under the provisions of [3], Section xvi., Canon 15, Title I., ask leave to report.

This clause requires the Presiding Bishop to communicate, without delay, a copy of any resignation made under the provisions of said clause, "to every Bishop of this Church having Ecclesiastical Jurisdiction."

The substantial question, therefore, for your Committee to consider is what Bishops are designated by the words "having Ecclesiastical Jurisdiction;" and this question includes three questions, viz.:

1. Are Foreign Missionary Bishops here designated?
2. Are Assistant Bishops here designated?
3. Is the Bishop resigning Jurisdiction here designated?

FOREIGN MISSIONARY BISHOPS.

In considering the first of these questions, your Committee have had in mind certain general principles of canonical interpretation, and also the history of our legislation on this special subject, and to these they ask attention.

1. It has appeared to them that where there has been general canonical legislation on any matter affecting the interests of the whole Church, any subsequent legislation, conferring privileges on individuals, must not be so interpreted as to render the previous legislation ineffective.

2. It further appears to them that the term "jurisdiction," as ordinarily used in our Canons, means jurisdiction within the territory of the United States.

3. Foreign Missionary Bishops are expressly excluded from such jurisdiction by [2], Section viii., Canon 15, Title I., which provides that a Foreign

Missionary Bishop "shall have no jurisdiction, except in the place or country for which he has been elected and consecrated."

4. The first Canon on Episcopal Resignation was that of 1832. This Canon provided that the resignation should be submitted to the Standing Committees of the several Dioceses, and, the consent of a majority of the Standing Committees being obtained, then "to every Bishop of this Church." At this time there were no Missionary Bishops, domestic or foreign.

In 1835 a Domestic Missionary Bishop was appointed.

In 1844 the Canon of 1832 was changed, and became identical, so far as the present question is concerned, with [3], Section xvi., Canon 15, Title I.

In 1850, clause [6], of the present Section, was added, but it has no connection with the matter now in hand.

It thus appears, that when the Canon as it now stands was adopted in 1844, although there were Domestic Missionary Bishops, there were no Foreign Missionary Bishops. The latter could not, therefore, have been within the purview of the Canon.

It further appears, that Foreign Missionary Bishops were admitted to seats in the House of Bishops in 1865.

Your Committee is of opinion that this concession to the Foreign Missionary Bishops, of a seat in the House of Bishops, did not confer upon them jurisdiction in the United States, from which they had been expressly excluded.

5. The Bishops never sit as a House of Bishops in connection with the resignation of a Bishop. The whole course of our legislation on this subject has been singularly consistent. At first, the consent of individual Bishops was given without their being called together. When provision was afterwards made for their meeting, they were summoned as individuals, and a majority of those having jurisdiction being assembled, the powers of the House of Bishops were expressly conferred upon them *pro hac vice*.

This shows that a seat in the House of Bishops, unaccompanied by jurisdiction within the United States, does not entitle a Bishop to be summoned to a meeting like the present.

6. In illustration of the general principle, that the provisions respecting matters affecting the interests of the Church at large are such as to expedite and not to impede action, we note that in the most important matter of discipline known to the Church—the trial of a Bishop—it is provided in [2], Section v., Canon 9, Title II., that, in constituting a court, the Presiding Bishop "shall cause to be placed in a vessel the names of all the Bishops of this Church entitled to seats in the House of Bishops *then being within the territory of the United States, excepting,*" etc.

7. It deserves to be considered further, that Foreign Missionary Bishops, if summoned, could not possibly attend within three months of such summons. Obviously, therefore, their attendance is not contemplated.

ASSISTANT BISHOPS.

Turning their attention now to the subject of Assistant Bishops, your Committee believe that the statement made by Bingham, that "when there were two Bishops they govern together till such time as one of them should die, and the right of succession should be always in a single Bishop," was always recognized in our own legislation. This seems plainly to show that such Bishops have jurisdiction. The special mode of acquiring and exercising the jurisdiction seems to have no bearing on the matter.

THE BISHOP DESIRING TO RESIGN.

On this subject, your Committee refrain from expressing any opinion, especially for the reason that, in the present case, the number required for a majority will not be affected by any decision that might be reached.

Your Committee, therefore, have unanimously agreed to recommend the adoption of the following resolutions:

Resolved, That Foreign Missionary Bishops are not designated among those "having Ecclesiastical Jurisdiction" in the Canon and Clause under consideration.

Resolved, That Assistant Bishops are designated among those "having Ecclesiastical Jurisdiction" in the clause under consideration.

Resolved, That thirty Bishops, having jurisdiction within the United States, whether Diocesan, Assistant, or Missionary, at present constitute the majority required by [3], of Section xvi., of Canon 15, of Title I.

JOHN WILLIAMS.

HENRY C. LAY.

RICHARD H. WILMER.

FREDERICK D. HUNTINGTON.

ALEXANDER BURGESS.

. On motion of the Bishop of Maryland, the resolutions reported by the Committee were adopted.

Under the third resolution, adopted as above, the Presiding Bishop declared that there was no quorum present.

The Bishop of Rhode Island offered the following resolution, viz. :

That we, the Bishops here present, pledge ourselves to remain together within daily call, until a quorum shall be had, or it shall be made to appear that no quorum can be had, provided that this engagement shall not bind us to remain for more than seven days from the date of the present assembling; and provided further, that if it should be necessary to adjourn, it shall be to meet at the earliest practicable day, to be determined hereafter by this meeting.

The question on this resolution being taken by ayes and nays, it was adopted; all the Bishops present voting in the affirmative.

The Presiding Bishop having left the chair, on motion of the Bishop of Maryland, the Bishop of Rhode Island was called to the chair.

On motion of the Bishop of Maryland, the Secretary was directed to summon the Bishop of North Carolina and the Assistant Bishop of Maryland to the adjourned meeting of Bishops.

On motion of the Bishop of Minnesota, the Secretary was further directed to summon in like manner the Bishops of Southern Ohio, Western Texas, New Hampshire, and Kansas.

On motion, the meeting adjourned to meet at 10 A.M. to-morrow.

GRACE CHAPEL, NEW YORK,

Friday, August 30, 1878.

The Bishops assembled as above.

The Presiding Bishop called the meeting to prayer, and said the

Litany. The roll was called; present as yesterday. There being no quorum, it was, on motion of the Bishop of Connecticut,

Resolved, That when this meeting adjourns, it adjourn to meet on Monday at 12 M.

On motion, the meeting adjourned.

GRACE CHAPEL, NEW YORK,
Monday, September 2, 1878.

The Bishops assembled pursuant to adjournment.

The Bishops of New Hampshire and Southern Ohio appeared, and took their seats. The Presiding Bishop said the Litany.

There being no quorum, it was, on motion of the Bishop of Maine,

Resolved, That the Secretary be instructed to telegraph for the Assistant Bishop of Maryland and the Bishop of Northern New Jersey.

On motion of the Bishop of Easton, it was

Resolved, That when this meeting adjourns, it adjourn to this evening at 7 o'clock.

On motion, the meeting adjourned.

GRACE CHAPEL, NEW YORK,
Monday Evening, September 2, 1878.

The Bishops assembled pursuant to adjournment.

On motion of the Bishop of Florida, it was

Resolved, That a Committee be appointed to report a suitable form of prayer, in view of the prevalence of the yellow fever in Southern States.

The Presiding Bishop appointed as such committee, the Bishops of Florida, Easton, Louisiana, Mississippi, and Vermont.

The Bishop of Northern New Jersey having appeared, the roll was called, and a quorum found to be present.

On motion of the Bishop of Maryland, it was

Resolved, That a Committee of five Bishops report the canonical provisions in relation to the quorum competent for action in the circumstances under which we are now convened.

The Presiding Bishop appointed as such committee, the Bishops of Connecticut, Easton, Alabama, Central New York, and Quincy.

The Committee presented the following report, viz. [*Vide* Minutes of August 28.]

On motion, the resolutions reported by the Committee were adopted.

The Bishop of Maryland offered the following preamble and resolutions, viz.:

A majority of all the Bishops of the Protestant Episcopal Church, on this second day of September, in the year of our Lord 1878, exercising jurisdiction according to the Canons, being duly convened agreeably to the provisions of the Canons, it is

1. *Resolved*, As the sense of the Bishops so assembled, that it is the right and duty of the Bishops of any national, or otherwise duly organized and independent Church, to deal with cases of delinquency, whether in life, manners, or official duty, occurring among themselves, so as to secure due administration of godly discipline and uninterrupted succession in established and recognized Dioceses or Districts otherwise subject and entitled to Episcopal Jurisdiction.

2. *Resolved*, As the further sense of the said Bishops, that in the absence of express Canonical provisions, directly applicable to any case of delinquency, whether in life, manners, or official duty, or of actual or alleged dereliction of official charge and trust, regularly and sufficiently presented to the consideration of the Bishops as aforesaid, as having occurred among the members of said body, our episcopal oath of fidelity to the Constitution and Canons of the Protestant Episcopal Church in the United States of America requires of us a true and just governance of our procedure in dealing with such case by analogy fairly deducible from provisions made for cases of like character, arising in inferior orders of the Ministry of this Church.

On motion, the foregoing resolutions were referred to a special committee, to be appointed by the Presiding Bishop. The Presiding Bishop appointed as such committee, the Bishops of Connecticut, Easton, Minnesota, Alabama, and Illinois.

The call for the meeting was read by the Secretary, as follows, viz.:

NEW YORK, May 23, 1878.

RIGHT REV. DR.

Bishop of

RIGHT REV. AND DEAR SIR, — On the eighteenth of May, the Presiding Bishop received the following communication from the Bishop of Michigan:

THE RIGHT REV. B. B. SMITH, D.D.,

Presiding Bishop:

DEAR BISHOP, — As my resignation of my jurisdiction of the Diocese of Michigan was withdrawn at your request, and the notice recalled for the meeting of the House of Bishops to consider it, I now present my resignation of my office as Bishop of the Diocese of Michigan. I find I shall be utterly unable to discharge the duties connected with that office, and I do not wish to be a burden to the Diocese. If I recover, I can still try to do some good in the subordinate offices of the ministry.

Most truly yours,

SAML A. MCCOSKRY.

NEW YORK, May 18, 1878.

Wherefore, in accordance with the provisions of Title I., Canon xv., Section 16 [3], you are hereby summoned to be present at a special meeting of the House of Bishops, at noon of Wednesday, August 28, in Grace Hall, Fourteenth Street, New York, to take action upon this subject.

The question will also come up with regard to the election of a Missionary Bishop of New Mexico and Arizona, together with any other measures which may be proposed, which it is competent for the House of Bishops to dispose of when sitting apart from the House of Clerical and Lay Deputies.

B. B. SMITH, *Presiding Bishop*.

The Presiding Bishop presented the following communications from the Bishop of Michigan, viz. :

RIGHT REV. B. B. SMITH, D.D.,

Presiding Bishop :

DEAR BISHOP. — Your notice calling the Bishops to consider my resignation of my office as Bishop of the Diocese of Michigan, was received to-day by Judge Campbell.

I send you the enclosed as the *evidence* that no presentment was or will be made, and that my resignation has the sanction of the Committee. Please keep the paper as this *evidence*.

I prefer the *form* you sent to the Bishops.

Sincerely your brother, etc.

SAML. A. McCOSKRY.

DETROIT, May 25, 1878.

To the House of Bishops of the Protestant Episcopal Church in the United States :

Having heretofore presented my resignation of jurisdiction over the Diocese of Michigan, and subsequently withdrawn the same, I now desire to, and do hereby, resign my jurisdiction aforesaid; and do further resign and relinquish my office as Bishop in the Protestant Episcopal Church of the United States, and desire that the House of Bishops may meet at the earliest convenient season, to consider and act upon this resignation, upon such length and manner of notice as shall be thought best by the Presiding Bishop.

Dated at Detroit, this twenty-fifth day of May, A.D. 1878.

SAML. A. McCOSKRY.

On motion, it was

Resolved, That the papers now communicated by the Presiding Bishop be referred to the Committee heretofore appointed on the preamble and resolutions offered by the Bishop of Maryland.

On motion, it was

Resolved, That when this meeting adjourns, it adjourn to meet at 10 A.M. on Tuesday.

On motion, the Bishops adjourned.

GRACE CHAPEL, NEW YORK,
Tuesday, September 3, 1878.

The Bishops assembled, pursuant to adjournment.

The Assistant Bishop of Maryland appeared and took his seat.

The Bishop of Virginia read a portion of Scripture, and the Presiding Bishop offered prayer.

On motion, the calling of the roll was dispensed with.

The Minutes of August 28, 29, 30, and September 2 were read by the Secretary, and approved.

On motion of the Bishop of Maryland, it was

Resolved, That the record of proceedings of members of this meeting, now read and approved, be retained as preliminary to the due constitution of this meeting, and as such preliminary matter, though no part of the action of the meeting, be prefixed to the Journal.

The Special Committee submitted the following report, viz.:

The Committee to whom were referred certain communications from the Presiding Bishop and also certain resolutions offered by the Bishop of Maryland, respectfully report:

The resolutions offered by the Bishop of Maryland, affirming the principles by which we should be guided in the matters now before us, are such as commend themselves to our judgment. These principles are substantially three in number:

1. That to the collective Episcopate of each national Church is specially committed the charge and responsibility of securing godly discipline in the members of their own order.

2. That the Bishops of this Church owe loyal and dutiful allegiance to the Constitution and Canons of this Church, so far as they define the mode of exercising such discipline.

3. That in cases of discipline affecting members of their own order, not specifically provided for, the Bishops must exercise discipline in conformity with the spirit and with the analogies of canons in like cases provided.

The Committee have carefully considered the letters communicated to this body by the Presiding Bishop, and have also inquired into those facts and circumstances attending the proposed resignation of the Bishop of Michigan, of which authentic information could be had. The committee is unanimous in the opinion that the letter of the eighteenth of May and that of the twenty-fifth of May are properly before the bishops convened under [3], Section xvi., Canon 15, Title I., and they unanimously recommend the following action thereupon:

I.

Whereas, The Right Rev. Samuel Allen McCoskry, D.D., Bishop of the Diocese of Michigan, did, on the eighteenth day of May, 1878, tender his resignation of his jurisdiction and office as Bishop of said Diocese; and

Whereas, The said Bishop did renew the said resignation in a paper dated May 25, 1878, and now before this body; therefore

Resolved, That in view of all the facts and circumstances bearing on the case, gravely affecting his moral character, the resignation of jurisdiction of the Diocese of Michigan, tendered by the Bishop thereof in the said communications, be, and the same is hereby accepted, and the said Diocese of Michigan is declared to be without a Bishop, and at liberty to proceed to the election of a Diocesan thereof.

II.

Whereas, The said Samuel Allen McCoskry has declared that he does resign and relinquish his office as a Bishop of the Protestant Episcopal Church in the United States of America, and has requested that this resignation and relinquishment may be acted upon by the Bishops "at the earliest convenient season," "upon such length and manner of notice as may be thought best by the Presiding Bishop;" and

Whereas, The said Bishop has abandoned his Diocese, and left the territory of the United States while grave allegations touching his moral character existed, thereby declining to promote any investigation of the allegations aforesaid; and

Whereas, No action of the Bishops in the premises, which action he has invoked, can make effective his voluntary resignation, relinquishment, and abandonment of his sacred office except his deposition from the same; therefore

Resolved, That the said Samuel Allen McCoskry is hereby deposed from the sacred ministry, and from all the offices thereof, and that the Presiding Bishop is hereby requested and authorized to pronounce and record sentence of deposition, and to give due notice thereof.

(Signed)

J. WILLIAMS.
H. B. WHIPPLE.
HENRY C. LAY.
RICHD. H. WILMER.
W. E. McLAREN.

On motion of the Bishop of Alabama, the consideration of this report was postponed for the present.

The preamble and resolutions offered yesterday by the Bishop of Maryland were then considered, and, on motion, adopted.

The consideration of the report of the Special Committee having been resumed, the Bishop of Rhode Island offered the following resolution, viz.:

Resolved, That this meeting adopts the preambles and resolutions reported by the Committee.

Pending action on this resolution,

The Bishop of Tennessee moved that when this meeting adjourns, it adjourn to 3.30 P.M. to-day, which was adopted.

On motion of the Bishop of Massachusetts, this vote was reconsidered.

On motion of the Bishop of Massachusetts, it was ordered that when this meeting adjourns, it adjourn to 4 P.M. to-day.

On motion, the meeting adjourned.

TUESDAY, September 3, 1878, 4 P.M.

The Bishops assembled pursuant to adjournment.

On motion of the Bishop of Rhode Island, it was

Resolved, That, preliminary to taking the vote on the preamble and resolutions reported by the Special Committee, the Presiding Bishop be requested to say the Lesser Litany, and to afford space for silent prayer.

The Presiding Bishop said the Lesser Litany, and afforded space for silent prayer.

After which, the question being taken on the preamble and resolutions reported by the Special Committee, they were adopted unanimously, the Bishops all standing.

On motion of the Bishop of Easton, the five senior Bishops present were appointed a Committee to prepare a form for the sentence of deposition.

On motion, the Bishops took a recess of half an hour.

The Bishops assembled after recess.

The Committee reported a form of sentence of deposition, which, on motion, was approved and adopted.

On motion of the Bishop of Illinois, it was ordered that the doors of Grace Chapel be thrown open to the public while sentence of deposition should be pronounced.

The Presiding Bishop, being vested, and sitting in his chair in front of the chancel, the doors of the chapel having been thrown open to the public, and the Bishops all standing, pronounced the following sentence of deposition, rising when the final clause of the sentence was read, in the following form, to wit:

Whereas, The Right Rev. Samuel Allen McCoskry, D.D., Bishop of the Diocese of Michigan, has, in a communication under his own proper hand, bearing date May 25, 1878, declared that he does resign and relinquish his office as a Bishop of the Protestant Episcopal Church in the United States, and has requested that this resignation and relinquishment may be acted upon by the Bishops of said Church "at the earliest convenient season," "upon such length and manner of notice as may be thought best by the Presiding Bishop;" and

Whereas, The said Bishop has abandoned his Diocese, and left the territory of the United States while grave allegations touching his moral character existed, thereby declining to promote any investigation of the allegations aforesaid; and

Whereas, No action of the said Bishops in the premises, which action he has himself invoked, can make effective his voluntary resignation, relinquishment, and abandonment of his sacred office, except by his deposition from the same; and

Whereas, At a meeting of a majority of the Bishops of the Protestant Episcopal Church in the United States, exercising jurisdiction in the same, convened in the city of New York, September 3, 1878, the following resolution was unanimously adopted, to wit:

Resolved, That the said Samuel Allen McCoskry is hereby deposed from the sacred ministry, and from all the offices thereof, and that the Presiding Bishop is hereby requested and authorized to pronounce and record sentence of deposition, and to give due notice thereof:

NOW THEREFORE, Be it known, that on this third day of September, in the year of our Lord one thousand eight hundred and seventy-eight, I, Benjamin Bosworth Smith, D.D., by Divine permission Bishop of the Diocese of Kentucky, and Presiding Bishop of the Protestant Episcopal Church in the United States, do, in conformity with the terms of the resolution afore recited, declare and pronounce the said Samuel Allen McCoskry deposed from the holy ministry, and from all the offices thereof.

In the name of the FATHER, the SON, and the HOLY GHOST. Amen.

BENJAMIN BOSWORTH SMITH,
Bishop of Kentucky, and Presiding Bishop.

We, the undersigned, a Committee appointed to prepare and report the foregoing form of deposition, do certify that it was publicly pronounced in Grace Chapel, New York, after the interlineations contained in it had been made and approved.

W. M. GREEN.
J. WILLIAMS.
THOMAS M. CLARK.
H. B. WHIPPLE.

On motion of the Bishop of Connecticut, it was

Resolved. That the original document of deposition be placed in the archives of the House of Bishops after the interlineations have been certified by the Committee to have been made before sentence was pronounced.

On motion of the Bishop of Connecticut, it was

Resolved. That a copy of the same be entered in the Registry of Consecrations of the Bishops of this Church, certified after the manner in which the records of consecrations of Bishops in this Church are certified, and before the record is entered of the consecration of any future Bishop of Michigan.

On motion of the Bishop of Easton, it was

Resolved. That the Secretary be instructed, under the direction of two Bishops to be appointed by the Chair, to prepare and set forth to the Church a statement of the proceedings of this meeting.

The Presiding Bishop appointed as such committee, the Bishop of Central New York and the Bishop of Quincy.

The Bishop of Florida, in behalf of the Committee appointed on September 2, reported the following Form of Prayer, viz. :

Almighty God, our Refuge and Strength in time of trouble, give ear to our prayers in behalf of Thy people, who, at this time, are suffering under grievous sickness and mortality, and hide not Thy face from them in this season of their distress. Remember them in mercy, not in wrath, and stretch forth Thy mighty hand to stay this pestilence. Heal the sick, and deliver them not over unto death. Cover with the shield of Thy protection, all those who are exposed to danger. Strengthen the weak-hearted, comfort the bereaved and desolate, and give to them that are sorrowful, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Bestow Thy blessing upon those at home and abroad who minister to the relief of the afflicted. Sanctify this visitation to the good of this whole nation, humbling our hearts, binding us in sympathy one with another, and by Thy grace making us a people serving God, and working righteousness. So may we live to honor Thy name and extol Thy mercy, through Jesus Christ our Lord. *Amen.*

On motion of the Bishop of Minnesota, the Form of Prayer as reported was approved by the Bishops assembled, and recommended for use, and a copy ordered to be sent to every clergyman of the Church.

On motion of the Bishop of Fond du Lac, it was

Resolved, That the Treasurer of the General Convention be instructed to pay the expenses incident to this meeting on the draft of the Acting Secretary.

On motion of the Bishop of Mississippi, the thanks of the Bishops assembled were voted to the Secretary for his services.

On motion of the Bishop of Indiana, it was

Resolved, That after the reading and approval of the Minutes, and suitable devotions had, the meeting adjourn *sine die*.

The Minutes were read, and, on motion, approved.

After devotions, the meeting adjourned.

Attest :

W. TATLOCK, *Secretary*.

MINUTES OF A SPECIAL SESSION OF THE HOUSE OF BISHOPS,

HELD IN NEW YORK, APRIL, 1884.

HOUSE OF BISHOPS, GRACE CHURCH,
NEW YORK, Tuesday, April 22, 1884.

THIS being the day and place appointed by the Presiding Bishop under the following call, to wit:

NEW YORK CITY, March 31, 1884.

Right Reverend and Dear Brother, — Acting under provisions of Title I. Canon 15, Section xvii. [1], I do hereby convene the House of Bishops to consider the election of suitable persons to fill the vacant Missionary Episcopates in Africa and China; the House to meet at Grace Church, in the City of New York, on Tuesday, April 22, at 10 A.M., at which time the Holy Communion will be administered.

BENJAMIN BOSWORTH SMITH,
Presiding Bishop.

Attest: J. WILLIAMS, *Assessor.*

a number of the Bishops assembled for Divine Service.

The Holy Communion was celebrated by the Bishops of Delaware, Minnesota, Central Pennsylvania, North Carolina, and New Jersey.

After Divine Service, the Bishops assembled in the chantry of Grace Church, the Bishop of Delaware in the chair.

The Bishop of Long Island and the Assistant Bishop of New York introduced to the House the Right Rev. William D. Walker, D.D., Missionary Bishop of North Dakota, consecrated since the last meeting of the House.

The roll having been called, the following were found to be present, viz.: the Bishops of Delaware, Connecticut, Rhode Island, Ohio, Minnesota, Easton, Pennsylvania, Maine, Vermont, Long Island, Albany, Central New York, Central Pennsylvania, Massachusetts, North Carolina, New Jersey, Fond du Lac, Quincy, Springfield, Northern New Jersey, Washington Territory, Pittsburg, the Assistant Bishop of New York, and the Bishop of North Dakota.

A quorum not being present, the Bishops adjourned to meet again at 2.30 P.M.

The Bishops as above assembled at 2.30 P.M., when, there being no quorum of the House, they adjourned to meet on Wednesday at 10 A.M.; and the Secretary was instructed to summon by telegraph a sufficient number of the Bishops not now present to make a quorum.

WEDNESDAY, April 23, 1884.

The Bishops met, pursuant to adjournment, the Bishop of Delaware in the chair.

The roll being called, it was found that in addition to the members present yesterday, there were present the Bishop of Georgia, the Assistant Bishop of Kentucky, the Bishop of West Virginia, and the Bishop of Michigan.

The Bishop Presiding announced the death since the last meeting of the House, of the Right Rev. Robert Harper Clarkson, D.D., LL.D., Bishop of Nebraska, who died March 10, A.D. 1884; after which the usual office of devotion was said, including the Collect for All Saints' Day, and the Prayer for Persons in Affliction, in behalf of the family of the deceased.

The Minutes were read and approved.

There being no quorum, the Bishops took a recess until 2.30 P.M.

WEDNESDAY, 2.30 P.M.

The Bishops assembled after recess. There being no quorum, the Bishops adjourned, to meet at Grace Church chantry at 10 A.M., on Thursday, in order to proceed to the Episcopal Residence at 10.30 A.M.

GRACE CHURCH CHANTRY,

Thursday, April 24, 1884.

The Bishops assembled as above, at 10 A.M., pursuant to adjournment, and, on motion, proceeded to the Episcopal Residence of New York.

The Bishops of North Carolina and Springfield introduced the Right Rev. Alfred Augustin Watson, D.D., Bishop of East Carolina, consecrated since the last meeting of the House.

The roll was called, and the Bishops found to be present as yesterday, with the addition of the Bishops of Kentucky, New York, New Hampshire, and East Carolina, constituting a quorum of the House.

The House being bidden to prayer, the prescribed order of devotion was read by the Bishop of Delaware, and the Presiding Bishop pronounced the Benediction.

On motion of the Bishop of Pennsylvania, it was

Resolved, That this House of Bishops express its great satisfaction in having present with us this day our Right Reverend Senior Bishop and the Right Reverend the Bishop of New York; and that, grateful to God for His preserving mercies to these venerable Fathers, we hereby convey to each of them our warmest fraternal love and greeting.

On motion, the House returned to Grace Church chantry for business.

On motion of the Bishop of Albany, the Rule of Order requiring the nomination of a Missionary Bishop to be made three days before election, was suspended.

On motion of the Bishop of Pennsylvania, it was

Resolved, That the House do now proceed to receive nominations for a Presbyter to be elected as Missionary Bishop of Cape Palmas and Parts Adjacent.

The Bishop of Pennsylvania nominated the Rev. Samuel D. Ferguson, of the African Mission.

On motion of the Bishop of Albany, it was

Resolved, That after prayer the House proceed to ballot.

The House being called to prayer, the Bishop of Northern New Jersey read a portion of Scripture, and the Bishop Presiding read the prescribed office of prayer.

The Bishops of North Dakota and East Carolina were appointed tellers, and, the vote having been called, the Bishops deposited their ballots. Pending the report of the tellers, the House took a recess.

The House assembled after recess, when the tellers reported that no election had been made.

On motion of the Bishop of Connecticut, the House proceeded to ballot anew. The roll being called, the Bishops deposited their ballots, and the tellers reported that the Rev. Samuel D. Ferguson had received a majority of the votes cast, and he was therefore declared to have been elected by the House as Missionary Bishop of Cape Palmas and Parts Adjacent.

On motion of the Bishop of Easton, it was

Resolved, That the House do now receive nominations for a Presbyter to be elected as Missionary Bishop of Shanghai.

The Bishop of Albany nominated the Rev. William Jones Boone, of the China Mission.

On motion, it was

Resolved, That after prayer the House proceed to ballot.

The Bishop of Maine having read a portion of Scripture, the Bishop Presiding read the prescribed office of prayer. The Bishops of West Virginia and Pittsburgh were appointed tellers, and, the roll being called, the Bishops deposited their ballots, when it was found that a majority of the votes cast were in favor of Rev. William Jones Boone, who was accordingly declared to be elected by this House as Missionary Bishop of Shanghai.

On motion of the Bishop of Connecticut, it was

Resolved, That this House do request the Missionary Bishop of Yedo to take charge of the Mission in China, pending the consecration of the Missionary Bishop now elected for that jurisdiction.

On motion of the Bishop of Minnesota, it was

Resolved, That this House requests that the Bishop of Connecticut will bear to the Bishops of the Scottish Church the fraternal greetings of this House on the occasion of the one hundredth anniversary of the consecration by the Bishops of that Church of the first American Bishop.

The Bishop of Quincy offered the following resolution, viz. : —

Resolved, That the following be adopted as a Rule of Order, to wit: —

“In the event of the calling a special meeting of the House of Bishops, notice shall be issued for the same; and be delivered or posted at least forty-five days before the first day of the proposed meeting. A request shall accompany the notice that an answer be returned as early as convenient from each bishop, stating whether he will be able to attend or no. In the event of the failure to obtain a favorable reply from a sufficient number of the Bishops to constitute a majority of the whole House, notice of such failure shall be sent to each of the Bishops twelve days before the first day of the proposed session, and the call for such meeting shall be held as satisfied, and of no further effect;”

which was adopted.

On motion of the Bishop of Minnesota, it was

Resolved, That the Presiding Bishop and the Bishops of New York, Rhode Island, Pennsylvania, Virginia, and Minnesota be appointed a committee to prepare an address to be presented to the Bishops of the Scottish Church by the Bishop of Connecticut, in behalf of this House, on the occasion of the commemoration of the one hundredth anniversary of the consecration by Scottish Bishops of the Right Rev. Dr. Seabury, first Bishop of Connecticut.

On motion, after prayer and benediction by the Bishop Presiding, the House adjourned *sine die*.

ALFRED LEE, *Presiding Bishop*.

Attest: WILLIAM TATLOCK,

Secretary of the House of Bishops.

MINUTES OF A SPECIAL SESSION OF THE HOUSE OF BISHOPS,

HELD IN PHILADELPHIA, OCTOBER, 1887.

FIRST DAY OF THE SESSION.

ST. JAMES'S CHURCH, PHILADELPHIA,
Thursday, October 27, 1887.

THIS being the day and place appointed by the Presiding Bishop, under the provisions of Title I., Canon 15, Sect. xvi., for a special session of the House of Bishops for the election of a Bishop for the jurisdiction of Nevada and Utah, and of a Bishop for the jurisdiction of Western Texas, the Bishops assembled in St. James's Church. The Holy Communion was administered by the Presiding Bishop, assisted by the Bishops of Minnesota and Albany.

Divine Service being ended, the House assembled in the school-room of St. James's Church, the Presiding Bishop in the chair.

The Bishop of Michigan having read a portion of Scripture, the Presiding Bishop offered prayer.

The roll was called by the Secretary, and the following were found to be present, viz.: the Bishops of Connecticut, Ohio, Minnesota, Western New York, Tennessee, Maine, Missouri, Virginia, Long Island, Albany, Central New York, Pennsylvania, Arkansas, New Hampshire, Central Pennsylvania, South Dakota, North Carolina, Northern Texas, New Jersey, Western Michigan, Chicago, Fond du Lac, Iowa, Quincy, West Virginia, Springfield, Michigan, Newark, New Mexico, Pittsburgh, Indiana, New York, the Assistant Bishop of Virginia, the Bishops of North Dakota, East Carolina, the Assistant Bishop of Central Pennsylvania, the Bishops of Maryland, Nebraska, Florida, and the Assistant Bishop of Minnesota.

The Presiding Bishop announced the death, since the last meeting of the House, of

The Right Rev. Alfred Lee, D.D., LL.D., Bishop of Delaware and Presiding Bishop. Deceased April 12, 1887.

The Right Rev. William Mercer Green, D.D., LL.D., Bishop of Mississippi. Deceased February 13, 1887.

The Right Rev. Horatio Potter, D.D., LL.D., D.C.L., Bishop of New York. Deceased January 2, 1887.

The Right Rev. William Bacon Stevens, D.D., LL.D., Bishop of Pennsylvania. Deceased June 11, 1887.

The Right Rev. Robert Woodward Barnwell Elliott, D.D., Bishop of the Missionary Jurisdiction of Western Texas. Deceased August 26, 1887.

The Presiding Bishop then read the prayers prescribed in the Rule of Order.

On motion of the Bishop of Western New York, it was

Resolved, That the Rule requiring Committees to be appointed by the Chairman of the House be suspended.

The Presiding Bishop submitted the following communication, which was ordered to be entered on the Journal:

I ask from the House an opportunity to say something on an important subject, and, if it be not thought an unreasonable request, to have this paper printed either in, or as an appendix to, the Journal of this session.

The conviction has long been growing upon me, that our existing arrangement in regard to the presidency of the House of Bishops is, for many reasons, an undesirable one. The position in which I find myself to-day strengthens that conviction, and changes belief to certainty.

In the early days of this Church, when Dioceses and Bishops were few in number and not very widely separated, and when, consequently, the duties attaching to the office of Presiding Bishop were few and easily discharged, the plan, so to speak, of seniority commended itself as natural and satisfactory. So it seemed then, and so it has seemed since, till the plan then adopted has acquired the character of venerable prescription. Indeed, it is only the wonderful growth and expansion of the Church, and the consequent increase in the duties pertaining to the presidency of this House, that would warrant any attempt to change the method and order of a century.

But such an increase has come; not only by reason of the extension of this Church, but also because of the closer relations into which the churches in communion with the Church of England have, in the good providence of God, been drawn. This drawing together has brought with it no light burden of duty to the Presiding Bishop.

Under such circumstances, to lay such a burden on the shoulders of the oldest Bishop of this House, one likely to be the oldest in years as well as by consecration, is surely something which would not be thought of in parallel cases in political, judicial, or business arrangements. And when in addition to all that has been mentioned, the person compelled to assume those duties is, as must often be the case, one who has passed the limits of threescore years and ten, and is already carrying a burden as heavy as he can bear, the arrangement would seem to be not only unwise, but almost cruel. Nor do I conceive the real difficulty to be even touched by the appointment of a Chairman of this House.

While, therefore, I should consider myself as guilty of great presumption if I should propose any specific plan for a change in our present arrangement for providing for the presidency of this House, I do not consider that I am

making an unreasonable request in asking the House to appoint a special Committee to take this subject into consideration and to report thereon, if possible, at our present session, or, if that be impracticable, at our next meeting.

J. WILLIAMS.

On motion of the Bishop of Minnesota, it was

Resolved, That a Committee be appointed to consider and report on the foregoing communication at the next meeting of the House of Bishops.

On motion of the Bishop of Western New York, it was

Resolved, That such Committee consist of the five Bishops next in seniority; to wit, the Bishops of California, Rhode Island, Texas, Ohio, and Minnesota.

The Presiding Bishop also submitted to the House the following proposed substitute for the third Standing Order, viz.:

3. Whereas, by provisions of Title I., Canon 15, Sect. ii. [2]; Sect. iii. [1]; and Sect. xvi. [1], the Presiding Bishop of this House is empowered to take order for the ordination or consecration of Diocesan and Missionary Bishops, either in his own person or by commission issued to three Bishops;

It is hereby ordered that in all cases of Episcopal consecrations the place for the same, if not in the Diocese or Jurisdiction of the Presiding Bishop or of the Bishop appointed by him to preside at the solemnity, shall be designated only with the consent of the Bishop in whose Diocese or Jurisdiction it is; that the Bishop-elect shall have the right to designate the preacher and the two Bishops by whom he is to be presented: and that, in the absence of the Presiding Bishop, the senior Bishop of this Church present at any consecration of a Bishop is the Presiding Bishop for that solemnity, unless some other Bishop shall have been assigned to such service, on any special occasion, by the Presiding Bishop, or by the Bishops present at the consecration;

which, on motion, was referred to the same Committee.

The Bishop of Springfield offered the following resolution, viz.:

Resolved, That the Secretary of this House be notified of all consecrations of Bishops, in order that he may have the official information necessary in making up the roll of the House;

which, on his motion, was referred to the same Committee.

The Bishop of Albany moved that the House proceed to the nomination of a Missionary Bishop of Nevada and Utah.

Pending action on this motion, it was

Resolved, That the House take a recess of one hour.

The House accordingly took a recess.

The House having assembled after recess, the motion offered by the Bishop of Albany was adopted.

On motion of the Bishop of Albany, it was

Resolved, That the House proceed to receive nominations for a Missionary Bishop of Western Texas immediately after the nominations of a Missionary Bishop of Nevada and Utah.

On motion of the Bishop of Newark, the rule requiring the election of a Missionary Bishop on the third day after nomination was suspended for this occasion. (See Journal of 1883, p. 76.)

Nominations having been made, it was, on motion of the Bishop of New York,

Resolved, That the Bishops of New Hampshire, North Carolina, and Nebraska be, in view of the absence of the Bishops of Massachusetts, Colorado, and Kentucky, appointed to act with the Bishops of Newark and New Mexico as the Standing Committee on Nominations, and that the foregoing nominations be referred to said Committee.

The Bishop of Quincy proposed a Standing Order of the House touching the preparation of the roll of the House of Bishops, which, on motion, was referred to the Standing Committee on Rules of Order.

On motion of the Bishop of Long Island, it was

Resolved, That the territory of Alaska be established as a Missionary Jurisdiction.

On motion the House took a recess until eight o'clock this evening.

The House assembled after recess.

8 P.M.

The Bishop of Iowa, from the Standing Committee on Rules of Order, presented a Report, which, on motion, was permitted to be withdrawn.

On motion of the Bishop of Iowa, it was

Resolved, That the Secretary be directed to procure, if possible, a complete set of, the Pastoral Letters issued by the House of Bishops, and preserve the same in the archives of this House.

On motion, the House went into Council.

The Council having risen, the House resumed its session.

The Bishop of Long Island moved that when the House adjourns, it adjourn to meet at 9 A.M. to-morrow to attend Divine Service in St. James's Church.

The Bishop of Michigan moved as an amendment that the House meet in this room at 8.30 A.M.

The Bishop of Fond du Lac moved to amend the amendment so as to meet at 10 A.M. in this place, to act on the Report of the Standing Committee on Nominations.

The Bishop of Quincy moved as a substitute, that the House act on the Report of the Standing Committee on Nominations in St. James's Church after a celebration of the Holy Communion.

The question being on the substitute proposed by the Bishop of Quincy, it was not adopted.

The question being on the amendment of the Bishop of Fond du Lac, it was adopted.

The question being on the motion of the Bishop of Long Island as thus amended, it was adopted.

On motion, the House adjourned.

SECOND DAY OF THE SESSION.

ST. JAMES'S CHURCH, PHILADELPHIA,

Friday, October 28, 1887.

The House met, pursuant to adjournment, the Presiding Bishop in the chair.

A portion of Scripture was read by the Bishop of New York, after which the House was bidden to prayer by the Presiding Bishop.

On motion, the calling of the roll was dispensed with.

The Minutes of yesterday's proceedings were read and approved,

The Bishop of Iowa, from the Standing Committee on Rules of Order, presented the following Report, viz.:

The Standing Committee on Rules of Order, to whom was referred a resolution respecting a Book of Record of the members of this House, offered by the Bishop of Quincy, respectfully report the following resolution, to wit:

Resolved, That the following be made a Standing Order of the House of Bishops: The Secretary of the House of Bishops shall keep, in a suitable book to be provided for the purpose, a record of the members and officers of the House from the beginning, and record therein the names of the Bishops who are or have been members of this House; the date and place of their consecration; the names of their consecrators; together with the date of the termination, by death, resignation, or otherwise, of the membership of such Bishops as have ceased to have a seat in this House, — all which facts shall be recorded only upon official information, for which it shall be the duty of the Secretary to call upon such persons as may be competent to furnish the same. The said Book of Record shall be the official register of this House; and the roll of the House made up therefrom by the Secretary shall be by him certified to its presiding officer, who shall, at each regular or special session of the House, communicate the same to the House as its official roll so soon as he shall have taken the chair, which roll shall be subject to change only by vote of the House.

All which is respectfully submitted for the Committee.

WILLIAM STEVENS PERRY, *Chairman*.

The question being on the resolution contained in the foregoing Report, it was adopted.

The Bishop of New Hampshire, from the Standing Committee on Nominations of Missionary Bishops, presented a Report in regard to the nominations referred to that Committee at yesterday's session.

On motion of the Bishop of Newark, it was

Resolved, That the House proceed to the election of a Missionary Bishop of Nevada and Utah, and then to the election of a Missionary Bishop of Western Texas.

The Bishops of Nebraska and Florida were appointed tellers. The prescribed order of service was read by the Presiding Bishop, the Bishop of Quincy reading the portion of Scripture appointed.

The Bishops having cast their ballots, and the tellers having reported, the Presiding Bishop declared that the Rev. Abiel Leonard had been duly elected Missionary Bishop of Nevada and Utah.

On motion of the Bishop of Minnesota, the Bishops of Missouri, Pennsylvania, and New Mexico were appointed a committee to notify the Rev. Abiel Leonard of his election as Missionary Bishop of Nevada and Utah.

The House then proceeded to ballot for a Missionary Bishop of Western Texas, and the tellers having reported, the Presiding Bishop declared that the Rev. James Steptoe Johnston, Rector of Trinity Church, Mobile, had been duly elected Missionary Bishop of Western Texas.

On motion of the Bishop of Albany, the Bishops of Northern Texas, Kentucky, and Michigan were appointed a committee to notify the Rev. James S. Johnston of his election as Missionary Bishop of Western Texas.

On motion of the Bishop of Missouri, the Presiding Bishop was requested to notify the Standing Committees and the Bishops of the several Dioceses of the election of the Rev. Abiel Leonard as Missionary Bishop of Nevada and Utah, and of the Rev. James S. Johnston as Missionary Bishop of Western Texas, in accordance with Title I, Canon 15, Sect. xvi. [1] of the Digest.

On motion of the Bishop of Springfield, the Secretary was instructed to notify the Board of Managers for Missions of the elections of Missionary Bishops now made, and also of the action of the House establishing the Missionary Jurisdiction of Alaska.

On motion of the Bishop of New York, it was

Resolved, That the Clerk of the Council be affectionately requested to render to the Right Reverend the Presiding Bishop such assistance in the discharge of his duties as Presiding Bishop in the matter of communicating with Standing Committees, taking order for consecrations, and the like, as the Presiding Bishop may desire at his hands.

The Bishop of New York also informed the House that a room had been reserved in the See House, New York, for the use of the Presiding Bishop, the Clerk of the Council, and the Secretary of the House, together with the use of a fire-proof safe for the custody of the archives of this House; and he communicated to the House that, in accordance with the expressed intention of the donor, the late Miss Catherine

Lorillard Wolfe, two rooms had been set apart for the occupancy of Missionary and other visiting Bishops, while temporarily in the city of New York, which he had great pleasure in placing at their disposal.

On motion of the Bishop of Springfield, the thanks of the House were voted unanimously, by a rising vote, for the privileges now offered to it by the Bishop of New York.

On motion of the Bishop of Albany, it was

Resolved, That the Bishops of this Church be urged at once to address the Clergy and congregations committed to their care as to the importance of observing the eve of St. Andrew's Day, already set apart as a day of special intercession for missions, and to ask the Clergy to give their people, on the Sunday before, instruction and information as to the present needs and conditions of the missionary field, both of this Church and throughout the world.

On motion, the Presiding Bishop was requested to inform the Bishops of this Church of the action now taken by the House.

On motion the House went into Council.

The Council having risen, the House resumed its session.

The Bishop of Minnesota was, at his own request, excused from further attendance at this session of the House.

The House took a recess until 2 o'clock.

The House assembled after recess.

On motion of the Bishop of Quincy, it was

Resolved, That the fourth of the Standing Orders of the House of Bishops be referred to the Committee of five Bishops next in seniority to the Presiding Bishop, to which the third of said Standing Orders has already been referred, to report if any amendment of the same be expedient.

On motion, the House went into Council.

The Council having risen, the House resumed its session.

On motion of the Bishop of Quincy, it was

Resolved, That the warm thanks of the House of Bishops are due, and are given, to the Churches of Philadelphia, and especially to the Rector, Vestry, and congregation of St. James's Church, for their liberal hospitalities, and for the comforts and conveniences provided for the House.

On motion of the Bishop of Albany, it was

Resolved, That after the reading of the Minutes, and the usual prayers and Benediction, the House adjourn, *sine die*.

The Minutes were read by the Secretary, and, on motion, approved.

The Presiding Bishop having offered prayers, and given the Benediction, the House adjourned.

J. WILLIAMS,
Presiding Bishop.

Attest: W. TATLOCK,
Secretary of the House of Bishops.

MINUTES OF A SPECIAL SESSION OF THE HOUSE OF BISHOPS,

HELD IN WASHINGTON, NOVEMBER, 1888,

CHAPEL OF ST. JOHN'S CHURCH,
WASHINGTON, D.C., Thursday, Nov. 15, 1888.

THE House of Bishops assembled as above, pursuant to the provisions of Title I., Canon 15, § xvi. [1], having been called by the Presiding Bishop in the following notification, to wit :

MIDDLETOWN, CONN., October 14, 1888.

Right Reverend and Dear Brother :

There will, God willing, be a meeting of the House of Bishops at Washington, D.C., on the 15th of November next, for the purpose of electing ■ Bishop for the Missionary Jurisdiction of New Mexico and Arizona.

The Holy Communion will be administered in St. John's Church, on Thursday, November 15, at 10.30 A.M., and the session of the House will be held in the Parish Hall of St. John's Parish.

J. WILLIAMS,
Presiding Bishop of the House of Bishops.

The meeting is called under provisions of Title I., Canon 15, §xvi. [1].

The Holy Communion was administered in St. John's Church, by the Presiding Bishop, assisted by the Bishops of Central New York and Pittsburgh, and by the Rev. Dr. Leonard, Rector of St. John's Church.

Divine Service being ended, the House assembled in the school-room, the Presiding Bishop in the chair.

The Right Rev. Elisha Smith Thomas, D.D., Assistant Bishop of Kansas, the Right Rev. Ethelbert Talbot, Bishop of Wyoming and Idaho, the Right Rev. James Steptoe Johnston, Bishop of Western Texas, and the Right Rev. Leighton Coleman, S.T.D., Bishop of Delaware, not having before appeared in the House, were presented to the Presiding Bishop by Bishops who had assisted in their consecration, and welcomed by him to seats in this House.

The Presiding Bishop having communicated to the House the official roll, duly certified in accordance with the 10th Standing

Order, the roll was called by the Secretary, and there were found to be present the Bishops of Connecticut, Minnesota, Tennessee, Maine, Missouri, Georgia, Long Island, Albany, Central New York, Pennsylvania, Central Pennsylvania, Kentucky, New Jersey, Iowa, Quincy, West Virginia, Springfield, Newark, Montana, Washington Territory, Pittsburgh, Mississippi, Indiana, New York, the Assistant Bishop of Virginia, the Bishops of North Dakota, East Carolina, the Assistant Bishop of Central Pennsylvania, the Bishops of Maryland, Nebraska, the Assistant Bishops of Minnesota and Kansas, the Bishops of Wyoming and Idaho, Western Texas, and Delaware, thirty-five in all, — constituting a quorum of the House.

The Presiding Bishop announced the death, since the last meeting of the House, of

1. The Right Rev. Edward Randolph Welles, S.T.D., Bishop of Milwaukee. Died, October 19, A.D. 1888.

2. The Right Rev. John Henry Hobart Brown, S.T.D., Bishop of Fond du Lac. Died, May 2, A.D. 1888.

3. The Right Rev. Samuel Smith Harris, D.D., LL.D., Bishop of Michigan, Died, August 21, A.D. 1888.

4. The Right Rev. George Kelly Dunlop, S.T.D., Bishop of New Mexico and Arizona. Died, March 12, A.D. 1888.

After which the prescribed order of devotions was read.

The Lesson having been read by the Assistant Bishop of Minnesota, the Presiding Bishop offered the prayers.

The call for this meeting was read by the Secretary.

The Presiding Bishop having communicated an invitation from the Faculty and Students of the Theological Seminary of the Diocese of Virginia to visit the Seminary, it was, on motion,

Resolved, That the Secretary be instructed to acknowledge this invitation with the thanks of the House, and to accept it for such of the Bishops as may find themselves able to go.

The Chair also presented a communication from the Missionary Conference, as follows, viz.:

To the House of Bishops:

This may certify that the following resolutions were adopted by the Missionary Council in its first day's session, Nov. 13, 1888:

Resolved, That this Council requests the House of Bishops to appoint a Bishop over the Missionary Jurisdiction of Alaska; and that the Board of Managers be directed to provide for his support.

Resolved, That the House of Bishops be requested to take into consideration the election of a Bishop for Arizona and the erection of that Territory into a separate Missionary Jurisdiction.

Attest:

HENRY ANSTICE, *Secretary*.

The Chair also presented a communication from the Bishops in Council, as follows, viz. :

To the Right Reverend the Presiding Bishop :

The following are extracts from the Minutes of the Bishops in Council, under date as above, to wit:

1. "The Presiding Bishop presented a communication from the Right Reverend Bishop Schereschewsky, which, on motion, was referred to the House of Bishops."

2. "On motion of the Bishop of Albany, it was

Resolved, That the Council recommend to the House of Bishops that the subject of the appointment of a Bishop for Arizona Territory be postponed to the next General Convention."

"On motion, it was ordered that the foregoing action of this Council be reported to the House of Bishops to-morrow."

3. "*Resolved*, That the whole matter of electing a Bishop for the Missionary Jurisdiction of Alaska be presented to the House of Bishops to-morrow."

Attest:

WM. TATLOCK,
Assistant and Acting Clerk of Council."

The Chair also presented the request of the Secretary of this House for instructions as to the Clergy List required by Title I., Canon 16; whereupon it was, on motion,

Resolved, That this request be referred to a Special Committee.

The Chair appointed as such Committee,

The Bishop of Iowa, the Bishop of Quincy, the Bishop of Maryland.

The Presiding Bishop, as Chairman of the Permanent Commission on Archives, presented the request of the Secretary for instructions in relation to the present condition of the Archives of the Church, which, on motion, was referred to the same Committee.

On motion of the Bishop of Albany, it was

Resolved, That the consideration of the erection of the Territory of Arizona into a distinct Missionary Jurisdiction be postponed until the next General Convention.

On motion, the ninth standing order of the House, touching the election of a Missionary Bishop on the third day after his nomination, was suspended.

On motion, the eighth standing order of the House, touching the reference of nominations to the Standing Committee on the Nomination of Missionary Bishops, was suspended.

On motion of the Bishop of Albany, it was

Resolved, That the House proceed to receive nominations for a Presbyter to be chosen Bishop for the Missionary Jurisdiction of New Mexico and Arizona.

Nominations having been received, the Bishop of Albany moved that the House do now proceed to ballot.

The Bishop of Maryland moved as an amendment that the ballot be taken at 2 o'clock P.M., to-day, which amendment was adopted.

The Bishop of New York moved that the question of electing a Bishop for the Missionary Jurisdiction of Alaska, be postponed until the next General Convention, which was adopted.

On motion, the House took a recess of one hour.

The House met after recess.

The Order of the Day being called, which was the choice of a Presbyter to be nominated as Bishop of the Missionary Jurisdiction of New Mexico and Arizona, the Bishop of Missouri read a portion of Scripture, and the Presiding Bishop read the prescribed order of devotions.

On motion of the Bishop of Newark, the ballot was suspended in order to afford opportunity for further nominations.

The Bishops of Western Texas and Delaware having been appointed tellers, the roll was called, and the Bishops deposited their ballots.

Pending the report of the tellers, the House went into Council.

The Council having risen, the House resumed its session.

The tellers having reported, the Presiding Bishop declared that the Rev. J. Mills Kendrick, D.D., had been chosen by the House to be nominated a Bishop of the Missionary Jurisdiction of New Mexico and Arizona.

On motion, the Bishops of Minnesota, Missouri, and Central Pennsylvania, were appointed a Committee to inform the Rev. Dr. Kendrick of his election.

On motion, it was

Resolved, That the Presiding Bishop be requested to notify the several Bishops and Standing Committees of this action of the House, and to take order, if consent be given, for the consecration of the Bishop-elect.

On motion, the Secretary was instructed to inform the Board of Managers of Missions of this election by the House.

On motion, the House went into Council.

The Council having risen, the House resumed its session.

On motion, the communication from the Right Rev. Bishop

Schereschewsky, referred to this House by the Bishops in Council, was referred to the Standing Committee on Foreign Missions, to report at the next General Convention.

On motion of the Bishop of Missouri, it was

Resolved, That the Presiding Bishop be requested to call the attention of the Bishops to the matter of the observance of a Day of Intercession for Missions, and to request them to take order in their several Dioceses for such observance.

The Bishop of Iowa, from the Special Committee appointed this morning in response to the requests of the Secretary for instructions, presented the following report, which was ordered to be entered on the Minutes, viz.:

The Committee to which were referred two communications from the Secretary of the House asking instructions respecting the interpretation of Title I., Canon 16, "Of a List of the Ministers of this Church," etc., respectfully reports:

1. That it is the judgment of the Committee that the Canon requires the printing of the clergy lists, *so far as they may be obtained*, in the journals of the General Convention.

2. With reference to the second inquiry of the Secretary, the Committee would report that in its judgment the Secretary is justified in preserving among the archives of this House, the MS. lists furnished him by the Bishops, *without further indexing*, and for the present without the publication thereof in a separate volume.

3. The Committee recommends that action be taken at the next General Convention re-appointing the Commission on Archives and defining its powers.

4. The Committee further recommends that the Secretary take such measures as will perfect the Register of Consecrations, and report to the House at its next session what may be necessary to make the same complete and authoritative.

All which is respectfully submitted.

(Signed) WILLIAM STEVENS PERRY, *Chairman*.

On motion of the Bishop of New York, it was

Resolved, That, during the disability of the Registrar, the Secretary of this House and the Deputy Registrar be authorized to perform all the duties of the Registrar's office, and to take measures to repair all deficiencies in the Register of Consecrations, and in the matter of Letters of Consecration not canonically recorded.

On motion of the Bishop of New York, it was

Resolved, That a Committee of the Bishops be appointed to convey the affectionate salutations of the Bishops assembled to their brethren prevented by sickness or infirmity from meeting with them at this present session of the House.

The Chair appointed as such Committee the Bishops of Albany and New York.

On motion of the Bishop of Quincy, it was

Resolved, That the thanks of the House are given to the Churchmen of Washington, and especially to the Rector, Wardens, and Vestry of St. John's Church, for their hospitalities, and for the comforts and conveniences provided for the House and its individual members.

On motion, after prayer and Benediction by the Presiding Bishop, the House adjourned *sine die*.

(Signed)

J. WILLIAMS,

Presiding Bishop.

Attest:

WILLIAM TATLOCK,

Secretary of the House of Bishops.

APPENDICES.

APPENDICES.

APPENDIX I.—1.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

IN accordance with the requirements of Title I., Canon 17, Section iii., the Committee on the State of the Church respectfully present the following Report to the House of Deputies.

Since the Convention of 1886, ten Bishops of the Church have been taken to their rest in paradise, namely:

The Right Rev. Horatio Potter, D.D., Bishop of New York, died January 2, 1887.

The Right Rev. William Mercer Green, D.D., Bishop of Mississippi, died February 14, 1887.

The Right Rev. Alfred Lee, D.D., Bishop of Delaware, and Presiding Bishop, died April 12, 1887.

The Right Rev. William Bacon Stevens, D.D., Bishop of Pennsylvania, died June 11, 1887.

The Right Rev. R. W. Barnwell Elliot, D.D., Missionary Bishop of Western Texas, died August 22, 1887.

The Right Rev. George Kelly Dunlop, D.D., Missionary Bishop of New Mexico and Arizona, died March 12, 1888.

The Right Rev. John Henry Hobart Brown, D.D., Bishop of Fond du Lac, died May 2, 1888.

The Right Rev. Samuel Smith Harris, D.D., Bishop of Michigan, died August 21, 1888.

The Right Rev. Edward Randolph Welles, D.D., Bishop of Milwaukee, died October 20, 1888.

The Right Rev. Thomas Hubbard Vail, D.D., Bishop of Kansas, died October 6, 1889.

The Right Rev. William Forbes Adams, D.D., first Missionary Bishop of New Mexico and Arizona, who resigned his jurisdiction in 1876, accepted the Bishopric of Easton in 1887.

The following eleven Bishops have been consecrated, namely:

The Right Rev. Elisha Smith Thomas, D.D., Assistant Bishop of Kansas.

The Right Rev. Ethelbert Talbot, D.D., Missionary Bishop of Wyoming and Idaho.

The Right Rev. James Steptoe Johnston, D.D., Missionary Bishop of Western Texas.

The Right Rev. Abiel Leonard, D.D., Missionary Bishop of Nevada and Utah.

The Right Rev. Leighton Coleman, D.D., Bishop of Delaware.

The Right Rev. John Mills Kendrick, D.D., Missionary Bishop of New Mexico and Arizona.

The Right Rev. Boyd Vincent, D.D., Assistant Bishop of Southern Ohio.

The Right Rev. Cyrus F. Knight, D.D., Bishop of Milwaukee.

The Right Rev. Charles Chapman Grafton, D.D., Bishop of Fond du Lac.

The Right Rev. William A. Leonard, D.D., Assistant Bishop of Ohio.

The Right Rev. Thomas Frederick Davies, D.D., Bishop of Michigan.

The Triennial Reports have been received from all the Dioceses and Missionary Jurisdictions, and are appended to this Report in a tabulated form. The Committee desire to say, however, that it is extremely important that the greatest care should be taken by the Diocesan Authorities in the preparation of these Reports. Many of them are very carelessly drawn up, and in some of them the statistics are so imperfect that it is impossible for the Committee to give, as they would be glad to do, a correct presentation of "The State of the Church." A little pains-taking each year on the part of Diocesan Secretaries would save the General Convention and the Committee on the State of the Church much trouble, and, what is more, would enable the Church to have once in three years, what it has doubtless never yet had, a presentation as nearly accurate as possible of the state of the Church in every particular.

And, in this connection, your Committee take leave to say that the strength of the Church can never be correctly shown until some more stringent rules are made with regard to the registration of Communicants. If, in the judgment of the General Convention, it is impossible to come to a decision as to the definition of the word "Communicant," so that, of necessity, parochial Communicants' lists must vary according to the interpretation of the word by the Rectors of Parishes, or if, the word being settled as to its meaning, no Canon can be passed by which a regular system of registration and transfer can be established and enforced, then it seems to your Committee that it would be wise to abandon the idea of estimating the strength of the Church by the number of its Communicants, and to require, instead thereof, that the Dioceses shall report simply the number of confirmed persons within their limits. As at present made out, the Communicants' lists are and always must be grossly inaccurate, and they can never furnish, as they are intended to do, a true view of the strength of the Church.

There is great room for improvement also, the Committee may be permitted to say, in various other particulars in the Diocesan Reports. They will simply state the fact, in the hope that the statement may lead to more thoughtful care and accuracy in the future.

The statistics furnished are as follows:

Dioceses	51
Missionary Jurisdictions	14
Number of Clergy, (Bishops, 69; Priests, 3,632; Deacons, 320) Total	4,021
Candidates for Holy Orders	431
Lay Readers	1,396
Communicants	488,167
Church Buildings	3,974
Chapels and Missions	1,983
Academies	149
Colleges	15
Divinity Schools	19
Orphanages	40
Homes	60
Hospitals	57
Other Institutions	22
Offerings	\$33,316,514.44

INCREASE.

BAPTISMS. — 171,700 baptisms are reported during the last three years, being an increase of 16,275 over those of the three years preceding, or more than ten per cent.

CONFIRMATIONS. — There have been 112,783 persons confirmed, or 19,734 more than in the three years preceding, being an increase of nearly twenty-one per cent.

COMMUNICANTS. — There are reported 488,167 Communicants, showing a remarkable gain during the last three years of over fifteen per cent.

CLERGY AND CANDIDATES FOR OFFICE. — A gain of six per cent is shown in the number of the clergy, and of over twenty-five per cent in the number of Candidates for Holy Orders.

OFFERINGS. — The offerings for the last three years exceed those of the three years preceding by \$2,533,462.16.

The increase in all the several particulars mentioned is a cause for devout thankfulness, but your Committee would call special attention to the marked increase of over twenty-five per cent in the number of Candidates for Holy Orders. It is earnestly to be hoped that the next General Convention will find the percentage of increase much larger than it is to-day, and your Committee desire to press the need of more laborers upon the thoughtful and prayerful consideration of all our people. Truly, "The harvest is great, but the laborers are few." "The Society for the Increase of the Ministry" and the "Evangelical Educational Society," stand ready to furnish aid to approved young men who need help to enable them to procure a thorough collegiate and theological education, and your Committee would urge the importance of the cordial endorsement of the Convention to the work of these Societies.

But it is a great mistake to suppose that the Ministry is to be recruited solely, or principally, from the ranks of the indigent. The Master's call for laborers is addressed equally to the rich and to the poor, and the young man of wealth has a responsibility to meet and a duty to discharge and a privilege to enjoy, as well as his poorer brother. Surely parents and sponsors, who are themselves devout Christian people, are sadly remiss if they fail to keep before the minds of their sons and godsons the claims of the Sacred Ministry. Surely our young men to whom God has given the blessing of a competency for their support are bound to ask themselves, as they look forward to the work of life, if God has not called them to consecrate themselves to Him as "Ministers of Christ and stewards of the mysteries of God."

We are questioning to-day as to what, humanly speaking, can be done to make the Church's influence more widely felt. We know how varied the answers are, but of one thing we may rest assured: that nothing would sooner cause the world to consider seriously the claims of religion, to regard as real and true the warnings and the invitations of the Gospel of Jesus Christ, than the sight, year after year, of scores and more than scores of young men, who are not of "the poor of this world, rich in faith," but are of the rich of this world, rich at the same time in the same "faith," laying all their possessions at the Master's feet, and saying, "Lord, here am I. Send me."

WORK.

And yet, if the Church has reason to lament that so few comparatively, either of the rich or of the poor, enter the Ministry, she has abundant reason for encouragement and satisfaction in the constantly increasing zeal and interest in her work on the part of the *Laiity*.

Never in the Church's history have laymen thrown themselves into her work as they are doing to-day. It were impossible to speak at length, even were this the proper place to do so, of the varied work of our thoroughly organized Parishes in city, town, and country. But that national institution of recent growth, "The Brotherhood of St. Andrew," whose sole object is "the spread of Christ's Kingdom among young men," has now 311 Chapters in 37 Dioceses, and, following its simple two-fold rule of "prayer and service," is exercising a marked and increasing influence on young men in all parts of our country: while its newspaper, "St. Andrew's Cross," now published in New York, is devoted to the spread of information with regard to all kinds of lay-work, throughout the Church, and is thereby rendering most important service.

The Church Temperance Society and the White Cross Society have had their part, too, in the general advance of Church work and life, during the three years past. Having a common aim, the bringing the power of the Gospel to bear upon two of the greatest sins which are the curse of the world, they are working together in faith and prayer, under the evident blessing of Almighty God, and with constantly increased efficiency.

But any record of lay-work would be sadly imperfect, which failed to make grateful mention of the faithful and successful labors of the women of the Church.

The American branch of the "Girls' Friendly Society," a society founded in England in 1875, and said to be now the largest society in the world for women and girls, is increasing steadily, as it is becoming more known, and is destined to become more and more, what it has so far proved itself to be, an invaluable agency in the Church's work. "It has to do with an important class in the community, the future women, mothers, it may be, of the working class in the land; and it is for an important object, their purity, their helpfulness, their moral excellence."

The Women's Auxiliary to the Board of Missions holds, of necessity, its own special place in any Report of the State of the Church. It is established in 54 Dioceses and Missionary Jurisdictions (including China and Japan), and during the one year last past it has contributed in money, and in value of goods furnished to our Missionaries, the sum of \$304,000. Its work will receive full consideration in its several details in the Report of the Board of Missions. It belongs to your Committee simply to refer to it as a marvellous illustration of the power, under God's blessing, of wisely directed, consecrated zeal and energy, and as furnishing a lesson to the *men* of the Church well worthy of being learned by heart.

But your Committee would not leave the subject of the Church's work without a single word as to the real secret of the work accomplished. Many laborers have worked faithfully, and much work has been done. But it is only because the Grace of God, sought in earnest prayer, has "prevented" and "followed" the laborers. No statistics can tell us of the prayers that have been offered. They are registered on high. But your Committee would report with thankfulness, and would call attention to the fact, that these years are to be marked in the Church's calendar as a period of frequent Retreats for both Clergy and Laity, and as years when the Holy Communion has more generally been celebrated with frequency than ever before. They believe that there is a gradually growing appreciation of the supreme importance of prayer, as there is of the obligation to work for God.

In this connection your Committee have been asked to emphasize the fact that our people are many of them strangely forgetful of the Church's provision for the due observance of all Fridays in the year, of the Ember and Rogation Days, and of the Saints' Days. It is enough to say that they will find themselves helped and strengthened in the Christian life if they follow with a glad mind and will the Order of the Church.

The *Sunday School*, as it exists to-day, is probably the most unsatisfactory of all the various departments of the Church's work. The Church's system of Catechetical training is admirable, but the Church's system, unfortunately, is not followed as it should be to any great extent. Your Committee feel that the state of the Church as regards the religious education of her children and youth demands the most prompt and careful consideration. The Rector of the Parish is the shepherd of the lambs as well as of the sheep of his flock. He, and he alone, is responsible for their training. If he needs assistants in his work, because of the number of his pupils, he must have those who are trained and competent, but he cannot divest himself of his responsibility, however excellent his teachers may be. Your Committee are well aware of the grave problem that confronts us as we note the inefficiency, the irregularity, the absence either of spiritual or mental power, that is characteristic of many of our teachers. There are many in the Church to-day who are longing, and there are some who are striving, to solve the problem, but the solution has not yet been found. Might it not be found, your Committee would venture to suggest, were we to remember that the Church in her wisdom has provided for the religious education of her baptized children, that she has ordained that, because baptized, they are to be prepared for Confirmation, that she has appointed their Rector as their teacher, that she has set

forth the Church Catechism as their Lesson Book, and Confirmation as the one thing that is to be kept constantly in mind in all their early training?

The inadequate provision for the maintenance of the Clergy, and the absence of any general Pension Fund for their support when their powers begin to fail them, are to-day, as they always have been, sad reminders to us of the much that, as a Church, we have left undone that we ought to have done. In answer to an urgent call, your Committee have suggested a plan for the pensioning of the Clergy, which, if no better plan can be devised, they hope may be adopted. The Clergyman's Retiring Fund Society would certainly meet the case most fully if only the Church at large would take an interest in it. As to the maintenance of the Clergy while in active service, it devolves upon the authorities of the several Dioceses to see that justice is done, and that the people are taught that "the laborer is worthy of his hire," and that "the Lord hath also ordained that they who preach the Gospel should live of the Gospel."

It is an interesting fact that at this session of the General Convention the Missionary Jurisdictions of Oregon and Colorado have presented themselves as organized Dioceses, and have been admitted into union, as such, with the General Convention. Those who by their prayers and offerings and labor were prominent in laying the foundations of these new Dioceses in years gone by have long since gone to their reward, but the Church will ever hold them in grateful and affectionate remembrance. The names of Bishop Scott and Bishop Randall, of John David Wolfe and Catherine Lorillard Wolfe, and of others like minded, can never be forgotten. But some of the founders and many of the builders on the foundations remain. To the Bishops of Oregon and Colorado, and to those who have aided them in the accomplishment of their long-cherished desires, the Church will render her grateful meed of praise and her warm congratulation.

As we look back to the struggles and trials of these new Dioceses, and as we think of the difficulties of the work of those Missionary Jurisdictions which are to form the Dioceses of the future, we can but hail with satisfaction the establishment of "*The Church-Building Fund*," whose resources amount to-day to \$176,086.75. Your Committee warmly commend this Fund to the attention of the Church as one of the most valuable agents that we have in the development of our Church work.

Your Committee cannot conclude their Report on the State of the Church without a word as to the spirit which pervades the Church to-day with reference to Christian Unity. God is guiding us. May we recognize His guidance. May we wait with patience. May we work in faith. May we give ourselves unto prayer. Great things are in store for us. "That they all may be one, as thou, Father, art in me, and I in thee, that they all may be one in us." It is the supplication of our Blessed Redeemer. The answer will surely come. The Lord hasten it in his time.

Your Committee recommend the adoption of the following resolution:

Resolved, That a copy of the Report here presented be transmitted to our Reverend Fathers in God, the House of Bishops, with the request that they issue a Pastoral Letter, and asking their united prayers and Episcopal Benediction.

All of which is respectfully submitted.

GEORGE S. CONVERSE, *Chairman*.

TABULAR VIEW OF SOME OF THE CHIEF ITEMS OF STATISTICS
CONTAINED IN THE TRIENNIAL REPORTS.

DIOCESES.	CLERGY, CANDIDATES FOR ORDERS, AND LAY READERS.							PARISHES, CHURCHES, ETC.									
	Deacons Ordained.	Deacons Resident.	Priests Ordained.	Priests Resident.	Whole No. of Clergy.	Candidates for Holy Orders	Lay Readers (Pres. No.).	Parishes Organized.	Parishes in Union with Convent.	Parishes not in Union with Convent.	Chapels and Missions.	Church Edifices.	Free Churches and Chapels.	Rectories.	Corner-stones Laid.	Churches Consecrated.	
1. Alabama . . .	6	5	3	37	44	6	17	3	56		7						
2. Albany . . .	5	8	4	117	126	17	23		100	16	60	153	138	69	7	12	
3. Arkansas . . .	4		6	18	19	3		4	17			23		12	1	2	
4. California . . .	6	10	9	84	95	6	14	8	36		37	59	44	18	3	3	
5. Cen. N. Y. . .	16	9	10	98	108	12	65		107			134		55	6	9	
6. C ^t Penn. . . .	7	2	9	104	108	10	20		92		53	113		51	5	6	
7. Chicago . . .	6	5	6	71	77	8	58	3	51		50	75	38	24	8	6	
8. Colorado . . .	4	2	4	30	33	8	15	1	11		40	40	37	20	12	2	
9. Connecticut . .	26	14	18	180	195	20			145		29	174		95		1	
10. Delaware . . .		1		30	32	1	5	1	30		11	38	26	13		1	
11. East Carolina .	2	6	1	22	29	7	39	1	39		43	53	45	17	3	2	
12. Easton	1	3		33	37	3	7	1	37		30	65	60	26		1	
13. Florida	4	1	6	47	49		37		22		124			9	1	7	
14. Fond du Lac . .	6		7	29	30	2	7		18		33	41	39	11	2	3	
15. Georgia	1	3	1	37	41	3	22									3	
16. Indiana	4	1	8	38	40	3	27		39		13	52	46	25	2	3	
17. Iowa	8	4	5	47	52	5	59	1	49	31	26	73	65	24	3	5	
18. Kansas	4	2	1	37	40	6	48		27		110	42	71	22	11	1	
19. Kentucky . . .	6	7	4	36	44	7	29		33		15	44		16	5	1	
20. Long Island . .	12	7	9	103	111	10	23		69	6	115	122	74	34	3	7	
21. Louisiana . . .	1	4		31	36	3	20	1	42	3	51	62	54	22	1	4	
22. Maine	3	1	3	22	24	2			22		17	36	38	18	1	7	
23. Maryland . . .	8	9	9	163	173	4	13	1	127		9				1	6	
24. Massachusetts .	20	9	19	176	186	14	62	10	113	19	50	160		45	7	11	
25. Michigan . . .	3	10	5	70	81	6	60	8	71		58	103	75	42	1	4	
26. Milwaukee . . .	13		12	59	60	5	48		37		75	67	52	26	4	2	
27. Minnesota . . .	14	12	6	77	91	14	30	3	74		84	120	114	51	4	10	
28. Mississippi . . .	7	6	1	24	31	2	23		35		42	54		16		1	
29. Missouri	3	3	3	66	70	6		3	53		43	77		18		3	
30. Nebraska	3	2	4	40	43	10	19		24		41	35	32	19		8	
31. Newark	5	5	4	98	104	8	10	1	65		15	77		42	4	3	
32. New Hamp. . . .	2	4	5	29	34	1	7		20	1	21	37	27	15		3	
33. New Jersey . . .	6	4	9	100	105	13	48	8	76	16	27	123	93	51	3	2	
34. New York . . .	43	35	38	319	355	36	87		155	10	40	201		6	18		
35. No. Carolina . .	5	7	8	44	52	10	46	1	47		55	86	85	25	5		
36. Ohio	5	1	5	63	65	8	10	2	72		21	74		36	1	3	
37. Oregon			1	19	20		2				32	30		18	1	4	
38. Pennsylvania . .	15	4	12	210	215	20	17		124		42	123		74	9	9	
39. Pittsburgh . . .	6	8	7	59	68	12	36	1	60	1	45	91	80	24	9	4	
40. Quincy	1	3	6	23	27	5	41	2	33		31			5	1	3	
41. Rhode Island . .	6	4	6	46	51	9		2	45	3	6	53	22	26	2	5	
42. So. Carolina . .	6	3	8	42	46	3		1	55	17	22	95		25	2	3	
43. So. Ohio	3	4	2	38	44	5	15	1	47		19			12	1	1	
44. Springfield . . .	5	3	2	35	39	5	9	1	22		40	36	33	15	5	3	
45. Tennessee . . .	5	10	2	36	47	6	15		31		33	57	52	19	4	8	
46. Texas	3	2	3	28	31	1	25		31		30	39	36	13	2	2	
47. Vermont	4	5		32	38	6	42		41		16	56		24	2	3	
48. Virginia	21	13	13	136	151	31	32		148		300			75		24	
49. West. Mich. . . .			1	28	29	5	9	1	28		18	50	47	11	1	4	
50. West. N. Y. . .	5	10	3	104	112	6		2	100		13	113	23	60	6	4	
51. West Va.	1	1	5	19	21	4	5		27		33	55	50	21	1	7	
<i>Miss. Jurisd'ns.</i>																	
52. Montana			1	12	13				2		24	16	16	5	2	2	
53. Nev. and Utah .	1	1	1	10	12	4	4		17		20	17	18	11			
54. N. Mex. & Ari. .	2		1	5	6	2	4	5	10			7		4	1		
55. North Dakota . .	1	2	1	12	15	2	8		2		45	17	17	3	7	5	
56. No. California .	4	2		18	21	2	9					20	20				
57. No. Texas				13	14		17		12		17	12	29	12	5	3	
58. So. Dakota . . .	4	9	5	23	33		40		8		75	60	60	5	1	1	
59. Washington . . .	1	2	2	14	17	1	8	1	10		6	16	16	9	1	1	
60. West. Texas . . .	4		5	17	18	4	7		13		22	24	23	7		1	
61. Wyo. & Idaho . .	3	4	2	16	21	3	7				23	14	14	4			
62. Cape Palmas . . .	2	3	2	11	15	8	12		6		21	9			2	1	
63. Japan		1		9	11												
64. Shanghai	5	18	1	28	47	8	10				35	9	9	9	1		
Totals	377	315	334	3,624	4,002	431	1,374	78	2,883	123	1,983	3,963	1,825	1,458	170	274	

**TABULAR VIEW OF SOME OF THE CHIEF ITEMS OF STATISTICS
CONTAINED IN THE TRIENNIAL REPORTS. — Continued.**

PAROCHIAL STATISTICS.

Baptisms, — Infants.	Baptisms, — Adults.	Total Number of Baptisms.	Number Confirmed.	Number of Families.	Communi- cants Added.	Communi- cants lost by Death.	Present No. of Communi- cants.	Marriages.	Funerals.	Sunday Sch'l Teachers.	Sunday Sch'l Pupils.	No of Parish Schools.	Parish School Teachers.	Parish School Pupils.
1,203	241	1,444	1,331	..	2,042	72	5,409	331	715	402	2,813	..	..	..
4,007	1,192	5,199	3,403	6,859	2,787	707	15,619	1,317	3,014	1,100	9,711	..	..	..
485	177	662	506	..	559	..	1,965	109	199	145	1,362	..	..	..
2,629	642	3,271	1,866	..	3,422	216	7,466	1,413	2,058	552	5,844	2	2	38
3,142	1,378	4,520	3,293	8,022	..	..	14,809	1,328	2,874	1,081	8,853	2	6	51
3,524	701	4,225	2,961	6,280	..	..	9,765	675	2,014	1,379	13,673	..	..	..
3,686	736	4,422	2,960	..	6,314	388	12,452	1,427	2,126	901	9,225	3	4	140
947	281	1,228	854	2,332	1,363	94	2,711	471	675	185	2,684	..	..	..
4,987	1,047	6,034	3,874	16,803	4,128	1,182	24,906	2,048	4,729	1,915	16,407	..	..	..
710	102	812	496	..	745	119	2,416	187	467	240	2,144	..	..	..
811	237	1,048	610	..	837	178	2,068	189	463	338	2,485	7	19	503
1,182	97	1,279	562	..	735	128	2,969	264	564	307	2,198	1	1	22
1,487	261	1,748	1,076	1,974	1,557	165	3,438	571	841	288	2,546	6	10	103
873	196	1,069	711	1,760	155	109	3,052	223	518	180	1,681	1	2	101
1,167	274	1,441	1,197	..	1,588	194	5,332	295	737	279	2,645	5	11	539
1,261	504	1,765	1,399	1,824	1,524	191	6,554	423	747	234	2,797	1	2	60
1,402	685	2,104	1,482	3,727	2,009	1,135	6,007	566	735	462	4,076	2	3	45
580	229	809	354	1,616	1,084	335	3,565	228	228	356	2,168	..	..	..
1,326	403	1,719	1,505	2,288	2,201	207	6,546	348	795	518	4,203	4	26	339
6,703	1,000	7,793	4,706	..	4,892	768	20,791	2,306	4,671	2,024	17,937	..	187	1,555
1,580	171	1,751	1,324	3,240	1,503	172	4,641	479	946	464	3,768	..	..	..
781	245	1,026	588	1,930	776	152	2,988	264	542	180	1,598	..	..	..
7,577	745	8,322	6,126	..	8,289	4,728	26,862	2,227	4,251	2,027	18,167	..	..	..
7,276	1,382	8,658	5,193	12,536	7,107	3,351	25,879	3,102	4,965	2,255	18,434	..	..	..
3,550	917	4,467	2,880	7,730	..	..	12,345	1,320	2,097	1,337	11,165	1	1	40
1,577	458	1,975	1,549	4,065	2,109	999	6,094	760	1,053	497	5,100	3	7	160
2,661	866	3,527	2,611	5,985	..	..	9,415	934	1,355	786	7,111	..	..	..
893	197	1,090	841	1,773	..	..	2,682	204	428	259	1,770	..	..	..
1,961	798	2,759	2,446	..	2,904	..	8,406	623	992	573	5,854	..	..	..
992	418	1,410	1,029	1,341	..	..	2,624	281	390	238	2,091	..	..	..
4,446	618	4,064	3,133	..	..	..	14,541	1,442	2,749	1,222	11,214	..	..	..
668	297	965	721	..	982	115	2,729	253	516	192	1,321	..	..	..
3,872	772	4,644	2,719	7,132	3,756	490	11,840	1,025	2,257	1,292	11,116	6	7	180
16,095	2,283	18,978	11,701	21,070	..	..	48,405	6,237	10,380	3,478	36,553	..	..	..
1,402	461	1,863	1,033	1,879	817	125	4,135	240	636	325	2,741	11	21	413
2,310	710	3,020	2,001	5,083	2,341	429	8,341	843	1,418	893	7,455	..	..	..
589	124	713	338	941	458	38	1,600	212	268	368	3,872	..	..	..
10,628	1,963	12,601	7,065	..	3,908	..	34,342	2,340	7,707	3,252	40,154	..	20	902
3,046	515	3,561	2,633	5,500	..	..	8,814	595	1,331	777	7,836	..	..	..
334	97	431	436	1,120	..	..	2,240	108	197	..	1,244	..	..	..
2,402	679	3,081	1,627	..	2,493	454	9,102	1,100	2,160	938	7,672	..	..	..
1,279	158	1,437	1,152	1,980	1,182	265	4,431	356	807	342	2,510	..	..	..
1,341	494	1,835	1,466	3,308	2,324	276	7,572	512	889	661	5,418	..	..	..
899	268	1,167	826	..	1,242	1,095	3,507	207	326	247	2,580	1	2	46
1,317	327	1,644	1,331	..	..	..	5,362	289	591	307	2,773	2	3	150
1,055	239	1,294	820	..	..	..	3,250	307	461	268	2,443	..	..	..
708	274	982	737	2,154	1,149	889	3,978	275	612	249	2,034	..	..	..
3,417	1,324	4,741	4,113	..	..	..	17,283	1,336	2,925	1,991	14,457	..	39	1,428
911	466	1,377	904	2,097	1,494	888	3,874	378	592	377	2,823	1	4	40
3,928	1,010	4,938	3,115	9,323	3,913	614	14,851	1,646	2,988	1,103	10,896	..	..	..
558	188	746	594	1,684	939	119	2,841	217	374	336	2,429	3	22	186
491	97	588	326	..	..	..	1,249	269	304	117	584	1	4	30
670	162	832	361	..	..	..	2,940	276	379	134	1,754	7	34	825
67	13	80	40	288	..	..	415	20	22	28	243	..	..	..
375	48	423	239	..	..	..	713	63	58	..	..	70	..	430
632	258	890	445	..	402	24	1,021	325	416	126	1,038	..	..	..
370	107	477	323	..	745	464	1,739	122	186	158	1,129	..	..	..
1,727	790	2,517	962	1,831	1,186	106	2,492	339	620	139	2,045	..	..	..
161	30	191	234	1,035	248	23	1,118	78	111	92	895	2	..	..
510	85	595	376	800	..	..	1,271	124	219	159	1,278	2	8	130
502	97	599	324	1,800	304	30	1,412	168	196	81	900	..	..	..
126	126	252	235	..	..	..	645	..	..	..	940	7	8	502
192	871	1,063	492	..	..	..	833	6	49	..	527	..	..	..
102	238	400	186	..	351	90	441	29	90	..	..	45	53	1,153
138,700	32,861	171,561	112,741	156,110	90,864	22,224	488,785	46,643	91,013	40,114	383,304	126	586	10,281

TABULAR VIEW OF SOME OF THE CHIEF ITEMS OF STATISTICS
CONTAINED IN THE TRIENNIAL REPORTS.—Continued.

DIOCESES.	CHARITABLE AND EDUCATIONAL INSTITUTIONS.							COMPARATIVE STATEMENT.					
	Church Hospitals.	Orphan Asylums.	Homes.	Academic Institutions.	Collegiate Institutions.	Theological Institutions.	Other Institutions.	BAPTISMS.			PERSONS CONFIRMED.		
								1886.	1889.	Increase.	1886.	1889.	Increase.
1. Alabama	.	.	2	.	.	.	.	1,075	1,444	369	949	1,331	382
2. Albany	1	2	4	3	.	.	3	3,770	5,199	1,429	3,125	3,403	278
3. Arkansas	.	.	.	.	.	.	.	488	662	174	310	506	196
4. California	1	2	1	4	.	.	.	2,276	3,271	995	1,295	1,866	571
5. Central New York	4	1	3	2	.	1	3	4,220	4,520	300	2,582	3,293	711
6. C ^l Pennsylvania	1	2	1	2	1	.	2	3,858	4,225	367	2,327	2,961	634
7. Chicago	1	.	.	2	.	1	.	3,655	4,422	767	2,169	2,960	791
8. Colorado	1	.	.	2	1	.	.	.	1,228	.	2,711	.	.
9. Connecticut	1	1	6	2	1	1	.	5,984	6,034	50	3,637	4,128	491
10. Delaware	.	.	.	.	.	.	.	798	812	14	385	496	111
11. East Carolina	.	1	1	.	.	.	.	1,046	1,048	2	540	610	70
12. Easton	.	.	1	.	.	.	.	1,402	1,279	*123	361	562	201
13. Florida	.	.	.	1	.	.	.	985	1,748	763	293	1,076	783
14. Fond du Lac	.	.	2	.	.	.	.	1,037	1,069	32	685	711	36
15. Georgia	.	1	.	.	.	.	.	1,471	1,441	*30	1,039	1,197	158
16. Indiana	1	.	.	2	.	.	1	1,543	1,765	222	1,153	1,399	246
17. Iowa	2	.	1	2	1	1	.	1,783	2,101	318	1,208	1,482	274
18. Kansas	1	.	.	1	1	1	.	505	809	304	257	987	630
19. Kentucky	2	1	2	1	.	.	.	1,836	1,719	*117	1,381	1,501	120
20. Long Island	1	2	3	3	.	.	3	6,575	7,793	1,218	4,013	4,706	693
21. Louisiana	1	.	.	1	.	.	.	1,666	1,751	*115	1,066	1,324	258
22. Maine	.	.	1	2	.	.	.	957	1,026	69	580	688	8
23. Maryland	1	7	3	1	1	.	.	8,190	8,322	132	4,860	6,126	1,266
24. Massachusetts	1	2	1	3	.	1	.	7,878	8,679	801	4,167	5,137	970
25. Michigan	1	.	.	1	1	.	.	4,430	4,467	37	2,482	2,880	398
26. Milwaukee	1	1	1	3	1	1	3	1,443	1,975	532	1,161	1,549	388
27. Minnesota	4	1	.	5	.	1	.	2,564	3,527	963	1,595	2,611	1,016
28. Mississippi	.	.	.	3	.	.	.	950	1,090	140	673	841	168
29. Missouri	2	1	.	4	.	.	.	2,076	2,759	683	1,336	2,446	1,110
30. Nebraska	1	.	.	2	.	.	.	924	1,410	486	549	1,029	480
31. Newark	2	.	2	.	.	.	2	4,945	5,020	75	2,764	3,133	369
32. New Hampshire	1	1	1	3	.	.	.	683	965	282	512	721	209
33. New Jersey	.	.	1	4	.	.	.	3,707	4,644	937	1,999	2,719	720
34. New York	7	6	8	6	1	.	.	18,758	18,978	220	11,130	11,701	571
35. North Carolina	2	1	.	1	1	2	.	1,808	1,863	55	1,081	1,033	*48
36. Ohio	.	.	1	3	1	1	.	2,884	3,020	36	1,858	2,001	143
37. Oregon	1	.	.	4	.	.	.	613	713	100	316	338	22
38. Pennsylvania	3	1	2	1	.	1	.	12,088	12,591	503	6,532	7,065	533
39. Pittsburgh	.	.	1	2	.	.	.	3,323	3,561	238	2,065	2,633	568
40. Quincy	.	.	.	.	.	.	.	924	431	*493	456	436	*20
41. Rhode Island	1	1	.	.	.	.	.	2,479	3,637	1,158	1,395	1,647	252
42. South Carolina	1	.	4	1	.	.	.	1,602	1,437	*165	1,024	1,152	128
43. Southern Ohio	1	.	.	.	.	.	.	1,734	1,835	101	1,471	1,466	*5
44. Springfield	.	1	.	6	.	.	.	1,141	1,167	26	823	826	3
45. Tennessee	1	2	.	7	1	1	.	1,523	1,644	121	1,149	1,331	182
46. Texas	.	.	.	.	.	.	.	1,312	1,294	*18	683	820	137
47. Vermont	.	.	.	1	.	1	.	1,053	982	*71	714	737	23
48. Virginia	.	.	1	1	1	1	.	4,281	4,741	460	3,959	4,113	154
49. Western Michigan	1	.	.	1	.	.	1	1,014	1,317	303	597	904	307
50. Western New York	.	1	3	1	1	1	2	4,178	4,938	760	2,985	3,151	166
51. West Virginia	.	.	1	5	.	.	.	764	746	*18	555	594	39
<i>Miss. Jurisdictions.</i>													
52. Montana	1	.	.	1	.	.	.	467	588	121	199	326	127
53. Nevada and Utah	1	.	.	7	.	.	.	.	832	.	.	361	.
54. N. Mexico, Arizona	.	.	.	.	.	.	.	140	80	*60	84	40	*44
55. North Dakota	.	.	.	.	.	.	.	275	423	.	162	239	.
56. Northern California	.	.	.	.	.	.	.	638	890	252	372	445	73
57. Northern Texas	1	.	.	1	.	.	.	546	477	*69	366	323	*43
58. South Dakota	.	.	.	5	.	.	.	1,424	2,517	.	640	962	.
59. Washington	2	.	.	2	1	.	.	432	456	.	212	234	.
60. Western Texas	.	.	.	2	.	.	2	551	595	44	383	376	*7
61. Wyoming & Idaho	.	.	.	.	.	.	.	1	599	.	.	324	.
62. Cape Palmas	.	.	.	27	.	.	.	97	211	114	158	235	77
63. Japan	.	.	.	.	.	.	.	.	1,063	.	.	492	.
64. Shanghai	3	1	.	3	1	2	.	281	400	119	188	186	*2
Totals	57	40	60	149	15	19	22	155,216	171,312	16,235	93,049	112,741	19,734

* Decrease.

COMMUNICANTS.			OFFERINGS AND CONTRIBUTIONS.					
1886.	1889.	Increase.	BEYOND THE DIOCESE.			DIOCESAN OBJECTS.		
			1886.	1889.	Increase.	1886.	1889.	Increase.
4,216	5,409	1,193	\$1,176 36	\$2,441 46	\$1,265 10	\$18,577 41	\$29,791 81	\$11,214 40
14,340	15,619	1,279	19,698 43	33,647 35	13,948 92	68,307 52	353,314 79	285,007 27
1,364	1,965	601						
4,892	7,466	2,574	2,404 14	5,024 37	2,620 24	45,201 77	84,836 88	39,635 11
13,154	14,809	1,655	14,098 00	32,925 61	25,827 61	27,261 00	104,949 64	77,688 64
8,260	9,765	1,505	37,443 37	40,239 75	2,796 38	75,863 25	89,810 74	13,947 48
9,600	12,452	2,852	24,000 00	38,043 00	14,043 00	60,190 00	347,768 00	287,578 00
	2,711			2,278 95			6,641 44	
22,364	24,906	2,552	77,172 05	135,851 68	58,679 63	73,033 37	122,372 78	49,339 41
2,363	2,416	53	12,087 58	12,106 31	18 73	5,477 23	33,975 38	28,498 15
2,363	2,068	605	1,702 50	1,540 90	*161 60	12,497 18	13,630 77	1,133 59
2,727	2,969	242	1,584 37	3,242 08	1,657 71	12,048 38	18,740 68	6,692 30
2,390	3,438	1,148						
2,592	3,052	460						
4,822	5,032	210						
13,558	15,757	2,199	3,002 00	6,503 00	3,501 00	18,491 00	31,679 00	13,188 00
5,004	6,007	1,003		10,256 75	10,256 75	163,988 07	173,559 04	9,570 97
2,258	3,565	1,307						
18,138	18,433	295	47,905 00	22,552 08	25,352 98	28,384 00	31,936 96	3,552 96
18,138	20,792	2,653	148,269 30	91,802 82	*56,466 48	101,074 28	103,047 62	1,973 34
4,339	4,641	302	4,190 15	7,585 94	3,395 79	55,021 86	46,551 15	*8,470 71
2,649	2,988	339						
24,926	26,862	1,936						
22,268	25,879	3,611	79,030 00	130,533 00	51,503 00	127,002 00	104,397 00	*22,605 00
10,488	12,345	*1,057	26,441 70	31,795 11	5,353 41	51,657 36	82,011 70	30,354 34
5,000	6,094	1,094						
6,832	9,415	2,583						
2,311	2,682	371	871 30	2,296 47	1,426 17	19,330 48	19,856 10	525 62
6,569	8,406	1,810	4,466 73	13,336 78	8,870 05	33,008 86	62,451 32	29,442 46
2,215	2,624	409						
11,687	14,541	2,854						
2,233	2,729	496						
9,781	11,840	2,059	20,337 00	40,359 00	20,022 00	30,319 00	39,633 00	9,314 00
44,256	48,405	4,149						
3,451	4,135	684	2,404 02	5,829 64	3,425 62	34,844 36	51,500 85	16,656 49
7,801	8,269	468						
1,217	1,600	383						
31,580	34,342	2,762	211,032 93	179,540 11	*31,486 82	166,206 68	303,991 51	137,784 83
7,298	8,814	516	36,690 04	44,412 78	7,722 74	49,045 90	65,906 96	16,861 06
2,362	2,240	*122						
7,823	9,102	1,279	63,770 00	180,114 00	116,344 00			
3,031	4,431	1,400	3,000 00	6,009 97	3,009 97	50,165 00	15,627 68	*34,537 32
6,722	7,572	850						
2,752	3,507	755	650 00	1,635 00	985 00	15,514 00	17,524 00	2,010 00
4,445	5,362	917						
2,782	3,250	468						
3,801	3,978	177	2,243 54	17,590 74	15,347 20	145,575 85	19,592 23	*126,073 62
15,381	17,283	1,902						
3,151	3,874	723		5,962 07			48,280 19	
11,321	14,851	3,530						
2,485	2,841	356	6,969 00	5,238 00	*1,731 00	15,702 00	16,978 00	1,276 00
927	1,249	322	1,238 60	3,372 10	2,133 50	1,321 15	2,700 77	1,388 62
	1,069							
167	415							
661	713							
867	1,013	146						
1,639	1,739							
4,528	2,492							
582	1,118							
1,367	577	431						
	1,412							
540	645	105						
	833							
359	441	82						
424,424	488,167	63,743	\$853,878 11	\$1,114,082 82	\$260,204 71	\$1,505,169 56	\$2,442,976 99	\$937,807 43

* Decrease.

DIOCESES.	OFFERINGS AND CONTRIBUTIONS.					
	PAROCHIAL OBJECTS.			AGGREGATE.		
	1886.	1889.	Increase.	1886.	1889.	Increase.
1. Alabama . .	\$91,829 46	\$242,490 18	\$150,660 72	\$111,583 23	\$274,723 45	\$163,140 22
2. Albany . .	661,114 32	821,468 87	160,354 55	749,120 27	1,208,431 01	459,310 74
3. Arkansas . .				48,530 46	95,670 07	47,139 61
4. California . .	402,678 01	450,020 03	47,342 02	450,283 91	539,881 28	89,597 37
5. Cen. N. Y. . .	336,336 00	626,847 88	290,511 88	377,695 00	771,723 13	394,028 13
6. C'l Penn. . .	561,468 02	607,693 93	46,225 91	674,774 65	737,744 42	62,969 77
7. Chicago . .	666,623 00	788,380 00	121,757 00	750,813 00	1,174,191 00	423,378 00
8. Colorado . .		171,031 74			179,952 13	
9. Connecticut . .	1,168,013 52	1,206,423 53	38,410 01	1,318,218 94	1,464,667 99	146,429 05
10. Delaware . .	128,792 42	153,824 87	24,332 45	146,357 23	199,206 56	52,849 33
11. East Carolina . .	71,896 90	85,774 29	13,877 39	86,096 58	100,945 96	14,849 38
12. Easton . .	113,824 26	92,395 57	*21,428 69	127,457 01	114,378 33	*13,078 68
13. Florida . .				112,287 04	151,292 15	39,005 11
14. Fond du Lac . .				111,643 15	121,127 27	9,484 12
15. Georgia . .				249,420 97	287,234 69	37,813 72
16. Indiana . .	207,289 00	242,864 00	35,575 00	228,782 00	281,046 00	52,264 00
17. Iowa . .	180,706 06	222,413 15	41,707 09	344,694 13	406,228 94	61,534 81
18. Kansas . .				69,187 69	177,964 08	106,776 39
19. Kentucky . .	259,355 00	364,244 00	104,889 00	335,644 00	418,733 04	83,089 04
20. Long Island . .	1,284,909 73	1,543,803 89	260,894 16	1,534,253 31	1,740,654 33	206,401 02
21. Louisiana . .	192,271 85	207,575 80	15,303 95	251,483 86	261,712 89	10,229 03
22. Maine . .				155,535 03	172,411 65	16,876 62
23. Maryland . .				1,542,263 00	1,403,390 27	*138,872 73
24. Massachusetts . .	1,658,038 00	1,636,661 00	*21,377 00	1,864,070 00	1,871,591 00	7,521 00
25. Michigan . .	511,015 58	558,636 50	47,620 92	589,114 64	672,443 31	83,328 67
26. Milwaukee . .				469,003 89	286,955 98	*182,047 91
27. Minnesota . .				641,257 00	458,783 44	*182,473 56
28. Mississippi . .	137,262 69	93,960 53	*43,302 16	157,464 47	116,113 10	*41,351 37
29. Missouri . .	365,888 18	634,123 36	268,235 18	403,363 77	709,911 46	306,547 69
30. Nebraska . .				15,753 38	233,937 68	218,184 30
31. Newark . .				959,375 00	1,143,877 00	184,502 00
32. New Hamp. . .				166,018 03	144,839 76	*21,178 27
33. New Jersey . .	318,209 00	578,184 00	259,975 00	368,865 00	658,176 00	289,311 00
34. New York . .				4,937,301 80	6,010,604 51	1,073,302 71
35. No. Carolina . .	92,977 98	101,787 23	8,809 25	130,226 36	159,117 72	28,891 36
36. Ohio . .				766,669 00	543,078 14	*223,610 86
37. Oregon . .				4,465 23	63,154 67	58,689 44
38. Pennsylvania . .	2,124,120 15	2,018,987 83	*105,132 32	2,501,359 76	2,502,525 45	1,165 69
39. Pittsburgh . .	419,342 42	485,605 82	66,263 40	505,078 36	585,955 56	80,847 20
40. Quincy . .				137,940 00	108,377 25	*29,563 75
41. Rhode Island . .	356,146 00	421,412 00	65,266 00	419,916 00	601,526 00	181,610 00
42. So. Carolina . .	244,485 00	196,038 84	*48,447 16	297,650 00	217,676 49	*79,973 51
43. So. Ohio . .				457,190 23	501,125 07	56,065 16
44. Springfield . .	79,642 00	82,639 00	2,997 00	95,806 00	101,798 00	5,992 00
45. Tennessee . .				107,680 09	276,344 95	168,664 84
46. Texas . .				149,425 05	145,779 27	*3,645 78
47. Vermont . .	121,582 57	133,549 08	11,966 51	330,287 06	170,642 05	*159,645 01
48. Virginia . .				826,005 00	727,913 00	*98,132 00
49. West. Mich. . .		192,125 63		218,045 62	246,377 89	28,332 17
50. West. N. Y. . .				714,168 32	989,143 00	274,974 68
51. West Va. . .	86,606 00	117,436 00	29,830 00	111,277 00	139,602 00	28,325 00
<i>Miss. Jurisd'ns.</i>						
52. Montana . .	55,351 29	76,481 96	21,130 67	57,911 04	82,563 83	24,652 79
53. Nev. and Utah . .					128,574 56	
54. N. Mex. & Ari. . .				565 05	11,652 29	
55. North Dakota . .				37,319 00	40,737 00	
56. No. California . .				55,937 32	68,509 81	12,572 49
57. No. Texas . .				65,185 16	63,906 64	*
58. So. Dakota . .				36,332 86	67,594 00	
59. Washington . .				43,401 08	50,883 00	
60. West. Texas . .				42,285 00	53,678 00	11,393 00
61. Wyo. & Idaho . .					40,230 00	
62. Cape Palmas . .					1,321 84	
63. Japan . .					5,444 60	
64. Shanghai . .				2,557 72	1,470 51	1,087 21
Totals . . .	\$12,897,774 41	\$16,124,881 11	\$1,711,490 09	\$30,783,052 28	\$33,316,514 44	\$2,533,462 16

* Decrease.

OFFERINGS.

Holy Commu- nion Alms.	Foreign Missions.	Domestic Missions.	Indian Missions.	Missions to Colored People.	Education for the Ministry.	Aged and In- firm Clergy.	Widows and Orphans of Clergymen.	All other Extra- Diocesan Objects.
\$6,685 77	\$807 54	\$807 54	\$33 53					\$792 85
19,830 15	7,518 57	8,241 18	1,484 64	\$1,079 17	\$531 39	\$1,167 09	\$2,665 22	15,323 79
2,285 59	267 18	841 51	1 00	67 91				577 37
13,291 10	1,073 82	2,075 44				3,399 89		1,875 11
14,681 74	4,840 06	27,228 03	43			3,871 43		7,857 52
13,303 02	5,865 57	9,972 72	1,279 50	1,056 46	2,632 53	5,978 46		1,009 59
								38,043 00
4,247 28	247 06	596 06	421 75	43 92		36 25	9 65	918 66
36,112 68	20,907 01	87,889 46					8,975 77	27,085 11
2,697 20	4,118 71	5,946 71				627 64		2,040 69
2,624 81	472 95	909 68			149 83	4 22	4 22	1,340 39
3,222 44	877 78	1,100 14	18 44	35 98		215 43	609 58	994 31
2,910 23	291 60	1,224 54				393 68		1,120 40
796 55	227 20	392 00		31 77	104 92	762 58		138 10
8,775 06	2,402 23	1,466 11			23 80	405 41	617 46	2,332 14
3,707 00	638 00	724 00	7 50	84 00				4,152 00
5,419 50	723 57	1,895 83	644 89	644 88	3,668 02	5,643 82	5,643 82	6,347 58
		2,182 88						
7,890 61	2,922 37	2,763 94		17 38		262 05		16,848 39
41,609 44	10,769 29	44,835 28	1,020 11	3,511 87		6,929 58		
7,179 94	1,501 69	2,399 59	1,156 84	102 10	942 50			1,483 22
1,646 02	892 45	892 45			143 39			2,186 88
								78,004 13
57,244 00	43,182 00	40,330 00	8,078 00	5,620 00	10,320 00	3,038 00	2,431 00	30,544 00
15,931 67	6,703 11	20,781 54			636 97	1,645 43	1,645 44	3,673 49
7,219 24	1,063 97	1,476 91	551 92	262 07	359 74	1,729 78		3,258 59
9,311 67								
4,344 19	721 43	683 79		21 15		81 70	13 25	775 15
8,767 26	1,414 33	2,590 08		695 37	1,123 09	1,949 14		8,637 00
	391 92	391 92	391 92	391 92	369 01	504 24		
						2,057 00		
3,892 87	1,157 17	2,876 13				220 31	220 30	
	8,165 00	13,221 00	1,850 00	3,049 00	1,531 00	2,915 00	1,853 00	12,543 00
390,636 79	119,572 58	146,408 83			9,005 85	15,569 13		84,219 24
3,139 69	1,190 42	1,769 74	39 08	167 50	269 32	196 25	15 00	2,662 90
14,358 97	4,431 34	6,641 24	584 83	941 19	1,234 51	859 06	2,361 48	17,458 33
1,895 95	799 70	1,234 33				424 16		427 62
78,067 97	53,158 30	114,276 07	10,705 03	9,065 66	23,955 57	9,558 96	9,555 96	
10,960 57	9,929 65	11,363 26	2,493 25	4,357 75	1,127 69	2,466 42		12,074 76
	17,492 00	125,721 00	4,508 00	4,146 00	2,669 00		2,997 00	25,578 00
11,186 56	831 00	2,230 14	116 70	87 89	753 61			1,329 14
13,744 26	4,715 50	13,579 85	639 76	2,150 90	955 36	644 15	1,235 80	10,449 28
	352 00	1,483 00		2,057 00	728 00	249 00		1,433 00
5,860 68	811 68	1,288 51		1,742 00				
3,426 41	178 28	668 17				127 72	127 72	
3,565 11	1,236 48	1,507 48				475 50		14,846 78
2,181 82	945 05	1,809 28	58 49	204 93	142 97	113 49	113 49	2,574 37
20,134 00	6,994 00	14,066 00	2,024 00	2,150 00				23,434 00
1,706 00	1,777 00	2,250 00			674 00	1,970 00		800 00
								3,372 10
329 80								
3,131 58	77 80	862 45				79 80		
1,129 36	76 56	195 10		78 60	69 75	88 31		352 42
1,427 00	452 00	505 00	235 00	147 00	211 00	181 00	166 90	1,731 00
	232 60	277 77				199 30		
1,848 00	235 00	292 00						
730 00	55 00	235 00	70 00		25 00			
1,270 51								
\$876,358 96	\$355,818 43	\$734,220 26	\$38,414 61	\$43,981 37	\$64,359 84	\$76,918 42	\$41,262 06	\$473,305 30

OFFERINGS.

DIOCESSES.	Contributions for Episcopal Fund.	Diocesan Convention and Contingent Expenses.	Diocesan Missions.	Diocesan Institutions.	All other Diocesan Objects.	Parochial pur- poses, includ- ing Salaries, Church Im- provements, etc.	Total Offerings for Religious Purposes.
1. Alabama		\$15,333 08	\$10,640 66	\$3,552 77	\$265 30	\$235,804 41	\$274,723 45
2. Albany		6,316 74	38,202 53	14,031 76	290,400 06	821,468 87	1,208,431 91
3. Arkansas		2,280 68	762 92		3,423 16	82,349 09	92,856 41
4. California	\$18,420 26	1,911 46	30,010 18		25,086 09	450,020 03	539,881 28
5. Cen. N. Y.			32,428 98		68,649 23	626,847 88	771,723 13
6. C'l Penn.	8,592 98	7,192 97	28,391 16			607,693 93	693,028 89
7. Chicago					347,768 00	788,380 00	1,174,191 00
8. Colorado	1,009 25	550 69	3,636 24	936 31	508 95	171,031 74	179,952 13
9. Connecticut	4,035 59	4,597 65	33,956 07		79,783 47	1,206,423 53	1,464,667 99
10. Delaware	1,641 60	714 98	2,769 71		79,783 47	149,427 67	167,187 61
11. East Carolina	6,795 93	3,096 76	3,105 10		632 98	75,774 29	101,286 25
12. Easton	1,080 00	1,711 00	4,847 99	1,101 71	1,147 48	92,395 57	114,378 33
13. Florida		10,285 51	7,006 11		40,241 51	87,743 60	151,292 15
14. Fond du Lac	7,500 00	4,923 81	3,861 01	477 37	209 71	102,588 80	121,127 27
15. Georgia	2,029 34	3,555 97	11,603 32			195,272 56	287,234 69
16. Indiana	11,455 00	1,135 00	7,840 00	1,539 00	9,200 00	239,255 00	281,046 00
17. Iowa	5,749 26	1,977 16	4,713 56	56,812 62	54,236 77	222,413 13	406,228 94
18. Kansas					9,557 48	92,751 21	177,964 08
19. Kentucky	11,500 00	1,246 63	11,299 82		30,444 83	364,244 01	418,733 94
20. Long Island	13,032 76	4,112 03	156,078 24			1,545,803 89	1,740,054 33
21. Louisiana	12,499 07	866 07	6,430 67	16,413 60	10,241 74	207,575 80	261,712 89
22. Maine	1,092 76	911 20	4,554 86		2,035 26	161,487 30	172,411 65
23. Maryland					130,986 70	1,194,399 44	1,403,390 27
24. Massachusetts	12,447 00	7,250 00	42,545 00	31,827 00	63,496 00	1,694,620 00	1,871,591 00
25. Michigan		5,232 00	34,497 27	9,241 11	30,660 48	558,636 50	672,443 31
26. Milwaukee	7,573 50	2,885 02	7,329 28	2,003 89		251,904 07	286,955 98
27. Minnesota					88,089 68	370,693 76	458,783 44
28. Mississippi	10,059 98	988 77	6,442 07	2,087 96	297 32	89,616 34	116,113 10
29. Missouri	505 11	19,227 61	11,998 87	10,853 28	16,794 22	634,123 36	709,911 46
30. Nebraska	270 58	4,392 00	12,227 20	347 99		214,258 98	233,937 68
31. Newark		4,923 00	12,878 00				1,143,877 00
32. New Hamp.			9,217 95		27,803 63	103,344 27	144,389 76
33. New Jersey	5,357 00	4,306 00	15,588 00		9,617 00	578,184 00	658,176 00
34. New York	12,346 23	5,102 90	79,400 59		142,286 11	3,601,723 19	6,010,604 51
35. No. Carolina	2,997 70	3,446 26	4,668 15	35,430 65	3,477 52	101,787 23	159,117 72
36. Ohio		16,575 86	12,009 20		16,080 10	467,968 94	543,078 14
37. Oregon		294 50	1,250 60	2,862 36	3,214 96	56,644 44	63,154 67
38. Pennsylvania	31,502 17	54,456 70				2,108,857 03	2,503,525 45
39. Pittsburgh	9,193 42	3,457 82	20,128 17	23,318 55		485,005 82	583,955 56
40. Quincy		4,150 06	1,085 00	7,000 00		95,525 00	108,377 25
41. Rhode Island	9,750 00		14,087 00			421,412 00	601,526 00
42. So. Carolina	2,071 97	2,340 75	6,723 28		4,054 87	196,038 84	217,676 49
43. So. Ohio		15,402 50	25,785 22	32,604 70	4,688 80	377,873 25	501,125 07
44. Springfield			3,675 00		10,785 00	82,639 00	101,798 00
45. Tennessee			4,327 65				276,344 95
46. Texas	9,000 00		1,502 23				145,779 27
47. Vermont	1,278 00	2,510 39	7,429 66			133,549 08	170,642 05
48. Virginia							727,913 00
49. West. Mich.	2,285 00	1,355 60	6,325 12	819 25	37,395 13	192,125 63	246,377 89
50. West. N. Y.	9,337 00	3,686 00	12,662 00		41,559 00	877,817 00	989,143 00
51. West Va.	7,724 00	822 00	4,675 00		1,989 00	118,589 00	139,602 00
<i>Miss. Jurisd'ns.</i>							
52. Montana					2,709 77	76,481 96	82,563 83
53. Nev. and Utah							128,574 56
54. N. Mex. & Ari.			166 95				11,652 29
55. North Dakota							40,737 00
56. No. California	196 20	194 00			544 60		68,500 81
57. No. Texas	725 70	3,132 98	232 75	19 00		52,142 91	63,906 64
58. So. Dakota	552 00	172 00	461 00			48,813 00	67,594 00
59. Washington		128 16	202 71		1,021 32	47,727 79	50,883 00
60. West. Texas		312 00	1,606 00		50 00	49,392 00	53,678 00
61. Wyo. & Idaho			568 00			20,200 00	40,230 00
62. Cape Palmas							1,321 84
63. Japan							5,444 60
64. Shanghai						200 00	1,470 51
Totals	\$241,455 26	\$239,301 20	\$663,864 65	\$253,480 78	\$1,691,216 70	\$23,836,386 14	\$33,316,514 44

APPENDIX II.—1.

THE TRIENNIAL REPORT OF THE BOARD OF MANAGERS TO THE BOARD OF MISSIONS OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

IN accordance with the requirements of the Constitution of the Society, the Board of Managers respectfully presents to the Board of Missions its Triennial Report, accompanied by the following documents:

I. The volume containing the Annual Report to the first Missionary Council, held in Philadelphia, October 25th and 26th, 1887, with which is also bound up the Proceedings of the said Council, the Report of the Treasurer, the Annual Reports on Domestic and on Foreign Missions to which are appended the Reports of the several Missionary Bishops and the Bishop of the Church in Haiti, the Report on Trust Funds, and the Reports of the Recognized Auxiliaries.

II. The corresponding volume for the fiscal year 1887-88, containing the proceedings of the second Missionary Council, held in Washington, November 13th and 14th, 1888, and the reports submitted to it.

III. The following reports (in pamphlet form) relating to the fiscal year 1888-89: the Report of the Treasurer; the Annual Reports on Domestic Missions and on Foreign Missions to which respectively are appended the reports of the Missionary Bishops at home and abroad, and the Bishop of the Church in Haiti.

All of the foregoing, taken together, make the "full and complete Triennial Report to the General Convention constituted as the Board of Missions," of the operations of the Society, and the progress, prospects, and present condition of the work in the several parts of the Domestic and Foreign Fields.

CHANGES IN MEMBERSHIP.

Except for the year which closed with August 31st, the changes of membership in the Board of Managers since the last meeting of the Board of Missions are all noted in the Reports to the Missionary Council. At the date of the latter of such reports, one vacancy existed among the elected members, caused by the resignation, because of impaired health, of Mr. Joseph W. Fuller. On the 11th of December last, the Board with much regret accepted the resignation of Mr. James M. Brown, who had been connected with the work of the Society since 1873, and for that time, save the last year, as Treasurer for Foreign Missions or of the Society.

On the 10th of October, 1888, Mr. John Nicholas Brown, of Providence, and on the 8th of January, 1889, General Selden E. Marvin, of Albany, were elected to membership in the Board of Managers.

The Right Rev. Dr. Edward Randolph Welles, Bishop of Milwaukee, an *ex-officio* member of the Board, died at Waterloo, N.Y., on the 20th of October, 1888.

At the stated meeting for December, a notification was received from the Secretary of the House of Bishops, of the election of the Rev. Dr. John Mills Kendrick as Missionary Bishop of New Mexico and Arizona, and upon his

consecration on the 18th day of January, he became an *ex-officio* member of the Board. The number of *ex-officio* members has further been increased by the consecration of the Right Rev. Dr. Boyd Vincent, Assistant-Bishop of Southern Ohio, the Right Rev. Dr. Cyrus F. Knight, Bishop of Milwaukee, and the Right Rev. Dr. Charles C. Grafton, Bishop of Fond du Lac.

CHURCH MISSIONS HOUSE.

The Board, at its meeting in October, 1888, having considered the need of better accommodations for the central offices of the Society, and believing that a movement to provide a missionary headquarters would meet with a generous welcome, and tend to advance the interests of all our missionary work, adopted the following with unanimity and enthusiasm :

Whereas, In the opinion of this Board, the time has come when this Society, representing the whole Church, should have its own habitation, and the prospective assembling of the General Convention in this city for the Centennial Session of that body suggesting the need of prompt action, therefore be it

Resolved, That a special Committee be raised, consisting of one Bishop, two Presbyters, and six Laymen, who shall have authority to take such steps as may be necessary to receive subscriptions, and to secure a site for a Missions House: provided, however, that only such funds be used therefor as shall be contributed for that purpose.

The Committee was appointed as follows: The Bishop of New York; the Rev. Dr. John W. Brown, of New York; the Rev. Dr. W. F. Nichols and Mr. Lemuel Coffin, of Pennsylvania; the Hon. Benjamin Stark, of Connecticut; Messrs. Cornelius Vanderbilt, Julien T. Davies, and W. Bayard Cutting, of New York; and Mr. Wm. G. Low, of Long Island.

The Missionary Council, which met in Washington, in November, gave its cordial commendation to the proposal.

The Special Committee reported at the June meeting of the Board that they had secured a site for a Missions House on Fourth Avenue, adjoining Calvary Church on its northerly line, and that they had received a considerable sum in pledges towards the carrying out of the enterprise; whereupon it was

Resolved, That the Committee be continued, with authority to receive subscriptions, and to obtain plans, specifications, and estimates for the erection of a building, and to report to the September meeting of this Board; provided, however, that no expense shall be incurred for the Society.

At the September meeting of the Board, the Committee reported progress in the matter of the subscriptions, and presented four designs for a fire-proof building, seven stories high, affording space for two stores on the first floor, a chapel and committee rooms and library, which could be opened together so as to make an assembly room, on the second floor, with other rooms and offices on the second and third floors for the use of the Society, leaving the four upper stories to be rented for offices and studios.

The Board then authorized the Committee to select and complete a plan with such expert assistance as they might think it expedient to employ.

It is hoped that a further and more complete report may be submitted at a future session of this Board of Missions.

MISSIONARY JURISDICTIONS.

At the stated meeting for December, the Board was officially informed by the Secretary of the House of Bishops that that body, at its meeting in Washington, had received the requests of the last Missionary Council that they should appoint a Bishop over the Missionary Jurisdiction of Alaska, and that they should take into consideration the erection of the Territory of Arizona into a separate Missionary Jurisdiction, and had postponed both questions until the meeting of the next General Convention.

THE ENROLMENT FUND.

There is only to be added to what has been said upon this subject in previous reports, the information that the Diocese of Pennsylvania has paid over its contribution to this fund, amounting to \$34,203.50, and that \$9,879.10 have been received from other sources, making the total sum received by the Treasurer, up to the 1st of September, \$77,072.58. Including the interest, the total amount of the fund is now \$79,752.04. Accompanying this report is a manuscript letter from a clergyman of the Diocese of Pennsylvania, reciting that inasmuch as the conditions upon which he and his people subscribed to the Enrolment Fund have failed, they sent to the Diocesan Treasurer of the Fund the \$170 they raised as a "special," and requesting that the said amount might be appropriated to Bishop Morris toward the completion of the Episcopal Fund of Oregon. By resolution this communication was referred, without recommendation, to the Board of Missions.

COMMISSION ON WORK AMONG THE COLORED PEOPLE.

The Proceedings of the Commission on Work among the Colored People have been duly submitted to the Board of Managers, and published to the Church. By request of the Commission, the Board's Treasurer has continued to act as their treasurer, receiving the funds and disbursing them as directed by the Commission, and desired by the Bishops concerned.

At the stated meeting of September 12th, 1888, the Board of Managers was notified that the Commission had secured the services of the Rev. Dr. James R. Hubbard as their General Secretary, and had opened an office in the Colonization Building in the City of Washington.

There has been but one change in the membership of the Commission during the year. Colonel J. J. Daniel died of yellow fever in the autumn of 1888, and, at the stated meeting of February 12th, 1889, Mr. Henry E. Pellew, of Washington, was, upon nomination of the Commission, elected to membership.

The Commission has secured the use of a valuable property 200 feet long by 120 feet wide, upon which is a substantial building, on Sixth Street, opposite the campus of the Howard University, in the City of Washington, for the theological education of colored candidates for Holy Orders. This institution will be known as King Theological Hall. The property is valued at \$20,000. It was acquired without cost to the Commission or the Society; the money having been collected by the Hon. John A. King, in person, and the title held by trustees. The school will be under the immediate charge of the Rev. Henry R. Pyne, who will be aided by several of the clergy of the city. This hall will be affiliated with the Howard University. It is in its discipline, government, instruction, and management entirely under the control of this Church or its authorized agencies; the pupils are to have the privilege of attendance upon the lectures and instruction of the University, free of charge, and all its other customary privileges upon such terms as are granted to others. At the same time the lectures and instruction of the theological school are to be open, free of charge, to such students of the University as may be recommended by the faculty of the University. In short, each institution is to afford all the facilities to the students and professors of the other which may be consistent with its own peculiar character.

PRESBYTER FOR MEXICO.

At the meeting of February 12th, the Rev. William B. Gordon was nominated by the Presiding Bishop for service in Mexico for a third year, to date from the expiration of his second year in the field. Whereupon it was

Resolved, That the Rev. William B. Gordon, nominated by the Presiding Bishop, be and hereby is appointed for a third year under the resolution of the Board of Missions, as the "clergyman of this Church to whom shall be

assigned the duty of counselling and guiding the work of those Presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them as a Mission" — this action to take effect when a sufficient sum of money is secured for his salary and travelling expenses.

At the June meeting it was announced that, full pledges having been made, the foregoing action became effective on the 18th of April, and that Mr. Gordon had accepted such reappointment.

APPROPRIATIONS.

When, at the June meeting, the Board came to the consideration of the question of the appropriations for the next fiscal year, it was manifest that there could be no increase, neither if prudence were to be regarded, nor in view of the spirit of the resolution of the last Board of Missions fixing a basis for such appropriations.

The appropriations to the Domestic field (including Indian Missions) then existing (amounting to \$174,355) were renewed for the coming year, after declining all applications for increase. The appropriations to Foreign Missions (which aggregate \$151,703) were made on the basis of estimates from the several Bishops after striking out all items relating to new work, or to the increase of the Missionary force by appointments from this country. All applications for money for building purposes also had to be refused. All of this was a great disappointment to the workers in the field, as it had been to the Board. The refusal to increase appropriations, both Domestic and Foreign, was all the harder for the reason that the members of the Board were convinced that the many opportunities for enlarged work and extended usefulness which the Bishops had laid before them ought immediately to be embraced.

On the other hand, the Board, in view of the representations of the Commission on Work among the Colored People, felt constrained to appropriate for the work under the Commission's charge for the first quarter of the next year at the annual rate of \$20,000, an increase of \$8,000 *per annum*; the Commission having informed the Board that their new appropriations to the field were confined to the first quarter.

THE LENTEN OFFERING PLAN.

The interest in the Children's Lenten offering for General Missions has been far greater this year than ever before. The last Missionary Council having adopted resolutions highly commending this plan, the Board of Managers committed to the General Secretary the duty of enlisting the interest of all rectors and Sunday-school officers and teachers. This being the centennial year of the constitutional government of the nation and the centennial of the fully organized General Convention of the Church, the idea was conceived of handing to each child who should contribute, a certificate that he had so done, and that his name would be enrolled as a contributing member of the Missionary Society, and reported to the centennial General Convention. The number of these certificates issued is 190,500. The roll of the names of these children will be presented formally, if permission be granted, to the General Convention sitting as a Board of Missions at some stay of the proceedings arranged for that purpose. About 80,000 Lenten Offering boxes have been distributed throughout the Church to 1,629 Sunday-schools. The total sum of the children's contributions through this plan for the year 1888-89 is \$46,705. The aggregate amount for twelve years is \$228,705. Not all of this money, however, has been available for meeting the Board's appropriations, as a considerable part of it was given for "special" objects not covered by the Board's annual budget. The total of children's contributions for the whole of the past year was \$53,774.36.

PUBLICATIONS.

The reports of the Treasurer upon the Stated Publications are hereto appended: The circulation of *The Spirit of Missions* at this date is 10,620, or about the same as one year ago.

The circulation of *The Young Christian Soldier* at the present time is 37,388, showing a falling off of about 3,500 within the year. Of the whole number of subscriptions 18,634 are for the weekly edition, and 18,754 are for the monthly edition.

Besides these stated publications, many thousands of missionary leaflets have been issued gratuitously upon the call of rectors for circulation before collections, and tens of thousands have been sent as reports on different portions of the work to contributors to the Mission Schools, etc., and thousands to those seeking information. There is no more effective method of making the work known to the Church at large.

RECOGNIZED AUXILIARIES.

The Recognized Auxiliaries are as follows: The Woman's Auxiliary to the Board of Missions, the American Church Building Fund Commission, the American Church Missionary Society, the Church Society for Promoting Christianity amongst the Jews, and the Church German Society.

The reports of all of these will be duly presented to the Board of Missions.

The Woman's Auxiliary holds the closest relation to the Board. The greater portion of its contributions pass directly into the Society's Treasury, and its expenses are appropriated by the Board. As an agency for aiding and supplementing the Board's work it is invaluable. By its special fund for the purpose it insures (to the extent that an annual premium of fifty dollars for each will provide) the lives of married Foreign Missionaries. It has its own women workers (appointed by the Board) in the Indian, Colored and Foreign work. It supports many scholarships, and aids the hospitals in the Domestic and Foreign fields. It seizes all opportunities to advance the work everywhere, and by its gifts of clothing and other comforts of life, and no less by its messages of Christian love, it carries joy and gladness into the families of the Missionaries at home and abroad.

The summary of the year's work furnished by the Secretary, shows that the Woman's Auxiliary is established in fifty-four Dioceses and Missionary Jurisdictions (including Africa and Japan). There has been raised during the year in money \$118,404.18, of which sum there was devoted to meeting the Board's appropriations for Domestic Missions (including the Indian and Colored Work) \$18,388.72, and to the Board's appropriations for Foreign Work, \$23,034.29. The "specials" sent through the Society's Treasury aggregated \$20,374.54 for Domestic and Foreign Missions; besides \$55,606.63 reported by the Auxiliary's several branches as sent by them directly to workers in their own Dioceses and elsewhere. More than the usual number of boxes containing clothing, materials, and other useful articles have been distributed among the Missionaries in this country, and many packages have been shipped to Africa, China, Japan, and Haiti.

The material results of the year's work, as estimated by the money contributed and value of goods furnished, reaches a grand total of \$304,000.

The American Church Missionary Society has, during the year, determined to undertake work in foreign lands. In accordance with the agreement between that Society and the Board of Missions, it asked of the Board of Managers consent to enter the Foreign field. A Committee of Conference was appointed, which reported in January last, when the Board of Managers adopted the following preamble and resolution:

Whereas, After a Conference of a Committee appointed by the Board of Missions with a Committee appointed by the American Church Missionary Society, the Board of Missions on October 15th, 1877, adopted the following

principles under which the American Church Missionary Society should become an Auxiliary of the Board, to wit:

"1. The American Church Missionary Society retains its organization and its charter, and also the administration and appropriation of the funds entrusted to it.

"2. The American Church Missionary Society becomes a recognized Auxiliary to the Board of Missions in accordance with the provisions of Article XIII. of the Constitution of said Board.

"3. The American Church Missionary Society will, in consultation with the Domestic and Foreign Committees of the Board, occupy such fields or stations and do such Missionary work at home and abroad, as may be arranged by mutual agreement.

"4. The American Church Missionary Society will make annual reports to the Board of Missions."

Therefore be it

Resolved, That the Board of Managers hereby agrees that the American Church Missionary Society may undertake work in any portion of the Foreign Mission field, excepting China, Japan, and Africa, and that to these countries the Board will send, with the approval of the Bishop in each case, any missionaries who shall be nominated, who shall possess the qualifications required by the rules of the Board and whose support shall be provided by the American Church Missionary Society.

ENDOWMENT OF THE MISSIONARY EPISCOPATE.

The Board has given much thought to the subject of aiding the missionary jurisdictions to become dioceses. During the last year a committee has given the subject renewed and careful attention, and on the 12th of March they presented the following resolutions to the Board:

The Committee . . . report that they . . . unanimously concur in recommending the adoption of the following resolution, viz.:

"*Resolved*, That whenever any missionary jurisdiction shall have secured and duly invested, for the endowment of the Episcopate within such jurisdiction, the sum of (\$10,000) ten thousand dollars, there shall be appropriated in addition thereto, and for said purpose, from the Harold Brown Fund the sum of (\$10,000) ten thousand dollars, and from the James Saul Fund the sum of (\$1,000) one thousand dollars; and from any funds in the treasury not otherwise appropriated, as an additional encouragement to secure the perpetual endowment of said Episcopate, there is, and shall be, hereby pledged the further sum of (\$9,000) nine thousand dollars; all of which sum shall be invested by the trustees of the Episcopal Fund of said jurisdiction, and the income thereof only used for the Bishop's salary.

"*Provided*, and the foregoing pledge is upon the express stipulation, that said missionary jurisdiction, with the aforesaid provision for the support of the Episcopate therein shall have been admitted to representation in the General Convention of the Protestant Episcopal Church in the United States of America in accordance with Article V. of the Constitution of said Church, and,

"*Provided further*, that thereafter no other or further appropriation shall be required of the Domestic and Foreign Missionary Society of said Church, for the support of the Episcopate within, and for the jurisdiction of, such new diocese."

After due consideration, the Board of Managers by resolution referred the foregoing report to the Board of Missions with a strong expression of its own approval.

RECEIPTS OF THE SOCIETY.

The gross receipts of the Society for the year (aside from the business of the stated publications) amount to \$480,121.19, of which sum \$66,031.93 are the proceeds of legacies. The aggregate of contributions is \$298,897.78, of

which \$138,166.34 were designated for domestic Missions, including the work among the colored people, and \$110,157.09 for Foreign Missions, leaving \$50,574.35, which sum has been equally divided between Domestic and Foreign Missions.

Of the amount received from legacies two sums making together \$1,163.28 were for the purpose of aiding in the erection of churches in the Indian field.

The cost of administering the affairs of the Society and of making the work known to the Church has been eight and two-tenths per cent of the receipts for Missions, or six and eight-tenths per cent of all the receipts by the Treasurer, including subscriptions for the stated publications and receipts for miscellaneous purposes.

The Treasurer's Report and list of legacies received for the fiscal year 1888-89 are hereto appended together with a comparison of the receipts with those of the previous year.

By order and in behalf of the Board of Managers.

THOMAS A. STARKEY,	} <i>Special</i>
JACOB S. SHIPMAN,	
LEMUEL COFFIN,	

Committee.

WM S. LANGFORD, *General Secretary.*

MISSION ROOMS, 21-25 BIBLE HOUSE, NEW YORK,
September 10th, 1889.

APPENDIX II.—2.

TRIENNIAL REPORTS OF MISSIONARY BISHOPS.

I.

THE MISSIONARY BISHOP OF OREGON.

The undersigned would respectfully present the following statement taken from his annual report to the Board of Missions, as giving briefly a view of the present condition of the Church in Oregon.

If the proposed plans are matured, and our present expectations fulfilled, this new diocese will ask for admission to the General Convention, substantially in the following conditions: It will have a Bishop receiving a salary of \$3,000 without parochial assessments, with the Episcopal residence known as Bishopcroft. It will have nineteen clergymen, six of them in self-supporting parishes, with a seventh to become such next year. It will have 1,600 communicants, thirty-two churches and chapels, eighteen rectories, three boarding-schools and one hospital. It will have cash endowments, for its schools, hospital, disabled clergy, parochial and missionary work (including the full Episcopal Fund) of \$100,000. Deducting the portion of this fund coming through the Board of Missions, it will have cash endowments of its own providing, amounting to \$80,000, with real estate to the value of \$580,000, making the whole value of its property \$660,000. There is on this property no burdensome debt.

Five thousand dollars are still due on the purchase of the new block for St. Helen's Hall. This is in a very choice situation, and estimated by com-

petent and careful judges to be worth from \$60,000 to \$70,000. All the other indebtedness on the property of the Church in this jurisdiction will not equal the sum of \$8,000.

B. WISTAR MORRIS,
Missionary Bishop of Oregon.

II.

THE MISSIONARY BISHOP OF COLORADO.

The triennial report of the Missionary Jurisdiction of Colorado is hereby given as follows: Number of Baptisms, three years to June 1, 1889, 1228; Confirmed in the three years 854; Communicants, 2711; Appropriations for objects beyond the Jurisdiction, \$2,278.95; Diocesan Objects, \$6,641.44; Parochial objects, \$171,031.74; aggregate, \$179,952.13.

Wolfe Hall, the Diocesan School for girls, has been rebuilt at a cost of \$175,000, and has at this date 80 boarding pupils and 120 day scholars. Jarvis Hall, the boys school, has been rebuilt at a cost of \$75,000, and has 60 boarding scholars. These buildings and the grounds on which they stand have a value of over \$300,000. They have as yet no chapels and no endowments. The Jarvis trust for Theological Education, mostly in non-income producing land, is about \$100,000. St. Luke's Hospital has property and subscriptions worth \$40,000. The Episcopate Fund, counting in real estate worth \$20,000, is, apart from the \$20,000 promised by the Board of Managers, \$35,000. The total value of church property, schools, hospital, churches, chapels, and rectories is about \$1,000,000.

Respectfully submitted,

JOHN F. SPALDING.

III.

THE BISHOP OF ARKANSAS AND THE INDIAN TERRITORY

Begs leave to report that very little work has been done in the Indian Territory during the three past years. The Bishop has endeavored, from time to time, to secure the services of at least one priest in the Indian Territory, and once or twice he appeared to be on the point of succeeding, but he seemed to be doomed to be disappointed until very lately. Now the opening of Oklahoma has given grounds for new hopes, and even given an opportunity to begin work anew. We have now two presbyters in the Territory, one located at Guthrie, the other resident at Darlington, and officiating also at Anadarko and other points. These, with the Cheyenne deacon at Darlington, are the entire force in that jurisdiction, with the exception of the Rev. Mr. Seibold, the Post Chaplain at Fort Gibson, who is kindly giving occasional services at several adjacent points. For the first time in many years I have hope of seeing progress in the Church work in the Indian Territory.

As to Arkansas, a full account of the work there will be found elsewhere.

H. N. PIERCE.

IV.

THE MISSIONARY BISHOP OF SOUTH DAKOTA.

The undersigned begs leave to present herewith copies of his Annual Addresses to the Convention of South Dakota, and of his Annual Reports to the Board of Managers of the Domestic and Foreign Missionary Society, as being the most satisfactory manner of reporting his official acts, and the condition of his work, to the General Convention.

WILLIAM HOBART HARE.

V.

THE MISSIONARY BISHOP OF NORTH DAKOTA.

The Church work in North Dakota has been hindered much during the last three years because of comparative failures in the wheat crop, which is the chief support of the people. Difficulty in raising adequate funds for the support of the clergy in the jurisdiction has been the prominent obstacle to as large a growth as we would desire. Nevertheless, five churches and two rectories have been built. Only three churches have one dollar of debt upon them to-day. During the last three years five mortgages have been removed from churches. The new buildings have been reared without debt, or what encumbrance remained after the erection of a church was speedily cancelled. Communicants have increased in number. There are \$2,500 to be used in case it is thought expedient, in the erection of a Diocesan School for Girls.

Our Indian work is growing. A day school has been established, and its sessions are held regularly throughout the year. A number of half-breeds, as well as full-blooded Indian children, are in constant attendance. Services are held on Sundays by a licensed lay reader, who is a Chippeway.

WILLIAM DAVID WALKER.

VI.

THE MISSIONARY BISHOP OF WYOMING AND IDAHO.

The Missionary Bishop of Wyoming and Idaho begs to report to the House of Bishops that he has now 22 Clergymen with the Bishop, 7 Lay Readers, 900 Sunday School Scholars, 1,412 Communicants, \$1,000 towards endowment of Episcopate; that there have been 130 Confirmations, 213 Baptisms, 70 Burials, \$23,250 contributed by jurisdiction. He also respectfully submits that the sum of \$2,000, now appropriated by the Board of Missions, is *disproportionately small*, considering the vast extent of the field, and the great needs and opportunities of Church work.

Very faithfully and respectfully,

ETHELBERT TALBOT.

VII.

THE MISSIONARY BISHOP OF NEVADA AND UTAH.

The Missionary Bishop of Nevada and Utah, in making his first triennial report, begs leave to refer the Convention for details to his Annual Reports of 1888 and 1889 to the Board of Missions. There are in operation in the District seven schools, with more than eight hundred pupils in attendance; one hospital, which ministers to the physical needs of those who come to us for medical treatment. There are on duty eleven clergymen and three lay readers. Two deacons have been ordered, and two deacons advanced to the Priesthood, since the last Convention. During the past year 115 persons were confirmed, and \$1,700 contributed for Missions. Nevada is not at all prosperous, and only two places in Utah have made any growth. These are Salt Lake and Ogden, where the Gentile population has greatly increased, and good hopes are entertained that the time is not distant when the tyranny which has so long existed in Utah will be overpast. Our work must still be largely done through the day and boarding schools, and help from our friends in all parts of the country in supporting scholarships is greatly needed and urgently asked.

For further statistics see tabular statement.

ABIEL LEONARD.

VIII.

THE MISSIONARY BISHOP OF NEW MEXICO AND ARIZONA.

I entered my Jurisdiction on the first day of February, 1889. The depression in the business interests of the Territories, often mentioned by Bishop Dunlop, still continues, but perhaps the tide is beginning to turn. There is certainly a future of prosperity in store for these Territories; how near or how remote, it is difficult to say. I found the foundations laid by the late Bishop, and he laid them well. Missions have been established, and Churches built in nearly all the most important towns. The thing to be done now is to raise the working force of the Jurisdiction to ten Missionaries, and to keep it there until a further advance can be made. We have now half the force that is needed, and hope soon to have our ranks full.

J. MILLS KENDRICK.

IX.

THE MISSIONARY BISHOP OF YEDO.

The annual reports which have been sent to the Board of Missions make it quite unnecessary for me to give a lengthened report at this time. It may be mentioned, however, that the past three years, compared with any previous three, show a marked advance, and are very satisfactory.

The second Synod of the Nippon Sei Kōkai (Church of Japan) was held in April, and passed off without any of the dangerous consequences which were anticipated. A gratifying spirit of loyalty to the Church on the part of our Japanese brethren, both Clerical and Lay, was manifested throughout. No alterations in the Constitution or the Prayer Book were made, and but little in the way of tinkering with the Canons was attempted.

The great changes which are about to take place in Japan, on account of the promulgation of the Constitution, and the increased facilities for spreading the Gospel, growing out of the freedom of travel and residence granted by the new treaties, call for increased efforts on the part of the Church, and require that the Mission be put on a new basis, and that a new head be placed over it. It is, therefore, earnestly requested that a strong man — one who has the entire confidence of the Church — may be appointed to take the oversight of the important and growing work of this interesting country.

Respectfully submitted.

C. M. WILLIAMS.

TOKIO, August 13, 1889.

X.

THE MISSIONARY BISHOP OF SHANGHAI.

The three years covered by this report include one spent at home, in making known our work, and two in the field. In the first period I made in all 189 addresses in twenty-five Dioceses, and visited six Theological Schools. I was asked to confirm in all 165 persons in Delaware and Pennsylvania, New York and Tennessee. Many in various places showed much interest, and I have reason to believe that alms and prayers have borne witness to quickened feeling of oneness with us in this work. But, alas! how few respond to the further call to devote *themselves* to this field, which must suffer when laborers are so few. The death of the Rev. K. C. Wong, our first convert and first Priest, and more lately that of the Rev. Z. S. Yen, of Kong-War, in the prime of usefulness beyond what is common, leave us sorely bereft of those who could supply in good part the lack of Priests from our Home Church. The absence of Mr. Thomson and Mr. Locke has also added to the burdens which rest on those who remain.

I have ordained (1) one Priest, and (5) five Deacons (natives), and have confirmed in the field 186 persons, or in all 351 in the United States and China. Our Baptisms have numbered 400,—a gain of 119 over the previous three years. Our Communicants reported are 441, where we had 359 in 1886. Many of our converts being elderly, a heavy death rate lessens our gains by confirmation; but to have ministered the hope beyond the grave to those in declining years is far more to us than figures or what they show in our reports.

Our present force is eighteen Deacons (natives), and eight Priests (two natives), of whom two are absent, eight Candidates for Holy Orders. I Chang, under the Rev. H. Sowerby, is our only new work.

We should take several steps forward in the next few years, which I will briefly indicate. We need the help and advice of those who must influence others, as we afar off cannot hope to do.

I. We must ordain to the Priesthood some of our native Deacons who have not been to the United States, as those so far ordained have done, thereby gaining both some knowledge of English and some insight into Church life and ways at home. Some of us think that English, at least, should be required in any case, which shuts out our older Deacons. Others feel that worthy service as Deacons, and an added year of study complementary to their course while theological students should suffice. What say our Fathers and Brethren as to this weighty matter? We, of course, teach as well as we can in Chinese what the Canons for Ordination require, and only dispense Greek and Hebrew because we must, so far, if we would have our native Clergy have any competent Chinese scholarship along with our added Western and Christian studies.

II. For years the need of trained and associated workers or sisters has been pressingly apparent, if any continuous work is to be done in our schools for girls, or among women. Why should we be denied their help, when more and more their worth is being manifested in different Dioceses at home? I should most heartily welcome them. I believe sisters stand ready to come. What should hinder, if the Church, putting all fears aside, will say, through her Bishops and Missionary Council: "We believe that the foreign work as much as any needs this special training and consecration of women for the work of uplifting and Christianizing of heathen women"? The general opinion of the East is against widows remarrying, and so among this people may be found those whom a sisterhood from home could train.

Lastly, I would open the way for action by the next General Convention on the matter of *division* of this Missionary Jurisdiction, which Bishop Williams proposed in 1874. "Shanghai," and its province Kiang Su, has over thirty millions of people, many large cities, and a distinct dialect, with variations, of its own. Here we have worked since 1844, and have schools and hospitals, an orphanage, two native Priests, and ten native Deacons. We have property leased—vacated when we removed to St. John's—which brings in a yearly rental which would fully endow the Bishopric, and so lay no added burden on this score upon the Board of Missions. *Up River*, in the Provinces of An Hui and Hu-Peh, with say fifty millions of people, we have Hankow-Wuchang and I Chang as principal stations, with Wu-hu and Sha-Shih depending on them for all Priestly ministrations. Four Priests and eight native Deacons, the fruits of our schools, care for the work in boarding and day schools and the several stations. We have two hospitals begun and a Theological School, which all need buildings. All this work needs enlarging and pressing forward, if we are in any measure to reach out to our bounds as laid down in our designation,—“the Lower Valley of the Yang-Tze.” No Bishop can enter into all the work in these two distinct portions of this field without such strain as ought not to be laid on any man. The Clergy feel that one or the other part is less cared for, and they have petitioned me to move in this matter. Again, Shanghai has had historically one development, while Hankow has had another. Is not our field large enough to have the sympathies of all in the Church who have an inter-

est in Foreign Missions? Would not this division help to bring men to one or the other of these Jurisdictions, who might hold back as matters now stand. Details are not in place here, and (D.V.) will be presented in 1892. But now I plead for such consideration of the whole matter as will make our way more plain for future action.

Brethren, pray for us, and help us even as God blesses you in your work at home.

The usual statistical report has been sent forward.

Respectfully submitted.

WM. I. BOONE.

ST. JOHN'S COLLEGE, August 9, 1889.

XI.

THE MISSIONARY BISHOP OF CAPE PALMAS AND PARTS ADJACENT.

Soon after presenting my last triennial report to the General Convention, a political difficulty arose, caused by the rebellion of one of the native tribes, which at once assumed a formidable aspect, and threatened to check the progress of the work among the natives in the southern end of the jurisdiction. It has, indeed, caused the operations at our most prominent native station, — the scene of the rebellion, — to cease, and to a great extent interfered with the work at two others. A large majority of the native Christians at Cavalla took the stand that their rebellious kinsmen were at fault, and made fruitless efforts to dissuade them from their purpose. The latter were as energetic in trying to induce all the Christians to take part in opposing the authority of the Government, and when pacific measures failed they resorted to violence. Finding their lives endangered, the Christians were forced to abandon their homes, which were subsequently destroyed. The loss which we have sustained at this station, however, seems counterbalanced by important gains at other points, for "they that were scattered abroad went everywhere preaching the word." At four different places, farther interiorward than had ever been reached before, some of these Christians have stationed themselves, and are spreading the light of the Gospel. God be praised for bringing so much good out of the great evil! The Cavalla difficulty is still unsettled, but our work is progressing at other points among the heathen, notwithstanding. Indeed, comparing the number of baptisms of heathen converts during this last triennial period with the preceding one, together with the advancement made in other respects, it would seem that the trouble has "fallen out rather unto the furtherance of the Gospel."

My request to the Board of Managers for funds to place our highest literary institution in a position to do more good than formerly has been granted, and a substantial building is being erected, large enough to contain both the Hoffman Institute and its preparatory department, on a beautiful site, four and a half miles from Harper. A temporary house has been erected on the spot, and the schools are in operation. The number of pupils is increasing far more rapidly than is at present desirable, for we are not yet in a position to properly care for them. If we are able to carry into effect all our plans with regard to this institution, it will become a centre of light whose beams will radiate to the utmost limits of the Jurisdiction. The schools at Cape Mount are also designed to help forward this work, and are contributing towards it, but the great need there is a competent man to take the superintendence of the station, and make the institution what it ought to be in every respect. We have been disappointed in the return of Dr. Perry, and, more recently of Dr. Tucker, to America. May God supply this and every other need for the advancement of His work in this land.

By reports and letters, I have kept the Board of Managers duly informed as to the workings of the Mission. Most of the same having been published

from time to time, and as my last annual report, recently forwarded to them, will likely also be put in print, it is unnecessary for me to go further into details here. The following points, mentioned at the close of my last annual report, seem, in my humble opinion, to indicate that the work which the Church has undertaken in this land is advancing:—

1. The increased number of baptisms, especially of heathen converts. The Holy Spirit has thus set His seal upon our efforts, crowning them with success.

2. The number of new stations that have been planted, especially those in the interior, beyond regions occupied before.

3. The self-supporting stations that have sprung up spontaneously, and efforts on the part of some others in the same direction.

4. The voluntary societies, chiefly of women, that owe their existence to "the love of Christ [which] constraineth" them to help forward the work of spreading the Gospel among the heathen.

5. The increase of boarding scholars, largely in excess of the number for whom funds have been appropriated by the Board. On the allowance for 246 we supported 305 during the past year. This does not include the purely self-supporting schools at certain points, which are of no expense to the Mission. Here is a clear gain in our favor. I may state, furthermore, in this connection, that the financial affairs of the Mission have been kept in a perfectly healthy state, the accounts generally showing a balance in our favor.

6. The comparatively large number of candidates for Holy Orders that have been admitted during the past year, — eight, against one in the previous year. There are six postulants for candidateship.

Statistics. — In the past three years there have been 460 baptisms, an increase of 154 over the previous triennial term. Confirmations, 235; increase, 77. Present number of communicants, 645; increase, 105. Two Deacons and two Priests have been ordained, and one Priest received. Whole number of clergymen, 15. Lay readers, 12. Number of stations and preaching places, 52. Catechists and teachers, 30. I have laid two corner-stones, and consecrated one chapel.

For further statistics see Tabular View.

Respectfully submitted.

SAMUEL DAVID FERGUSON.

APPENDIX II. — 3.

TRIENNIAL REPORT FROM THE CHURCHES ON THE CONTINENT OF EUROPE, FROM APRIL 1, 1886, TO APRIL 1, 1889.

RIGHT REV. THEODORE B. LYMAN, D.D., LL.D.,

Bishop in Charge.

FRANCE. — HOLY TRINITY, PARIS.

THE REV. JOHN B. MORGAN, D.D., *Rector.*

Baptisms, 35; confirmations, 105; communicants, 175; marriages, 18; burials, 41.

CONTRIBUTIONS.

Easter, 1886 to Easter, 1887 (Receipts)	frs. 91,506.00
Easter, 1886 to Easter, 1887 (Expenses)	frs. 74,101.30
Easter, 1887 to Easter, 1888 (Receipts)	frs. 92,755.00
Easter, 1887 to Easter, 1888 (Expenses)	frs. 90,021.30
Easter, 1888 to Easter, 1889 (Receipts)	frs. 109,402.20
Easter, 1888 to Easter, 1889 (Expenses)	frs. 95,007.30

FRANCE.—CHURCH OF THE HOLY SPIRIT, NICE.

THE REV. JOHN CORNELL, *Rector*.

Baptisms in 1888: Infants, 3; adults, 2. 1889, infants, 4; adults, 1.
Total, — infants, 7; adults, 3, — 10.

Confirmations in 1887, 8. 1889, 4. Total, 12.

Communicants in 1887, 30. 1888, 37. 1889, 42.

Marriages in 1888, 2. 1889, 1. Total, 3.

Burials in 1887, 9. 1888, 1. 1889, 1. Total, 11.

Sunday Scholars in 1887, teachers, 3; scholars, 17. 1888, teachers, 3; scholars, 17. 1889, teachers, 4, scholars, 30.

CONTRIBUTIONS. — CHURCH SUPPORT.

1887	frs. 6,574.00	\$1,314.80
1888	frs. 8,686.00	1,737.20
1889	frs. 11,859.00	2,371.80
		<u>\$5,423.80</u>

FOR THE POOR AND SUNDRY CHARITIES.

1887	frs. 169.00	\$33.80
1888	frs. 337.00	67.40
1889	frs. 336.00	67.20
		<u>\$168.40</u>

FOR MISSIONS.

1887	frs. 150.00	\$30.00
1888	frs. 121.00	24.20
1889	frs. 126.00	25.20
		<u>\$79.40</u>

FOR BUILDING CHURCH AT NICE.

1887	frs. 38,865.00	\$7,773.00
1888	frs. 40,598.00	8,119.60
1889	frs. 8,916.00	1,783.20
		<u>\$17,675.80</u>

FOR OTHER OBJECTS.

1889	frs. 2,108.00	\$421.60
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Total \$18,345.20

CHURCH AND RECTORY, FREE OF ALL INCUMBRANCE.

Value	frs. 350,000.00	\$75,000.00
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ITALY. — ST. PAUL'S, ROME.

THE REV. R. J. NEVIN, D.D., *Rector*.

Baptisms, infants, 5; confirmations, 11; communicants, 180 (on Easter Day, 1889); marriages, 4; burials, 3.

CONTRIBUTIONS FOR 1888 AND 1889.

Church Support	30,000 lire	\$6,000.00
General Missions	550 lire	110.00
Current support of St. Paul's House for Trained Nurses, and Home for Sick Trav- ellers for 1888	5,000 lire	1,000.00
St. Paul's House, to free from debt	90,000 lire	18,000.00

OTHER OBJECTS.

For 1888, 1889	10,400 lire	\$2,080.00
Total		<u>\$27,190.00</u>

Value of Church property including land at present

rate	2,000,000 lire	\$400,000.00	
Rectory, unfinished, value	60,000 lire	12,000.00	
St. Paul's House, value	200,000 lire	40,000.00	
Total			\$452,000.00

ITALY.—ST. JAMES, FLORENCE.

THE REV. EDWIN B. RUSSELL, *Chaplain*.

Baptisms from 1887 to 1889: Infants, 3; adults, 2. Total, 5.
 Confirmations in 1888, 1.
 Communicants (varying from month to month), not exceeding 100.
 Marriages in 1888 and 1889, 2.
 Burials, 5.

OFFERINGS.

1888	5,323 lire	\$1,064.60	
1889	5,446 lire	1,089.20	\$2,153.80

SUBSCRIPTIONS.

1888	3,265 lire	\$653.00	
1889	2,293 lire	458.60	\$1,111.60

RENTS ON PROPERTY.

1888	565 lire	\$113.00	
1889	585 lire	117.00	\$230.00

CONTRIBUTIONS FOR CHURCH OBJECTS.

From 1887 to 1889	800 lire		\$160.00
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CONTRIBUTIONS FOR CHARITIES.

From 1887 to 1889	230 lire		\$66.00
Total			\$3,721.40

GERMANY.—ST. JOHN'S, DRESDEN.

THE REV. T. F. CASKEY, *Chaplain*.

Baptisms in 1887: infants, 3; adults, 2. 1888, infants, 7. 1889, infants, 7; adults, 2. Total, infants, 17; adults, 4,—21.
 Confirmations in 1887, 14. 1888, 8. 1889, 7. Total, 29.
 Marriages in 1887, 1. 1888, 1. 1889, 1. Total, 3.
 Funerals in 1887, 2. 1888, 3. 1889, 2. Total, 7.

CONTRIBUTIONS FOR CHURCH SUPPORT.

To April, 1887		\$2,706.00	
To April, 1888		3,227.00	
To April, 1889		3,927.00	\$9,860.00
For General Missions			\$30.00

FOR OTHER OBJECTS.

To April, 1887		\$65.00	
To April, 1888		250.00	
To April, 1889		300.00	\$615.00
Total			\$10,505.00

CHURCH PROPERTY.

Church Building, value		\$60,000.00	
Emergency Fund		594.88	
Rectory Fund		312.00	
Total			\$60,906.00

SWITZERLAND. — EMMANUEL CHURCH, GENEVA.

THE REV. J. E. PURUCKER, *Chaplain.*

Baptisms for the year 1888 and 1889. — Infants, 5.

Confirmations (in the English Church), 2.

Communicants, 10.

Marriages, 5.

Burials, 3.

CONTRIBUTIONS.

For Church Support	frs. 14,030.00	\$2,806.00
Value Church Property	frs. 30,000.00	6,000.00

SUMMARY.

Parishes: 1887, 6; 1888, 6; 1889, 6.

Clergy: 1887, 6; 1888, 6; 1889, 7.

Baptisms (not defined in many of the reports): Total, from 1887 to 1889, 83.

Confirmations (not defined in many of the reports): Total, with the exception of two persons confirmed, 158.

Communicants: Not defined, with the exception of the Church of the Holy Spirit at Nice, which reports as follows: in 1887, 30; 1888, 37; 1889, 42. Total number reported from five Churches, 505.

Marriages: Total number, from 1887 to 1889, 35.

Burials: Total number, from 1887 to 1889, 70.

Sunday School Teachers: 1887, 3; 1888, 3; 1889, 4.

Sunday School Scholars: 1887, 17; 1888, 17; 1889, 30.

Contributions, from 1887 to 1889, \$30,656.20; from 1888 to 1889, \$30,911.40.

Value of Church property reported, \$593,906.00.

Nature of Church property: 6 churches, 2 rectories, and 1 Home for Trained Nurses and Sick Travellers.

APPENDIX II. — 4.

OFFICERS OF THE BOARD OF MISSIONS, 1889-1892.

The Missionary Council, which meets annually, is composed of all the Bishops, all the members of the Board of Managers, and at least one Clerical and one Lay member for each Diocese.

BOARD OF MANAGERS.

Right Rev. JOHN WILLIAMS, D.D., LL.D., *President.*Right Rev. W. C. DOANE, D.D., LL.D., *Vice-President.*

Right Rev. H. B. WHIPPLE, D.D., LL.D.

Right Rev. D. S. TUTTLE, D.D.

Right Rev. A. N. LITTLEJOHN, D.D., LL.D.

Right Rev. W. C. DOANE, D.D., LL.D.

Right Rev. O. W. WHITAKER, D.D.

Right Rev. W. W. NILES, D.D.

Right Rev. T. B. LYMAN, D.D.

Right Rev. T. U. DUDLEY, D.D.

Right Rev. JOHN SCARBOROUGH, D.D.
 Right Rev. W. E. McLAREN, D.D., D.C.L.
 Right Rev. G. W. PETERKIN, D.D.
 Right Rev. T. A. STARKEY, D.D.
 Right Rev. H. C. POTTER, D.D., L.L.D.
 Right Rev. N. S. RULISON, D.D.
 Right Rev. W. PARET, D.D., L.L.D.
 Rev. H. DYER, D.D.
 Rev. E. A. HOFFMAN, D.D.
 Rev. WILLIAM N. McVICKAR, D.D.
 Rev. J. LIVINGSTON REESE, D.D.
 Rev. J. H. ECCLESTON, D.D.
 Rev. GEORGE WILLIAMSON SMITH, D.D., LL.D.
 Rev. HENRY Y. SATTERLEE, D.D.
 Rev. JACOB S. SHIPMAN, D.D. D.C.L.
 Rev. CORNELIUS E. SWOPE, D.D.
 Rev. CHARLES H. HALL, D.D.
 Rev. WILLIAM R. HUNTINGTON, D.D.
 Rev. OCTAVIUS APPELGATE, D.D.
 Rev. JOHN W. BROWN, D.D.
 Rev. W. F. NICHOLS, D.D.
 Rev. DAVID H. GREER, D.D.
 Mr. Lemuel Coffin.
 Mr. Benjamin Stark.
 Mr. Cornelius Vanderbilt.
 Mr. William G. Low.
 Mr. H. P. Baldwin.
 Mr. John A. King.
 Mr. Julien T. Davies.
 Mr. John H. Shoenberger.¹
 Mr. Alfred Mills.
 Mr. W. Bayard Cutting.
 Mr. Bache McE. Whitlock.
 Mr. Elihu Chauncey.
 Mr. Wager Swayne.
 Mr. John Nicholas Brown.
 Mr. Selden E. Marvin.

All the other Bishops of the Church and the Secretary and Treasurer of the Domestic and Foreign Missionary Society and of the Board of Managers are members *ex officio* with all the privileges of membership except the right to vote.

Rev. WM. S. LANGFORD, D.D., *General Secretary*.
 Rev. JOSHUA KIMBER, *Associate Secretary*.
 Mr. GEORGE BLISS, *Treasurer*.
 Mr. E. WALTER ROBERTS, *Assistant Treasurer*.

¹ Deceased since the Convention.

APPENDIX III.

THIRD TRIENNIAL REPORT OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

To the Board of Missions.

The Trustees of the American Church Building Fund Commission respectfully present its Third Triennial Report, including the period from September 1, 1886 to September 1, 1889, together with copies of certain documents as appendices.

ORGANIZATION.

The present Commission was appointed in accordance with the Organic Resolution of 1880, at the last General Convention, held in Chicago in 1886; the twenty Commissioners at large by the Presiding Bishop, and the Diocesan Commissioners by the respective Bishops.

Its Triennial Meeting was held immediately thereafter in the Convention Hall, when the following officers were elected:

President. — The Right Rev. HORATIO POTTER, D.D., etc.

Vice-Presidents. — The Right Rev. Drs. WHIPPLE, DOANE, GILLESPIE, WHITEHEAD, and KNICKERBACKER.

Secretary. — W. G. LOW, Esq.

Corresponding Secretary. — The Rev. CHARLES HOWARD MALCOM, D.D.

Treasurer. — R. FULTON CUTTING, Esq.

At that meeting the following Trustees were elected for the corporate "American Church Building Fund Commission:"

The Right Rev. THOMAS A. STARKEY, D.D.

The Right Rev. JOHN SCARBOROUGH, D.D.

The Rev. MORGAN DIX, S.T.D.

The Rev. W. S. LANGFORD, D.D.

The Rev. ISAAC L. NICHOLSON, D.D.

The Rev. WALTON W. BATTERSHALL, D.D.

The Rev. W. N. MCVICKAR, D.D.

The Rev. CHARLES T. OLMSTED.

The Rev. ANTHONY SCHUYLER, D.D.

Hon. L. Bradford Prince.

Mr. Lemuel Coffin.

Dr. George C. Shattuck.

Mr. William G. Low.

Mr. Cornelius Vanderbilt.

Mr. Elbridge T. Gerry.

Hon. Frederic A. Potts.

At the first meeting of the Board of Trustees, Bishop Starkey was elected Chairman of the Board.

Mr. E. Walter Roberts was appointed Assistant Treasurer.

In December, 1886, Judge Prince was appointed Special Secretary for the augmentation of the Fund.

In 1887, the Rev. Dr. McVickar resigned, and the Rev. W. M. Jefferis, D.D., was elected to fill the vacancy.

On the resignation of Mr. Cutting as Treasurer, Mr. George Bliss, as Treasurer of the Board of Missions, became Treasurer of this Commission.

For the purposes of reference, and in order that the connection between

the ecclesiastical body and the legal corporation may be clearly understood, we append to this report copies of the following documents:

1. Certificate of Incorporation of the American Church Building Fund Commission under the Laws of New York, March, 1881.
2. Certificate of increase of Trustees from nine to fifteen.
3. By-laws of the Corporation.

OBITUARY.

Death has not been idle among the members of the Board who were most active and influential in its labors. Among those thus taken from the work are the Right Rev. Horatio Potter, Bishop of New York, who from the organization of the Commission had been its President, and had shown much interest in its success.

The late Rev. James Runcie, of St. Joseph, had long been Clerical Commissioner from Missouri.

Of the Laity, Mr. Thomas Walsh, of Northern California, died while attending the last General Convention in Chicago. He was greatly interested in the work of the Commission, and had himself given systematically to the Fund.

Mr. A. H. Moss, of Sandusky, had likewise been a faithful and efficient Commissioner in the Diocese of Ohio.

Hon. Frederic A. Potts, Commissioner at large, had been an active Churchman in the Dioceses of Long Island, New Jersey, and New York, and was a useful member of the Board of Trustees.

It remains to speak of two whose places none others can well fill — Mr. Henry E. Pierrepont, of Long Island, and Hon. Hugh W. Sheffey, of Virginia. The former was tireless in his efforts to increase the Fund. Regardless of weather he attended every meeting of the Diocesan Committee, and only two years ago gave a reception at his house to the Clergymen and leading Laymen of Long Island, in order that their interest in the cause might be enhanced. Judge Sheffey was the active and earnest friend of the Commission, and exceedingly anxious that the Diocese of Virginia should do its part in the work. One of his last acts was to issue a circular to the Clergy in Virginia, in which, after referring to the small amount done in that Diocese for this cause, he adds:

"If we are at all mindful of Church authorities, Conventional or Episcopal, every Clergyman is certainly called upon to take an offering for this object, at least once in each year. You cannot control the result, but you can give to the Laity the opportunity of giving if they desire."

ELEVATION TO THE EPISCOPATE.

Two of our Clerical Diocesan Commissioners have been elevated to the Episcopate during the past three years — the Rev. Abiel Leonard, of Kansas, and the Rev. E. S. Thomas, of Minnesota; and the two Bishops-Elect now awaiting consecration, the Rev. Dr. Leonard and the Rev. Dr. Davies, are both members at large of this Commission.

THE BISHOPS' RECOMMENDATION.

Early in 1887, it was suggested that the designation of a particular Sunday near the end of the year as that on which Churches which had not previously contributed that year might make their offerings, would have good results, and would also be a convenience to the Rectors in many Parishes. Accordingly, the following document was issued by the Bishops early in the Fall of 1887:

American Church Building Fund.

We cordially unite in commending to the attention of all the Clergy and congregations of our Church the following resolutions, unanimously passed at the late General Convention at Chicago:

“Resolved, That the Board of Missions, composed of both Houses of the General Convention, renew the recommendation made in 1880, that every Parish of our Church contribute annually to the American Church Building Fund, until the full sum of one million dollars is secured.”

We recommend that in every Parish in which an offering shall not have been made for that purpose prior to that date, such offering be received on the second Sunday in November; and if, for any reason, that is impracticable, then on the next succeeding Sunday.

If the Church will respond in every Parish and missionary station to this call of the Board of Missions, the entire Fund can be raised within a period comparatively short.

JOHN WILLIAMS, Bishop of Connecticut.
 WM. INGRAHAM KIP, Bishop of California.
 THOMAS M. CLARK, Bishop of Rhode Island.
 ALEXANDER GREGG, Bishop of Texas.
 G. T. BEDELL, Bishop of the Prot. Epis. Ch. in the Dioc. Ohio.
 H. B. WHIPPLE, Bishop of Minnesota.
 RICHARD H. WILMER, Bishop of Alabama.
 THOMAS H. VAIL, Bishop of Kansas.
 A. CLEVELAND COXE, Bishop of Western New York.
 CHARLES T. QUINTARD, Bishop of Tennessee.
 C. M. WILLIAMS, Bishop of Yedo.
 HENRY A. NEELY, Bishop of Maine.
 DANIEL S. TUTTLE, Bishop of Missouri.
 JOHN W. BECKWITH, Bishop of Georgia.
 B. WISTAR MORRIS, Bishop of Oregon.
 A. N. LITTLEJOHN, Bishop of Long Island.
 WM. CROSWELL DOANE, Bishop of Albany.
 F. D. HUNTINGTON, Bishop of Central New York.
 O. W. WHITAKER, Bishop of Pennsylvania.
 HENRY N. PIERCE, Bishop of Arkansas.
 W. W. NILES, Bishop of New Hampshire.
 W. B. W. HOWE, Bishop of Diocese South Carolina.
 M. A. DEW. HOWE, Bishop of Central Pennsylvania.
 WILLIAM H. HARE, Missionary Bishop of South Dakota.
 BEN. H. PADDOCK, Bishop of Massachusetts.
 THEO. B. LYMAN, Bishop of North Carolina.
 J. F. SPALDING, Bishop of Colorado.
 EDWARD RANDOLPH WELLES, Bishop of Milwaukee.
 J. H. D. WINGFIELD, Missionary Bishop of Northern California.
 ALEX. G. GARRETT, Missionary Bishop of Northern Texas.
 W. F. ADAMS, Bishop of Easton.
 THOMAS U. DUDLEY, Bishop of Kentucky.
 JOHN SCARBOROUGH, Bishop of New Jersey.
 GEORGE D. GILLESPIE, Bishop of Western Michigan.
 THOS. A. JAGGAR, Bishop of Southern Ohio.
 WM. E. MCLAREN, Bishop of Chicago.
 J. H. HOBART BROWN, Bishop of Fond du Lac.
 WILLIAM STEVENS PERRY, Bishop of Iowa.
 ALEX. BURGESS, Bishop of Quincy.
 GEO. F. SEYMOUR, Bishop of Springfield.
 SAMUEL S. HARRIS, Bishop of Michigan.
 THOMAS A. STARKEY, Bishop of Newark.
 J. N. GALLEHER, Bishop of Louisiana.
 GEORGE K. DUNLOP, Missionary Bishop of New Mexico, etc.
 L. R. BREWER, Missionary Bishop of Montana.
 JOHN A. PADDOCK, Missionary Bishop of Washington Territory.
 CORTLANDT WHITEHEAD, Bishop of Pittsburgh.
 HUGH MILLER THOMPSON, Bishop of Mississippi.

D. B. KNICKERBACKER, Bishop of Indiana.
 HENRY C. POTTER, Bishop of New York.
 WILLIAM D. WALKER, Bishop of North Dakota.
 A. A. WATSON, Bishop of East Carolina.
 WM. J. BOONE, Bishop of Shanghai.
 NELSON SOMERVILLE RULISON, Asst. Bishop of Cent. Pa.
 WILLIAM PARET, Bishop of Maryland.
 GEORGE WORTHINGTON, Bishop of Nebraska.
 SAM'L D. FERGUSON, Bishop of Cape Palmas, etc.
 EDWIN G. WEED, Bishop of Florida.
 MAHLON N. GILBERT, Assistant Bishop of Minnesota.
 E. S. THOMAS, Assistant Bishop of Kansas.
 ETHELBERT TALBOT, Bishop of Wyoming and Idaho.

This was signed by no less than sixty-one Bishops, as above; and a copy was sent with an accompanying letter to every Clergyman whose Parish had not contributed before during that year. The result was very excellent. Two hundred Churches took up their offerings on that date, thus largely increasing the number of contributing Parishes. In 1888, three new Bishops, — Bishop Johnston, Leonard, and Coleman, — signed the recommendation; and, during the summer, it was issued in an illuminated form, with carefully prepared photo-lithographic fac-similes of the signatures of the sixty-four Bishops attached. These were sent to all the Clergy, and elicited many expressions of appreciation and satisfaction, and are to be found framed in many vestry rooms and Church entrances throughout the land. The number of Churches in which the offering was taken on the designated Sunday in 1888 increased to three hundred, and we believe will continue to grow year by year as the custom becomes more fully known and established. The four new Bishops consecrated this year, — Bishops Kendrick, Vincent, Knight, and Grafton, — have already signed this recommendation, making sixty-eight in all who have appended their names thereto; and we doubt whether any other object ever received the express sanction of such a large number of Bishops in America. During October a circular letter, enclosing the Bishops' recommendation, will be sent to every Parish which has not contributed this year, so as to produce, if possible, a still larger compliance with its request.

INCREASE OF THE FUND.

The last General Convention marked a period of discouragement as to the Building Fund. Interest seemed to have flagged; the zeal which characterized the first year of the new enterprise had largely disappeared; other schemes of Church work, requiring extensive contributions, were attracting the attention of those accustomed to give, and the future did not appear very bright. While the first triennial report in 1883 had shown the receipt of \$48,721, that of 1886 reports less than \$20,000 as received during the second three years. It was true that the Commission was faithfully carrying on the work entrusted to it, and that this Fund was already accomplishing results of large importance. But the high hopes of rapid accumulation indulged at the organization of the enterprise had not been realized; and there were not a few of the chronic croakers, and what may be called "professional discouragers," who predicted entire failure, coupled with the remark that they had always foreseen that result.

The Commission did not take this gloomy view of affairs. It seemed impossible that an institution similar to that so wonderfully successful in England and those which are a principal cause of the rapid growth in the newer sections of our land of four of the great religious bodies in the United States, should be less valuable and useful to our Church. In fact they had evidence every day from the multitudes of applications for aid received and the good results in the few cases in which they could meet the pressing need, of the urgent necessity which existed for such a Fund. They felt that all that was

needed was that our people should understand its nature and work in order to give it the means necessary for the full development of its powers for good.

In the report to the last General Convention they said: "The last three years have been a season of quiet but successful work. The Commission wishes the coming three to be a term of active progress and great enlargement."

Following up this idea they determined to make a vigorous effort to augment the Fund, commencing at the beginning of 1887. A Special Secretary was appointed to conduct this work. The kindly assistance of the Bishops was invoked and very many responded heartily and effectively, giving aid by the publication of pastoral letters, by commendatory notices in their annual addresses, and in other ways. The Diocesan Conventions were asked to act, and passed resolutions recommending regular annual offerings, appointing Diocesan Committees, etc. Public services or meetings, with addresses by the Special Secretary and others, were held at Boston, Providence, Hartford, New Haven, New York, Brooklyn, Rochester, Geneva, Jersey City, Hoboken, Newark, Elizabeth, Orange, Philadelphia, Baltimore, Erie, Cleveland, Detroit, Cincinnati, Indianapolis, Michigan City, Chicago, St. Louis, Kansas City and other cities. Appeals stating the importance of the work of the Commission and the obligation to enlarge its means were sent at intervals to every Clergyman. The Diocesan Commissioners were specially appealed to organize the work in their respective dioceses and to see that so far as possible every parish sent its offering each year.

This led to greatly increased activity on the part of the Diocesan Commissioners, many of whom had previously seemed to consider their position little more than honorary. A few resigned when it was found that the office was really one of work and responsibility, but their places were quickly filled by zealous and self-sacrificing men. Too much stress cannot be laid on the importance of the work of the Diocesan Commissioners. If they are inert or negligent very little can be expected from the parishes in the dioceses. We have found that results in the way of contributions are in almost exact proportion to the energy and systematic work of the Commissioners. A notable instance of this is seen in Connecticut, where the present commissioners have most faithfully and earnestly pressed this cause in every parish. Down to the time of their appointment, very little has been done there. The total contributions were but \$313.00 in six years, and the largest number of parishes contributing in any one year was four. In a single year of systematic effort this number was increased to forty-two, several of which took two offerings, and in 1888, it was still further increased; with aggregate contributions during the three years exceeding \$3,000. So, in other dioceses, earnest work had a similar effect, raising in one year the number of contributing parishes in Easton, from 0 to 13, in North Carolina, from 0 to 14, in Missouri, from 0 to 20, and in Maryland from 3 to 27. In addition to other efforts in various ways to disseminate information regarding the Building Fund and thereby to increase the general interest in its work, the Commissioners in the following Dioceses issued circulars to the Clergy asking their active co-operation — Massachusetts, Rhode Island, Connecticut, New York, Long Island, Albany, Central New York, Western New York, Newark, New Jersey, Pennsylvania, Central Pennsylvania, Pittsburgh, Maryland, Easton, Virginia, North Carolina, South Carolina, Louisiana, Ohio, Southern Ohio, Michigan, Chicago, Springfield, Minnesota, South Dakota, and others. Mention should also be made of the Diocesan Committees in Long Island, Pennsylvania, and a few other Dioceses, and of the Auxiliary Committee in the City of New York. In South Dakota every parish and mission made an offering.

The number of contributing parishes in the whole country in 1886, was but ninety-eight; in 1887 it grew to 646, and last year to 686.

The total amount of the Permanent Fund has increased during the three years a little over \$100,000, and stands to-day at \$176,786.35.

For purposes of reference we give the amount of the fund at various dates.

Dec. 1, 1881	\$ 7,897 59
Sept. 1, 1882	21,809 52
“ 1, 1883	46,455 43
“ 1, 1884	54,226 95
“ 1, 1885	62,879 77
“ 1, 1886	68,483 91
Jan. 1, 1887	69,249 63
Sept. 1, 1889	176,786 35

This gain is encouraging, and it is very important on account of the increased power of the Fund to do good, but it is far from what it should be, whether viewed from the standpoint of the needs of our work, of our ability, or of the similar work done by others. And the number of parishes contributing while a great improvement on their part, is still far from what it should be.

In the language of Judge Sheffey's circular, "if we are at all mindful of Church authorities, Conventional or Episcopal, every clergyman is certainly called upon to take an offering for this object at least once in each year."

At the General Convention of 1880, both Houses sitting jointly as a Board of Missions, unanimously passed resolutions "requesting that at least once a year the offerings of the people be especially asked in every congregation in the land toward the increase of the Church Building Fund."

The General Convention of 1886 in a similar manner unanimously voted "to renew the recommendation that every parish of our Church contribute annually to the American Church Building Fund, until the sum of \$1,000,000 is secured."

The sixty-eight Bishops indorsed these resolutions and recommended a fixed Sunday for the offerings in all churches which had not before contributed during the year.

The Missionary Council of 1887, on motion of Bishop Littlejohn, seconded by Bishop Whipple, urged all parishes to make prompt and generous offerings; and in the Council of 1888 this was reaffirmed with emphasis.

Six hundred and eighty-six parishes are far better than ninety-eight; but among the 4,725 parishes and missions enumerated in our almanacs, there are at least 2,000 which are sufficiently able financially to feel it a matter of conscience to respond to these calls of the authorities of the Church by giving *something* each year.

The Commission feels that as one of the recognized organizations of the Church, it has a right to hope that the Clergy will give some heed to these recommendations, and it only asks them to afford to the Laity the opportunity of giving, if they so desire, to this object, once in each year.

NOTABLE CHURCHES.

Just seven churches in the United States have fully carried out the plan adopted at the General Convention of 1880, by making an offering every year to this Fund. These are St. Peter's, Albany; Grace, Brooklyn; St. Luke's, Brooklyn; Trinity, Newport, R.I.; St. Peter's, Geneva, W.N.Y.; St. Paul's, Buffalo; St. Luke's, Lebanon, C.Pa.

They are certainly entitled to this honorable mention for their loyalty to the Church's call, and the excellent example they have set to others. If every parish had followed this not very difficult rule of making one offering each year, *regularly*, the result would have surprised themselves. It is the systematic effort which effects results. Comparatively large contributions are generally expected from cities, but an example of what can be done in a country parish by regular, systematic, annual offerings, is clearly shown in the case of St. Luke's, Lebanon, where the contributions during the eight years were almost uniform, and aggregated over \$1,150.

There are a number of other parishes which have evidently endeavored to comply with the requests for annual offerings, but which for some reason have failed once or twice, but in various cases more than making up for the

default by extra offerings in other years, several having sent contributions nine or ten times during the eight years. Those that have thus intended to do their whole duty in this way should not fail of mention here. The churches that have sent offerings during seven of the eight years are: All Saints', Dorchester, Mass.; St. Ann's, Brooklyn, L.I. (9 times); St. Thomas', New York (over \$1,600); Incarnation, New York (\$1,150); St. Luke's, Rochester, W.N.Y. (10 times); St. John's, Canandaigua, W.N.Y.; St. Mark's, Mauch Chunk, C.Pa.; Incarnation, Washington; Trinity, Parkersburgh, W.Va.; St. Paul's, Las Vegas, N.M.

Those which have sent during six years are: St. Paul's, Holyoke, Mass.; Christ, Quincy, Mass.; Christ, Tashua, Conn.; St. John's, Troy, Albany; St. Mary's, Brooklyn, L.I.; Trinity, Geneva, N.Y.; St. Luke's, Brockport, W.N.Y.; St. John's, Mt. Morris, W.N.Y.; St. James the Less, Scarsdale, N.Y.; Grace, Orange, Newark; St. John's, Elizabeth, N.J. (9 times); St. John's, Salem, N.J.; St. Paul's, Chestnut Hill, Pa.; St. Luke's, Bustleton, Pa.; Calvary, Pittsburgh; St. Anne's, Annapolis, Md. (10 times); Trinity, Washington; St. Paul's, Cleveland, O. (over \$2,250); Trinity, Cleveland, O. (over \$1,500); Christ, Delavan, Mil.; St. Paul's, Manistee, W.Mich.; St. James, Fresno, Cal.

Mention should also be made of Trinity parish, New York, in which the mother church and every one of its chapels send regular offerings.

DIOCESAN CONTRIBUTIONS.

The following is a list of Diocesan Contributions, to date, containing also the amounts as they stood January 1, 1887, in order that the energetic Commissioners now acting in certain Dioceses, may have proper credit for their labor and success. In reading this statement it should be borne in mind that Missouri, New York, Long Island and Pennsylvania, have had the benefit of Named Funds which are credited among their contributions. The amount from Massachusetts has also been considerably increased by the annual donations of an unknown friend, that of New Jersey, by a substantial bequest, and in Kentucky, \$840 out of its \$943 came from one devoted woman, well advanced in years, in Lexington.

Dioceses.	Contributions Jan. 1, 1887.	Contributions Sept. 1, 1889.
Alabama	-	\$61 20
Albany	\$1,151 87	2,170 69
Arkansas	5 00	67 85
California	364 85	689 30
Central New York	525 86	1,611 84
Central Pennsylvania	1,245 63	2,628 29
Chicago	140 97	643 85
Connecticut	313 71	3,598 50
Delaware	121 32	305 61
East Carolina	24 81	111 37
Easton	5 06	148 67
Florida	19 00	184 19
Fond du Lac	111 93	200 17
Georgia	75 00	285 50
Indiana	177 05	410 50
Iowa	65 33	183 87
Kansas	45 55	221 07
Kentucky	1 50	943 24
Long Island	10,286 89	13,953 96
Louisiana	-	171 05
Maine	109 32	145 90
Maryland	1,011 18	2,292 79
Massachusetts	7,292 00	12,978 60
Michigan	421 74	838 20
Milwaukee	118 47	367 81
Minnesota	663 69	1,240 09
Mississippi	12 00	103 95
Missouri	26 40	50,486 07
Nebraska	-	244 74
Newark	1,225 09	2,424 91
New Hampshire	268 00	584 59
New Jersey	5,247 48	6,170 07
New York	14,317 72	28,644 49
North Carolina	76 70	383 38
Ohio	5,682 38	7,047 17
Pennsylvania	8,045 64	17,162 38
Pittsburgh	1,433 92	2,716 02
Quincy	32 73	152 99
Rhode Island	593 45	1,540 19
South Carolina	59 63	161 09
Southern Ohio	2,211 06	2,910 50
Springfield	83 03	176 11
Tennessee	134 50	409 99
Texas	44 95	163 55
Vermont	117 00	214 84
Virginia	40 76	260 09
Western Michigan	154 92	341 99
Western New York	3,112 14	5,166 97
West Virginia	289 56	353 51
Colorado	72 54	164 32
Dakota, North	2 00	14 50
Dakota, South	254 86	436 93
Idaho	30 65	33 65
Montana	16 00	87 20
Nevada	-	89 75
New Mexico and Arizona	119 65	163 90
North California	189 50	222 47
North Texas	20 75	37 80
Oregon	151 50	178 30
Utah	55 00	167 85
Washington	56 45	66 45
Western Texas	100 00	141 10
Wyoming	-	9 05
Foreign	413 92	419 38
Miscellaneous	260 00	280 00
Total	\$69,249 63	\$176,786 35

NAMED FUNDS.

On February 17, 1887, the Commission established a system of Named Memorial Funds by the passage of the following resolution.

Resolved, That every donation of \$5,000 or more be preserved as a separate Fund by the name of the donor, or as a memorial or otherwise, as designated by him; and that such donor be permitted to direct the disposition of the income of such Fund, geographically or otherwise, within the scope of the powers of this Commission.

This system has been adopted by similar organizations with excellent results, and it is believed that as soon as it is generally known and understood among Church people, many will gladly avail themselves of its advantages and the number of these named Funds will be greatly increased. For it is difficult, if not impossible, to imagine a Memorial at once so lasting and so useful. It will go on doing its beneficent work of spreading Christian influences and aiding the extension of the Church through all the ages, with a power which will not decrease by the lapse of years; and it will continually carry with it the name of the donor, or of the loved one whom it was intended to commemorate. Monuments crumble, and the most beautiful tablet may be destroyed: at best they are cold, inert, and useless to humanity. But one of these Memorial Funds, will continue actively at work by successive loans and by the donation of its interest, aiding in the establishment of religious influences in scores of places all over the land to the end of time.

Already the Commission has in charge five of these Named Memorial Funds as follows:

The Anne Bedell Memorial Fund, \$5,000. Founded by William G. Low, Esq., of Long Island.

The Cornelius Vanderbilt Fund, \$5,000. Founded by Mr. Cornelius Vanderbilt, of New York.

The Bishop Robertson Memorial Fund, \$50,000. Founded in 1888, by Mr. Willard E. Winner, of Kansas City, Mo.

The Margaretta S. Lewis Memorial Fund, \$5,000. Founded in 1888, by the Executors of Miss Margaretta S. Lewis, of Philadelphia, Pa.

The Julia Merritt Memorial Fund, \$5,000. Founded in 1889, by Mrs. Julia Merritt, of New York.

The donation of so large a sum as \$50,000 by one individual, is too important an event to pass without special mention. It is the more notable from the fact that this important benefaction does not come from either of the great cities of the East, where wealth has been accumulating for years, and many incomes are so large that such gifts can be made without serious inconvenience; but from the West, beyond the Mississippi and even beyond the Missouri, from the region which is generally looked upon as that to receive aid instead of giving it. This magnificent donation is also notable as bearing evidence of the estimation in which the Building Fund is held by practical business men who see its actual working, the donor having acquired his knowledge of the Fund from seeing the important results which flowed from a loan made by it to Trinity Church, Kansas City, in 1885. This Bishop Robertson Memorial Fund is still in the form of bonds, so that it is not available for immediate use; but it is none the less welcome and is certainly a noble tribute to the late Bishop of Missouri.

THE WORK OF THE FUND.

The work of the Fund has grown in proportion with its means. In fact, it will be a long time, we fear, before the amount at command will meet the constant calls which come from all parts of the country for aid in the establishment of Christian influences and the services of the Church. To meet even the most pressing of these calls—those which cannot be refused or postponed without grave danger—requires a much larger sum than is yet in possession of the Commission. But so far as the money placed in their

power extends, they have endeavored to use it wisely and in such a manner as to accomplish the most good.

A list of all the loans made from the Building Fund, from the beginning down to August 31, 1889, is appended hereto. They are 117 in number and amount to \$122,525, in the aggregate, of which \$82,155 is now outstanding. This shows that over \$40,000 of those loans has been repaid into the treasury. Having once done its work, it has returned to be sent out on new errands of usefulness. And this emphasizes what has always appeared one of the most important and interesting points in relation to this Fund—the never ending round of usefulness which is the mission of every dollar which is thus dedicated to the Lord. As has often been said, there is no other money, given for any other religious or benevolent purpose, which is even expected to do the repeated and never ending work which is the blessed mission of this Permanent Fund. It will go out and return, and go out and return, so long as the Gospel is to be preached; and its active work will only cease when time shall be no more. Twenty-two loans have been entirely paid and the mortgages satisfied.

The Report to the last General Convention stated that during the preceding year \$5,140 of loans previously made had been returned to the treasury; in the succeeding year the sum was over \$8,000; and thus it had increased, in proportion to the amount of loans outstanding, until during the last year \$17,230 was thus returned. This not only shows the rapidity with which the money of the Fund is made available for new work, but also sets at rest the fears which some entertained as to the safety of this kind of investment.

The beneficial work of the Fund is far beyond what is shown by the loans actually made. Many cases arise in which the encouragement afforded by the promise of aid stimulates the people to such efforts that they raise all the money required themselves. These cases are surprisingly frequent and certainly gratifying. The discovery of flaws in titles to Church property at that early stage when they can be easily rectified, is another incidental benefit. The number of titles that are found to be imperfect through some carelessness or error in the conveyances, or some defect in the legal status of those taking title, would scarcely be believed, and calls for investigation and action on the part of Diocesan authorities.

Altogether there is much to encourage in the success of the work. While not doing nearly all that it should, a great deal is being accomplished, and the work grows day by day.

What is needed is to give full efficiency to that work by bringing the Fund up to its entire Million of Dollars. The annual offerings of parishes, if regularly sent from all over the land, will do much towards this. But that at best is a slow process, and a single gift of \$5,000 equals the ordinary contributions of the faithful in hundreds of country churches. For rapid increase, the Fund needs individual gifts—generous gifts; and we submit in conclusion that the system of Named Funds presents a specially desirable form of memorial, either of the living or the departed, and a most worthy object for legacies by those arranging for the disposition of their property hereafter.

LIST OF LOANS.

No.	DATE.	DIOCESE.	TOWN.	CHURCH.	AMOUNT.	PRESENT BALANCE
	1881.					
1	June 21	Springfield	Edwardsville		\$600	\$360 00
	1882.					
2	Oct. 20	Texas	Waco	St. Paul's	3,600	-
3	Nov. 22	Nebraska	Kearney	Good Shepherd	200	-
4	Dec. 5	Albany	Bloomington	Mission	500	-
	1883.					
5	Jan. 11	Texas	Georgetown	Grace	500	100 00
6	April 23	Texas	Brenham	St. Peter's	1,000	360 21
7	May 7	New York	Lewisboro	St. John's	1,500	1,500 00
8	Aug. 18	Colorado	South Pueblo	Trinity	500	-
	1884.					
9	Mar. 11	North Dakota	Grand Forks	St. Paul's	750	-
10	April 14	Iowa	Sac City		600	-
11	Aug. 2	South Dakota	Hurley	Grace	300	-
12	Aug. 26	Minnesota	Appleton	Gethsemane	300	-
13	Nov. 28	Indiana	Frankfort	St. Luke's	750	350 00
14	Nov. 28	Mississippi	Port Gibson	St. James's	1,500	-
15	Nov. 28	Michigan	Escanaba	St. Stephen's	500	200 00
16	Dec. 2	South Ohio	Middletown	Ch. of Ascension	650	130 00
17	Dec. 3	Virginia	Eagle Rock	Emmanuel	250	-
18	Dec. 29	Iowa	Ida Grove	Trinity	800	73 00
	1885.					
19	Jan. 8	Easton	Cambridge	Christ Church	2,500	1,900 00
20	Mar. 12	Quincy	Monmouth	Trinity	600	480 00
21	April 2	No. Carolina	Henderson	Holy Innocents	1,000	100 00
22	April 7	Minnesota	Zumbrota	Trinity	700	319 00
23	April 7	New Mexico	Albuquerque	St. John's	4,000	2,207 94
24	May 9	Missouri	Kansas City	Trinity	4,000	-
25	May 11	North Dakota	Janestown	Grace	1,500	1,200 00
26	June 3	No. Carolina	Reedsville	St. Thomas's	500	500 00
27	June 17	Michigan	Bay City	St. Barnabas's	400	270 00
28	July 16	Maryland	Davidsonville	All Hallows'	500	-
29	July 16	Colorado	South Denver	St. Mark's	2,500	-
30	July 21	Mississippi	Meridian	Mediator	1,000	560 90
31	Aug. 28	Milwaukee	Broadhead	Seabury Mission	250	91 00
32	Sept. 17	Montana	Butte	St. John's	3,000	1,200 00
33	Oct. 13	Michigan	Rockford	St. James's	500	453 47
34	Oct. 13	Tennessee	Trenton	Holy Innocents'	500	390 45
35	Oct. 14	Mississippi	Greenville	St. James's	1,000	-
36	Oct. 28	Tennessee	Fayetteville	St. Mary Magdalene	1,000	398 98
37	Nov. 9	South Dakota	Alexandria	Grace	500	500 00
38	Dec. 7	Nebraska	Cedar Rapids	Trinity	500	-
39	Dec. 31	Illinois	Pontiac	Grace	800	-
	1886.					
40	Jan. 7	W. Texas	Mason		500	500 00
41	Jan. 16	Iowa	Mason	St. John's	1,000	-
42	May 10	South Dakota	Pierre	Trinity	200	200 00
43	July 19	Ohio	Clyde	Grace	500	500 00
44	Aug. 11	Florida	Zellewood	St. James's	300	258 00
45	Sept. 8	North Dakota	Sanborn	Christ	600	600 00
46	Oct. 2	No. California	Vallejo	Ascension	300	-
47	Nov. 3	Indiana	Greencastle	St. John's	500	500 00
48	Nov. 8	South Dakota	Winifred		400	200 00
49	Dec. 11	Colorado	South Pueblo	Trinity (2d)	500	500 00
50	Dec. 30	South Dakota	Howard		500	300 00
	1887.					
51	Jan. 17	South Dakota	Carthage		400	200 00
52	Mar. 22	Nebraska	Fremont	St. James's	1,500	1,400 00
53	May 2	No. Carolina	Mecklenburg Co.	St. Mark's	350	280 00
54	May 2	Minnesota	Montevideo	Grace	700	-
55	May 6	Minnesota	Wilder	Breck Mission	1,000	1,000 00

LIST OF LOANS—*Continued.*

NO.	DATE.	DIOCESE.	TOWN.	CHURCH.	AMOUNT.	PRESENT BALANCE
56	May 9	Minnesota	Sauk Rapids	Grace	\$500	\$467 75
57	May 14	So. Carolina	Columbia	Associate Mission	300	300 00
58	May 17	Kansas	Salina	Christ	1,000	600 00
59	May 23	California	Boulder	St. James's	1,000	1,000 00
60	July 19	South Dakota	Woonsocket	St. Luke's	400	320 00
61	Oct. 6	Pittsburgh	Oil City	Christ	7,000	5,600 00
62	Oct. 17	South Dakota	Aberdeen	St. Mark's	1,000	800 00
63	Dec. 1	So. Carolina	Aiken	St. Thaddeus	500	-
64	Dec. 16	California	Redlands	Trinity	500	300 00
65	Dec. 20	Nebraska	Schuyler	Trinity	2,000	1,776 28
66	Dec. 31 1888.	Minnesota	Fairmont	St. Martin's	500	400 00
67	Jan. 14	Florida	Jacksonville	St. Andrew's	2,000	2,000 00
68	Feb. 4	West Virginia	Charleston	St. John's	2,000	1,600 00
69	Feb. 17	Kansas	Salina	Christ (2d)	700	700 00
70	Feb. 27	Nebraska	Neligh	St. Peter's	1,000	800 00
71	Feb. 29	Arkansas	Witcherville	Buckner College	1,000	1,000 00
72	Mar. 1	Minnesota	Mankato	St. John's	1,000	1,000 00
73	Mar. 5	E. Carolina	Snow Hill	St. Barnabas	600	480 00
74	Mar. 5	Texas	Marlin	St. John's	800	800 00
75	Mar. 9	South Dakota	Watertown	Trinity	1,500	-
76	Mar. 15	South Dakota	Wentworth	St. Paul's	400	300 00
77	Mar. 21	Wyoming	Cheyenne	St. Mark's	5,000	4,000 00
78	Mar. 23	Florida	Jacksonville	St. Andrew's (2d)	2,000	2,000 00
79	Mar. 31	Pittsburgh	Youngsville	St. Saviour's Miss.	1,200	-
80	Mar. 31	So. Carolina	Yorkville	Good Shepherd	300	240 00
81	April 7	Nebraska	Fremont	St. James's (2d)	1,500	1,500 00
82	April 10	Alabama	Sheffield	Grace	1,000	1,000 00
83	April 19	Virginia	South Boston		750	750 00
84	April 28	California	Riverside	All Saints	2,500	2,500 00
85	May 5	Kansas	Clay Centre	St. Paul's	500	400 00
86	June 1	North Dakota	Pembina	Grace	300	247 81
87	June 5	South Dakota	Redfield	Trinity	500	400 00
88	June 13	So. Carolina	Summerville	St. Paul's	250	250 00
89	June 18	South Dakota	Huron	Grace	1,500	1,500 00
90	June 18	Tennessee	South Pittsburgh	Christ	500	400 00
91	June 26	Florida	Macclenny	St. James's	3,500	3,500 00
92	June 26	South Dakota	Rapid City	Emmanuel	1,500	1,200 00
93	July 21	Kansas	Arkansas City	Trinity	2,000	2,000 00
94	July 21	Minnesota	St. Peter	Holy Communion	800	640 00
95	Sept. 1	Colorado	Trinidad	Trinity	1,600	1,600 00
96	Oct. 20	Missouri	Chillicothe	Grace	1,200	1,200 00
97	Dec. 7	New York	Pearl River	St. Stephen's	500	500 00
98	Dec. 7	South Dakota	Scotland	St. Andrew's	500	500 00
99	Dec. 26	Nebraska	Sidney	Christ	400	-
100	Dec. 26 1889.	Wash. Terr.	Yokima		500	500 00
101	Jan. 10	Central Penn.	Nanticoke	St. George's Mission	2,000	2,000 00
102	Jan. 10	W. New York	Fairport	St. Luke's	1,500	1,275 31
103	Jan. 10	Pennsylvania	Lansdowne	St. James's	1,500	1,500 00
104	Jan. 16	Colorado	Las Animas	Mission of Messiah	650	650 00
105	Jan. 28	Arkansas	Dardanelle	St. Paul's	325	325 00
106	Feb. 9	Virginia	Christiansburg	St. Thomas's	700	700 00
107	April 1	California	Los Angeles	Ascension	750	750 00
108	April 1	Tennessee	Pulaski	Messiah	900	900 00
109	April 4	Arizona	Phoenix	Trinity	1,500	1,500 00
110	April 8	Arkansas	Mammoth Sps.	St. Andrew's	300	300 00
111	May 4	Georgia	Grovetown	Heavenly Rest	500	500 00
112	May 16	Kansas	Dwight	St. Paul's	400	400 00
113	May 31	Kansas	Minneapolis	St. Peter's	400	400 00
114	June 6	So. Carolina	Winnboro	St. John's	800	800 00
115	June 6	Virginia	Newport News	St. Paul's	1,000	1,000 00
116	July 6	Alabama	Gadsden	Holy Comforter	1,000	1,000 00
117	July 26	Colorado	Buena Vista	Grace	1,000	1,000 00
					\$122,525	\$82,155 10

THE CHURCH PRESS.

We cannot close this Report without referring to the generous and ready aid always extended to us by the Church Press. Without exception, the editors of Church periodicals have been ready on all occasions to render assistance, in bringing the claims of the Commission before the people, and in presenting such facts regarding it as might be of interest. We fully appreciate that without that aid the Fund could not have made the progress which it has, and we wish to take advantage of this opportunity to make hearty acknowledgment.

APPENDIX IV.

TRIENNIAL REPORT OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

To the General Convention of the Protestant Episcopal Church in the United States.

The Trustees of the General Theological Seminary have the honor to present this, their triennial Report, as required by Article second of the Constitution of the Seminary.

For the details of the proceedings of the Board since the last General Convention, they beg leave to refer to the printed documents which are herewith submitted.

I. PROPERTY AND FINANCIAL CONDITION.

The property and financial condition of the Seminary on the 1st of May last, as reported at the Annual Meeting of the Trustees, was as follows:

REAL ESTATE.

64 lots and buildings on Seminary Block	(not valued)
32 lots on Central Block, all leased	\$250,000 00
25 lots on Wharf Block and Bulkhead, all leased	250,000 00
121 lots	\$500,000 00
Deduct mortgage to Trust Funds on Wharf Block . . . , . .	63,078 78
Total value of Real Estate	\$436,921 22

PERSONAL PROPERTY.

Buildings and leases of lots 1-4, 8-12, 12 $\frac{1}{2}$, 13-16, 24, 25, 28-32, and deficiency judgments . . .	\$169,000 00
Bond of Elizabeth R. H. Fanning, secured by mortgage, at 5%	30,000 00
Bond of J. L. Wallack and T. Moss, secured by mortgage, at 4 $\frac{1}{2}$ %	75,000 00
Bond of Louis C. Mertz, secured by mortgage at 6%,	24,000 00
Bond of Joseph D. Eldredge, secured by mortgage at 5%	30,000 00
Bond of W. J. Merritt, secured by mortgage at 5%,	25,000 00
Bond of Emeline Cozzens, secured by mortgage at 5%	15,000 00
Bond of John Ferdon, secured by mortgage at 6%,	7,000 00
Bond of Laura E. Jones, secured by mortgage at 5%	19,000 00
Mortgage on Wharf Block of Seminary property, at 5%	63,078 78
¹ Michigan Central Railroad Registered 5% Bonds, due 1931	20,000 00
¹ St. Louis, Alton, and Terre Haute Railroad Preferred Second Mortgage 7% Bonds, due 1894	5,000 00

¹ Syracuse, Binghamton, and New York Railroad Consolidated First Mortgage 7% Bonds, due 1906	\$5,000 00
¹ Central Railroad of New Jersey Consolidated Registered 7% Bonds, due 1899	5,000 00
¹ Jersey City, N.J., 7% Water Bond, due 1904	1,000 00
¹ Bonds of the Consolidated Gas Company of Baltimore, at 6%, due —	2,500 00
¹ Port Royal and Augusta Railway, 3 shares, par \$100	300 00
On deposit in Farmers' Loan and Trust Company,	26,562 88
	<hr/>
	² \$522,441 66
Total value of real estate and personal property	\$959,362 88

ENDOWMENTS.

The following specific endowments are held by the Seminary, all of which are amply secured by bonds and mortgages:

The Samuel Verplanck Hoffman Foundation	\$100,000 00
The "St. Mark's Church in the Bowery" Professorship of Ecclesiastical History	25,000 00
The Alumni Professorship of the Evidences of Revealed Religion	29,752 57
The Charles and Elizabeth Ludlow Professorship of Ecclesiastical Polity and Law	27,772 42
The Eugene A. Hoffman Professorship of Pastoral Theology	80,000 00
The Library Endowment Fund	6,000 00
The Bishop Paddock Lectureship Fund	10,175 00
The John H. Talman Fellowship	10,000 00
The McVickar Prize Fund	1,000 00
The Seymour Prize Fund	1,000 00
The Charles and Elizabeth Ludlow Fund	8,000 00
The General Endowment Fund	34,590 00
The William H. Vanderbilt Fund	50,000 00
The Tracy R. Edson Fund	15,000 00
The Susan M. Edson Fund	5,000 00
The Hoffman Fund	2,385 20
The Retiring Fund	30,000 00
Thirty-four Scholarships, as per table following Report	86,766 47

\$522,441 66

It will be observed that thirty thousand dollars have been received towards the creation of a Retiring Fund, to enable the Trustees to pay a retiring pension to Professors who have grown old in the service of the Seminary, and who are no longer able to discharge the active duties of their chairs. The time for the retirement of all Professors hereafter elected is fixed at seventy years of age, unless, for reasons which seem good to the Trustees, it may be extended by the Board, in individual cases, for a short period. It is earnestly hoped that the Retiring Fund may be increased to one hundred thousand dollars, the income to be used for the Seminary when not required for retiring pensions.

A statute has been adopted by the Trustees, giving to any clergymen, rectors of churches whose congregations shall contribute not less than fifty thousand dollars to endow an additional Professorship in the Seminary, the right to nominate to such Professorship, during the continuation of their rectorship.

¹ Held by direction of the donors.

² The market value of the personal property was in May, 1889, \$528,858.10.

The Board has also secured the enactment, by the Legislature of New York, of a Statute giving the Seminary, and other institutions of a similar character, the right to "hold property not exceeding in value two million dollars, or the yearly income derived from which shall not exceed one hundred thousand dollars.

II. INSTRUCTION.

In this department more than the ordinary number of changes have occurred since the last triennial Report.

The Rev. George W. Dean, D.D., the "Alumni Professor of the Evidences of Revealed Religion," departed this life March 29, 1887, after a little more than two years of faithful discharge of the duties of his chair. Standing, as he did, in the first rank of the learned clergy of our Church, his death was deeply deplored by the Faculty and students. His chair is at present temporarily filled by the Rev. Philander K. Cady, D.D., who some years since declined the appointment to the Professorship of Systematic Divinity.

The Rev. William E. Eigenbrodt, D.D., Professor of Pastoral Theology, who had filled his chair for twenty-six years, and the Rev. Samuel Buel, D.D., for seventeen years Professor of Systematic Divinity and Dogmatic Theology, have been retired, at their own request, on account of their advancing age. Both these Professors were eminent for the faithful, assiduous, and conscientious discharge of their duties, and it was a special pleasure to the Trustees to be able to provide for them retiring pensions, and still retain them as emeritus professors.

The chair of Pastoral Theology was filled by the election, in January last, of the Rev. Edward H. Jewett, D.D., who shortly after entered on its duties.

The chair of Systematic Divinity and Pastoral Theology was also filled by the election of the Rev. G. H. Somerset Walpole, M.A., at the Annual Meeting of the Trustees in June. He has accepted his election, and will begin his lectures during the present month. In the interim the instruction in this department has been given by the Rev. T. Stafford Drowne, D.D.

Under the provisions of the Susan M. Edson Fund, instruction in singing church music has been given for two years past by Mr. George T. Tattam. A large number of the students have availed themselves of his instruction.

The Bishop Paddock Lectureship continues its valuable service to the students, and by the publication of the lectures to the Church at large. The lectures were as follows:

"The History of Christendom, Ecclesiastical and Political, from Constantine to the Reformation," by the Rev. John H. Egar, D.D., Rector of Zion Church, Rome, N.Y.

"Christ's Doctrine of Development," by the Right Rev. Hugh Miller Thompson, D.D., LL.D., Bishop of Mississippi.

"Diabology: the Person and Kingdom of Satan," by the Rev. Edward H. Jewett, D.D., Rector of Trinity Church, Norwich, Conn., now Professor of Pastoral Theology.

In addition to the Bishop Paddock Lectures, the following lectures were delivered to the students at the request of the Standing Committee:

"Theories of Knowledge, with special reference to Scepticism and Unbelief," by the Rev. W. D. Wilson, D.D., LL.D., L.H.D., Professor of Moral and Intellectual Philosophy in Cornell University.

"Dante," by the Rev. John C. Eccleston, D.D., Rector of St. John's Church, Clifton, N.Y.

"Evidences of Design drawn from Anatomy and Physiology," by Andrew H. Smith, M.D.

The students have also been favored with addresses, in response to the invitation of the Dean, from the following Bishops, Clergymen, and Laymen:

The Bishops of Minnesota, Western New York, Albany, South Dakota, North Carolina, Northern Texas, Fond du Lac (Dr. Brown), Springfield,

Newark, New Mexico, Montana, Mississippi, Indiana, New York, Shanghai, assistant of Central Pennsylvania, Wyoming and Idaho, and Delaware; the Rev. Charles Taylor, D.D., Master of St. John's College, Cambridge, England; Canon Murray, of Halifax; and Canon Knox Little; the Rev. Drs. Toomer Porter, Van De Water, Kirkus, Langford, Carey, Satterlee, Gallaudet, Alsop, and Rainsford; the Rev. Messrs. Theodosius Tyng, Warren, Locke, Osborn, Prescott, and Neesan; Messrs. E. P. Wheeler, J. L. Houghteling, and Charles D. Kellogg.

In addition, the Bishop of New York, on two occasions, and the Assistant Bishop of Central Pennsylvania last spring, held a retreat for the students at their own request, covering two days in the season of Lent. Many of the students expressed themselves as very grateful for the help which these quiet retreats gave them.

It is most desirable that the Bishops of the Church should visit the Seminary from time to time, to speak to the students words of timely advice and admonition. It not only brings the Bishops into closer relation with the Seminary, but gives it their paternal influence and moral support.

III. STUDENTS.

The number of students during the last three years has been as follows: In 1886-7, 86; in 1887-8, 88; in 1888-9, 89.

The whole number of students matriculated since 1822 has been 1,592, of whom thirty-nine have been honored with the office of a Bishop in the Church of God. For nine years past, we are thankful to report, there has not been a single case of serious sickness among the students.

The post-graduate course and reception of special students have met a need which has hitherto found no provision made for it in connection with our schools of the prophets. Thirty-three students have availed themselves of these privileges, either to carry on their studies beyond the under-graduate course, or to make up, as far as possible, for the deficiencies of their early training.

The organization last year of "The Church Students' Missionary Association," which is composed of delegates from all our Church institutions of learning, and is to meet annually, was the outgrowth of the zealous missionary spirit which has been steadily increasing among the students of the Seminary for several years. The first two annual Conventions, held in the Seminary, were in every respect most successful, and full of promise for the future of Missions in this country and abroad.

IV. LIBRARY.

The Library has been the recipient of large donations from our frequent benefactor, the Society for promoting Religion and Learning in the State of New York, and of generous gifts from the library of the late Rev. Dr. James A. Williams, of Orange, N.J., from the Rev. George W. Nichols, of Norwalk, Conn., and from the Rev. Charles W. Morrill, of New York. The last presented about one thousand carefully selected volumes of standard English literature. The number of books on the shelves, after removing nearly three thousand duplicates, which have been placed on sale, now numbers 19,114. There are also seventeen thousand pamphlets in the pamphlet collection. As a theological library, our library is now believed to be unequalled in this country. It is kept open from 9 A.M. to 5 P.M. daily for the students and others who desire to make use of it.

V. BUILDINGS.

The buildings and grounds are in excellent condition. With their surroundings they form one of the most attractive spots in the city, and are frequently visited by strangers from abroad. Through the kindness of friends,

all the students' rooms have been furnished, thus making them uniform, and relieving the students from an expense which most of them could ill afford.

THE DEANERY has been completed and occupied by the Dean, and is admirably adapted for its purpose.

By the munificent gift of Mr. George A. Jarvis, of Brooklyn, the Trustees have been enabled to begin the erection of the building on the Ninth Avenue, between the Library and the Deanery. In recognition of Mr. Jarvis' liberality, it has been designated as JARVIS HALL. It will be completed this winter, and afford additional accommodation for about thirty students.

The marked feature, however, in the history of the past three years has been the completion and consecration of that which is the crowning glory and blessing of the Seminary buildings, — THE MEMORIAL CHAPEL OF THE GOOD SHEPHERD. The building, which was presented complete in all its details, and its notable consecration by the Presiding Bishop, assisted by nine Bishops and about two hundred of the Clergy, are fully described in the memorial pamphlet accompanying this report. In the words of the Dean, "as a Collegiate Chapel it is confessedly without a peer in this country. Standing, as it does, between the East Quadrangle and what will be before long the West Quadrangle, its massive tower rising far above the other buildings, it will be, in all the years to come, the centre and crown not only of the material structures which shall cover these grounds, but also of the educational and spiritual work which shall go on within them. Already it has begun to manifest its influence on the spiritual life of the students, lifting them to higher views of their sacred calling, and the solemnity of the service in which they are to be engaged. The attendance of the students at the Daily Prayers, and especially at the Holy Communion, has been much larger than before, while the Evening Prayer has attracted a large congregation from various parts of the city, often filling every seat in the Ante-chapel. The music, which is wholly Gregorian, rendered by the students with only the organ to sustain their voices, is not surpassed in effectiveness, as Canon Knox Little said, when he addressed them, by that of any chapel in Cambridge or Oxford. With such a rendering, as one of the older graduates puts it, 'the daily service here is a continual inspiration.'"

In conclusion, the Trustees appreciate that while, by the good providence of God and generous gifts of friends, during the last ten years much, very much has been done to place the Seminary in the position which it ought to occupy before the Church, much more still remains to be done. Additional buildings must be erected for the accommodation of the increasing number of students. Larger endowments are required by the decreasing rate of interest and increased cost of living. At least five hundred thousand dollars ought to be added to the endowments we already have. This will be given as soon as Churchmen appreciate the important influences which the General Seminary must exercise upon the Church in this country by training one-half of its future clergy.

All of which is respectfully submitted.

T. STAFFORD DROWNE, *Secretary.*

GENERAL THEOLOGICAL SEMINARY,
October 2, 1889.

CONTRIBUTIONS.

The amount of contributions from the several Dioceses to May 1, 1889, was as follows:—

DIOCESSES.	Reported in 1886.	Added Since.	Total to May, 1889.
Albany	\$12,380 08	\$162 42	\$12,542 50
California	125 92	—	125 92
Central New York	9,934 00	50 00	9,984 00
Central Pennsylvania	134 80	19 96	154 76
Connecticut	1,124 68	—	1,124 68
Delaware	294 73	25 37	320 10
Easton	7 73	—	7 73
Georgia	180 47	—	180 47
Illinois	59 50	—	59 50
Indiana	8 23	—	8 23
Iowa	5 00	—	5 00
Long Island	45,604 05	45,256 05	90,860 10
Maine	94 51	18 89	113 40
Maryland	8,381 44	152 68	8,534 12
Massachusetts	7,369 55	150 00	7,519 55
Michigan	606 57	70 00	676 57
Minnesota	1 00	—	1 00
Mississippi	500 00	—	500 00
Missouri	37 00	—	37 00
Montana	6 75	—	6 75
Newark	293 17	136 87	430 04
New Hampshire	238 01	205 88	443 89
New Jersey	11,702 25	39 54	11,741 79
Northern Texas	1 00	—	1 00
New York	651,962 53	229,736 23	881,698 76
North Carolina	4,276 00	—	4,276 00
Ohio	1,021 27	—	1,021 27
Pennsylvania	66,776 11	677 80	67,453 91
Pittsburgh	141 00	—	141 00
Rhode Island	264 00	—	264 00
South Carolina	54,074 65	—	54,074 65
Southern Ohio	10 00	—	10 00
Springfield	415 10	—	415 10
Utah	5 00	—	5 00
Vermont	114 15	—	114 15
Virginia	632 00	—	632 00
Western New York	9,224 08	507 78	9,731 86
Wisconsin	75 00	—	75 00
	\$888,081 33	\$277,209 47	
Total cash donations received by the Seminary since its establishment in 1818			\$1,165,290 80

SCHEDULE OF ENDOWED SCHOLARSHIPS, MAY 1, 1889.

APPENDIX IV.

601

	NAMES.	DATE.	RIGHT OF NOMINATION.	Original Endow'm't	Present Amount.	Annual Value.
1	Bishop White	1821	The Bishop of Pennsylvania	\$2,500 00	\$4,489 45	\$224 47
2	Warren	1822	The Rector, Wardens, and Vestrymen of St. Paul's Church, Troy, N.Y.	2,500 00	3,880 59	194 05
3	North Carolina.	1823	The Bishop of North Carolina	3,000 00	3,189 37	159 47
4	Bishop Kemp	1824	The Bishop of Maryland	3,000 00	3,712 63	185 63
5	Bishop Claggett	1825	"	198 50	198 50	-
6	Claremont	1825	"	48 00	48 00	-
7	Bishop Hobart, I.	1825	"	120 00	120 00	-
8	The Protestant-Episcopal Society for Promoting Religion and Learning in the State of New York	1825	"	2,000 00	2,315 25	115 76
9		1826	"	2,000 00	2,315 25	115 76
10		1826	"	2,000 00	2,315 25	115 76
11		1826	"	2,000 00	2,436 57	121 83
12	Bishop Croes	1827	The Bishop of New Jersey	2,500 00	3,245 59	162 28
13	Bishop Hobart, II.	1827	The Bishop of Virginia, preference to be given to natives of Virginia	2,500 00	2,500 00	125 00
14	St. Thomas' Church, New York	1828	The Rector of St. Thomas' Church, New York	20 00	20 00	-
15	Clerical	1829	"	3,000 00	3,646 51	182 32
16	Thomason	1833	The Rector of St. Stephen's Church, Pittsfield, Mass.	2,500 00	3,239 07	161 50
17	Wainwright of Grace Church, N.Y.	1835	The Rector of Grace Church, New York	2,000 00	2,643 05	132 15
18	Rhinelander	1835	The Standing Committee of the Seminary	2,000 00	5,000 00	250 00
19	Peter Roosevelt	1835	"	2,000 00	2,488 80	125 04
20	St. George's Church, New York	1837	The Rector of St. George's Church, New York	2,500 00	3,319 47	165 97
21	Williams	1844	The Rector of St. Mark's Church, Orange, N.J.	2,100 00	2,531 08	126 53
22	George W. Mancius	1847	The Standing Committee of the Seminary	2,500 00	2,900 89	145 04
23	Zion Church	1850	The Rector of Zion Church, New York	2,500 00	2,797 29	139 86
24	Mary Welsh	1850	"	2,500 00	3,585 18	179 26
25	Buckwell.	1853	The Bishop of Pennsylvania, to a citizen of Pennsylvania,	2,000 00	-	-
26	Ogilby*	1855	The Bishop of New York	2,000 00	3,103 86	155 19
27	Sands	1861	The oldest male descendant of A. B. Sands	2,000 00	2,209 60	110 48
28	Francis Vinton	1862	The Dean of the Seminary	2,000 00	3,283 83	164 19
29	Pierpont	1863	The Bishop of Central New York	2,000 00	4,079 50	203 97
30	Delancey	1863	The Bishop of Western New York	2,000 00	1,041 97	-
31	Millett†	1873	The Standing Committee of the Seminary	900 00	1,091 90	-
32	Mercert	1873	"	500 00	1,091 90	-
33	Bishop G. W. Doane	1876	The Rt. Rev. President of St. Mary's Hall, Burlington, N.J.	3,800 00	4,013 38	The income
34	Bishop Whittingham	1882	The Rector of St. Luke's Church, Baltimore, Md., or the Bishop of Maryland or Eastern, preference to be given to candidates from Maryland	2,500 00	2,728 38	The income

* The Endowment of this Scholarship has not yet been paid to the Seminary. † Income to be added to the principal until it amounts to \$2,000.

APPENDIX IV.—2.

LIST OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY, ELECTED BY THE HOUSE OF DEPUTIES, OCTOBER, A.D. 1889, TO SERVE THREE YEARS.

The Rev. HEMAN DYER, D.D.
The Rev. MORGAN DIX, D.D., D.C.L.
The Rev. CHARLES H. HALL, D.D.
The Rev. G. WILLIAMSON SMITH, D.D.
The Rev. HENRY A. COIT, D.D.
The Rev. JAMES RANKIN, D.D.
The Rev. CLINTON LOCKE, D.D.
The Rev. WILLIAM S. LANGFORD, D.D.
The Rev. J. S. B. HODGES, D.D.
The Rev. ROBERT N. MERRITT, D.D.
The Rev. WILLIAM H. MOORE, D.D.
The Rev. ELIPHALET N. POTTER, D.D.
The Rev. JOHN W. BROWN, D.D.
Mr. Elbridge T. Gerry.
Mr. John A. King.
Mr. George C. Shattuck, M.D.
Mr. George C. McWhorter.
Mr. Henry P. Baldwin.
Mr. John H. Shoenberger.
Mr. Robert A. Lamberton, LL.D.
Mr. John Hobart Warren.
Mr. George A. Jarvis.
Mr. Elihu Chauncey.
Mr. Henry Hayes.
Mr. Henry E. Pierrepont.

Attest:

CHARLES L. HUTCHINS,
Secretary of the House of Deputies.

APPENDIX V.

SIXTH TRIENNIAL REPORT OF THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN, AND OF AGED, INFIRM AND DISABLED CLERGYMEN.

THIS Fund was created by action of the General Convention, in the year 1859, for the purposes above named, and is, largely, dependent for its efficiency upon the voluntary contributions of church people.

The need of such contributions is increasingly forced upon the notice of all those who are more immediately concerned with the life of the Church in our land. Year by year the sphere of her activity enlarges, and year by year the number of her aged and infirm priests and their widows and orphans increases. In older and wealthier Dioceses some provision, although almost always meagre and inadequate, is made for them; but in the great majority of Dioceses and Missionary Jurisdictions there is little provision, or none whatever.

The influence of such a condition of things is twofold. It operates to deter men from entering upon a calling whose pecuniary compensations are too small to enable them to provide adequately for their old age and the families they are to leave behind them; and it burdens the spirit of men, already sorely taxed by the responsibilities and anxieties of difficult fields, with cares and apprehension well nigh fatal to efficient service.

In a word, a policy which fails to provide for the soldier of the Cross the pension for his old age, or his family, which his country provides for the soldier of the flag, can be pursued only at the cost of his best endeavors, and his personal peace of mind.

None too soon has the Church abandoned so unwise a course of action; and while the results of a more considerate and generous policy have not as yet been all that could be hoped, they are sufficient to demonstrate its wisdom.

To church people generally, therefore, the Trustees appeal with renewed confidence and earnestness, and especially to the reverend clergy. Theirs, pre-eminently, is the cause of their aged brethren, and of the bereaved households that have lost their head and staff. Every chivalric instinct ought to appeal to those in Holy Orders to remember those who are in these bonds bound with them. A few words tenderly and frankly spoken from the chancel; a note now and then to some cheerful giver telling of this work; a tithe of the communion alms, that they who have spent their best years in ministering about holy things, may still live of the sacrifice; personal interest shown in these and other ways, would, in a little while, lift this righteous work out of the realm of feebleness and struggle, and make it sufficient for the large opportunities that challenge it. Such instances as the following will show what those opportunities are:

1. A clergyman, in his 83d. year, 53 years in the ministry, has a house and the interest of \$2,000. Receives \$150 from the Diocesan and \$100 per annum from this Fund.

2. A clergyman, in his 79th year, 54 years in the ministry, wife in her 65th year and daughter 22, dependent upon him for support, no property, received an appropriation of \$50 from the Fund in 1888.

3. A clergyman, in his 75th year, suffering from paralysis, 40 years in the ministry, now living with a married daughter, no property, receives a small appropriation from the Diocesan Fund, and \$50 a year from this. His bishop writes: "He has been in — some 14 years. He has lived upon a pittance, all his parish could give, and has labored faithfully, gently, bravely, all these years. I do not know a truer or more faithful priest than he. He has literally fallen with his harness on."

4. A clergyman, in his 73d year, disabled by paralysis, connected for many years with two of our largest Dioceses, but disqualified by non-residence from receiving help from their funds, received \$60 from this Fund for 1889.

A comparison with the last Triennial Report for 1883-1886 gives increased receipts for 1886-1889 as follows: Royalty, \$496.48; Legacies, \$5,614.83, and Interest, \$77.50. Total, \$6,188.81. This, however, is offset by a decrease of \$5,204.61 in the amount received from churches and individuals, which gives \$984.20 as the net increase of receipts in 1886-1889. The large amount received from legacies is very gratifying, especially as nothing was received from that source for the six years from 1880-1886, but a falling off of \$5,204.61, in the amount received from churches and individuals is much to be regretted. \$32,024 was divided among 178 beneficiaries. One hundred dollars a year is the largest sum that can be given to any one, and many receive only fifty dollars annually. They are very grateful for these small annuities; but, if the income of the Fund could be so increased as to allow annual grants, in some cases, of two hundred dollars, the comfort of the recipients would be greatly enhanced, and they would have a little more than merely a sufficiency for subsistence.

Ten hundred and sixty-four dollars were received and disbursed to beneficiaries specially designated by the donors. The sum of thirty-one hundred and ninety-one dollars and twenty-five cents was added to the Invested Fund, increasing it to \$16,000. Of this addition, \$2,191.25 came from legacies and \$1,000 was donated to the "Principal Fund."

The only charge in the Treasurer's account against receipts was \$182, paid for legal services in collecting and searching the records for legacies.

That cases have been relieved in forty-five out of some sixty dioceses makes apparent the general character of the Fund in reaching all applicants and helping many who, owing to various restrictions, cannot obtain assistance from the Diocesan Societies.

The Trustees regret that the Rev. Dr. Snively, having accepted a call to a distant parish, felt compelled to retire from the Board.

We present the following Minute, adopted by the Board of Trustees, which expresses in some slight degree the loss we have sustained by the death of the Right Rev. Alfred Lee, Presiding Bishop, who, since the inception of the Fund, has fulfilled the duties of President:

The Trustees of the Clergy Relief Fund desire to place on record a brief Memorial Minute to their late President, the Right Rev. Alfred Lee, D.D., LL.D., Bishop of Delaware, and Presiding Bishop of the Church.

Notwithstanding his extreme age, and the distance of his home from the usual place of meeting, his presence was always to be relied upon, and the Trust committed to our care had an abiding place in the deepest sympathies of his heart.

When the resources of the Fund were in special need, his earnest appeals to the Church at large always brought a generous response, and the special contributions which his words inspired carried comfort and relief to many a needy recipient.

His last official act in connection with this Board was to prepare the Triennial Report to the General Convention, in which, with masterly skill, he set forth the claims of the widows and orphans of those who had given their lives to the service of the Church, and if his words could reach the entire Church, they would be a clarion call to every member thereof to aid in

placing this sacred Trust in its true position of eminence among the great Charities of the Church.

In other relations of Episcopal duty, he stood in the front rank among the prelates of the Church for honest devotion to his convictions of truth and for intellectual power in defending those convictions. But in the transactions of this Board were revealed also a tenderness of heart and a depth of sympathy with the suffering quite as great as his intellectual power.

As Chairman of the Executive Committee he came in personal contact with the applications for relief, and his greatest sorrow—a sorrow shared by every member of this Board—was the frequent necessity of denying the applications because of the limited means in our Treasury.

His memory will be revered by us who knew him well, and the record of his blameless life will be the precious heritage of the entire Church.

This is the story of that pathetic necessity which your servants, the Board of Trustees, have been set, as they shall be enabled by their brethren, to meet. They commend this most sacred work to the sympathy and co-operation of the whole Church.

JOHN WILLIAMS, *President.*

HENRY C. POTTER, *Vice-President.*

MORGAN DIX.

STEPHEN P. NASH.

WM. ALEXANDER SMITH, *Treasurer.*

ELIHU CHAUNCEY, *Secretary.*

<p>Account audited, and securities examined, and found correct, ELIHU CHAUNCEY, Secretary.</p>	<p>E. and O. E. Since the above report was closed, \$1,550 have been paid out for the October annuities. W. M. ALEX. SMITH, Treasurer.</p>																																						
<p>SECURITIES ON HAND. \$2,000 U. S. Currency 6s of 1896. \$2,000 U. S. Regd. 4½s of 1891. \$3,000 N. Y. City 7½ stock of 1894. \$6,000 Jersey City Water 7s of 1902. \$1,000 Chic. St. Louis, and Pitts. Cons. 5½ of 1902. \$2,000 Louis. & Nash. Trust 6½ of 1922.</p>	<p>MISSIONARY DIOCESE OF COLORADO.</p> <table border="1"> <tr> <td>Montana . . .</td> <td>\$15 65</td> </tr> <tr> <td>" " "</td> <td>19 15</td> </tr> <tr> <td>Nevada and Utah . .</td> <td>70 35</td> </tr> <tr> <td>North Dakota . . .</td> <td>2 00</td> </tr> <tr> <td>Northern Cal. . .</td> <td>18 65</td> </tr> <tr> <td>" " Texas . . .</td> <td>97 11</td> </tr> <tr> <td>South Dakota . . .</td> <td>85 33</td> </tr> <tr> <td>Western Texas . . .</td> <td>4 90</td> </tr> <tr> <td>Japan Mission . . .</td> <td>7 43</td> </tr> <tr> <td>Communion Alms . . .</td> <td>390 57</td> </tr> <tr> <td>New York "Churchman" Fund . . .</td> <td>46 60</td> </tr> <tr> <td></td> <td>701 70</td> </tr> </table> <p>Royalties, 1886-'87 . . . 2,950 97 " 1887-'88 . . . 3,656 28 ■ 1888-'89 . . . 2,988 10</p> <p>INTEREST ON INVESTMENTS:— On \$2,000 United States Currency 6s, Jan. 1, '87, to July 1, '89 . . . 360 00 On \$2,000 United States Regd. 4½s, Dec. 1, '86, to Sept. 1, '89 . . . 270 00 On \$3,000 New York City 7s, Nov. 1, '86, to May 1, '89 . . . 630 00 On \$6,000 Jersey City 7s, March 1, '87, to Sept. 1, '89 . . . 1,260 00 On \$1,000 Chicago, St. Louis, & Pittsburgh 6s, April 1, '89 . . . 25 00</p> <p>Individual Contributions . . . Special Contributions . . . Legacies . . .</p> <p>1889, Sept. 14, by balance, cash on hand . . .</p> <table border="1"> <tr> <td></td> <td>\$37,782 84</td> </tr> <tr> <td></td> <td>2,645 00</td> </tr> <tr> <td></td> <td>6,512 17</td> </tr> <tr> <td></td> <td>1,064 00</td> </tr> <tr> <td></td> <td>5,614 83</td> </tr> <tr> <td></td> <td>\$37,782 84</td> </tr> <tr> <td></td> <td>\$1,581 95</td> </tr> </table>	Montana . . .	\$15 65	" " "	19 15	Nevada and Utah . .	70 35	North Dakota . . .	2 00	Northern Cal. . .	18 65	" " Texas . . .	97 11	South Dakota . . .	85 33	Western Texas . . .	4 90	Japan Mission . . .	7 43	Communion Alms . . .	390 57	New York "Churchman" Fund . . .	46 60		701 70		\$37,782 84		2,645 00		6,512 17		1,064 00		5,614 83		\$37,782 84		\$1,581 95
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TABLE OF COMPARATIVE RECEIPTS AND EXPENDITURES, AS PER TRIENNIAL REPORT.

RECEIPTS.	ROYALTY.	CHURCHES AND INDIVIDUALS.	LEGACIES.	INTEREST.	TOTAL.
1874—1877	\$9,317 86	\$612 00	\$1,500 00	\$2,560 00	\$13,989 86
1877—1880	7,209 83	4,889 59	200 00	2,460 00	14,759 42
1880—1883	6,692 56	17,826 83	—	2,370 00	26,889 39
1883—1886	9,068 87	23,680 31	—	2,467 50	35,216 68
1886—1889	9,565 35	18,475 70	5,614 83	2,545 00	36,200 88

RELIEF EXTENDED.

	TO DISABLED CLERGYMEN.	WIDOWS AND ORPHANS.	TOTAL.	DIOCESES.
1874—1877	21	59	80	31
1877—1880	32	71	103	37
1880—1883	35	104	139	38
1883—1886	36	119	163	41
1886—1889	43	135	178	45

DEATHS SINCE 1886.

Clergymen	12
Widows and Orphans	9

APPENDIX VI.

THE REPORT OF THE COMMITTEE ON MEMORIALS OF DECEASED MEMBERS.

It is a sad task your Committee have taken in hand, to recount the losses to our number for the past three years: and yet it is one of pleasure, to tell of bright hopes in death, and of examples still living of heroic service. There is a sameness in our record: and yet it is an ever new story of blessed trust and assurance in the unfailing love of God in Christ Jesus our Lord.

"There was silence in Heaven for about the space of half an hour." So we, brethren, are bidden to rest a while, amidst the stir of our work, and in the lull of this half hour of prayer and meditation, to hear not the whetting of the scythes of laborers going forth to their appointed tasks. And as we rest, we keep in mind that there is a welcoming going on, of those meet for reward, and that there is now joy in the presence of the angels of God, of the saints of the ages and in the presence of those gone from us, "the joy of those who joy in the harvest, and as men rejoice when they divide the spoils."

The first in the order of time to be taken from us, was Mr. Samuel Wilkinson, of Quincy, who was born in Philadelphia, May 4, 1822. He was identified formerly with the Diocese of Illinois, and took an active part in the organization of Quincy. He was a Deputy in 1880 and 1883, and was elected to the Convention of 1886. Before its meeting, however, he was stricken with disease, and was, in consequence, unable to attend. From his sick-bed he took a deep interest in its deliberations; and from day to day followed with his prayers the labors of his fellow-deputies for the extension and welfare of the Church of his birth and of his love. He entered into rest January 16, 1887, in the sixty-fifth year of his age.

The second in the order of time was the Rev. Robert Addison Cobbs of West Virginia, who was born April 29, 1824: the son of Bishop Cobbs of Alabama. He was an *alumnus* of the Theological Seminary of Virginia, and ordained Deacon by Bishop Meade in 1847.

His first Church was St. David's, Dallas County, Alabama. In 1854 he took charge of St. John's, Tusculumbia.

From 1857 to 1865, was Rector of Holy Cross, Uniontown.

From 1865 to 1867, he was in charge of Bishop Wilmer's Church School, Spring Hill, near Mobile.

From 1867 to 1871, was Missionary in Tennessee.

From 1871 to 1875, was Rector of St. Paul's Church, Lowndesboro, Alabama.

From 1875 to 1887, he was Rector of St. John's, Charleston, West Virginia.

He was active in the organization of the new Diocese, its Secretary from 1880 to 1887, and Deputy to the General Conventions of 1880, 1883, and 1886.

He entered into his rest on the twenty-eighth day of June, 1887, full of the honors which crown a long and useful life.

The Rev. Wm. C. Williams, D.D., of Georgia, entered into rest April 29, 1888, aged sixty-six. His entire Ministry was given to one Diocese. He was ordained by the first Bishop of Georgia. For fifteen years he labored among the colored people, gathering in hundreds into the Church. He was a member of this House for thirty years. He walked in humble paths, but received the highest honors of his Diocese.

Mr. Henry Evelyn Pierrepont, a Deputy to this Convention from Long Island since its organization as a Diocese, was born in Brooklyn, N. Y., August 8, 1808, and died March 28, 1888. He was the chief founder and for forty years the senior warden of Grace Church, Brooklyn Heights; a delegate to the Convention and member of the Standing Committee of his Diocese since its erection in 1868; a trustee and for twenty-three years the efficient treasurer of the General Theological Seminary, to which, at great personal sacrifice of time and means, he rendered invaluable service.

In his personal character, Mr. Pierrepont was distinguished as a man of firmness, conscientiousness, and courage, and at the same time of great natural gentleness and refinement, and a true friend. He has left behind him an unblemished and honored name as an humble and devout Christian, earnest and faithful in the discharge of every duty; and his memory and example are a rich legacy to the Church.

Mr. Augustus H. Moss, of Ohio, was born in Augusta, Oneida County, N. Y., July 10, 1810. He died at Sandusky, O., Dec. 6, 1888. He was a vestryman of Grace Church in that city for half a century, and for many years its senior warden. He was chairman of the Finance Committee of the Board of Trustees of Kenyon College, and its generous benefactor. He represented his Diocese in eight successive General Conventions. He was a good man, and died in the faith of Jesus Christ.

The next to go to his reward was the venerable Theodore H. Eaton, who has represented the Diocese of Michigan in this House since 1881, and who died on the 31st day of July, 1888. He was at the time of his death senior warden of St. Paul's Church, Detroit, trustee of the Diocese, and president of St. Luke's Hospital. Through a long and successful business career, he refused all offices of public trust, excepting those conferred upon him by the Church. To man he was just, to his parish generous, to charities munificent, and to his God humble and obedient.

The Rev. Charles Fay, D.D., of Vermont, was born in Cambridge, Mass., July 21, 1808. He was graduated from Harvard College with honor 1829; in 1832 he became assistant teacher in the school established by Bishop Hopkins at Burlington, Vt., and was ordained Deacon in 1833. He organized St. Paul's Church, Vergennes, Vt.; in 1838, he took charge of St. John's, Highgate; in 1841, established a school for young ladies near Macon, Ga.; thence he removed in 1844 to Louisiana, and engaged in missionary work at Bayou Goula, then at New Orleans. In 1848, he was called to St. Luke's, at St. Albans, Vt. From 1867 to 1870, he was in charge of St. Paul's Church at Marquette, when he returned to Vermont, making his home at Grand Isle. He died in New York on the 6th of November, 1888, at the age of eighty.

The Diocese of Central Pennsylvania mourns the loss of Mr. Robert James Menner, senior warden of Grace Church, Honesdale, who was born near Easton, on the 10th of August, 1833. In the words of his Bishop, "his life was so exemplary, his counsel so thoughtful and wise, his service to Christ and his Church so unstinted, his offerings so liberal, that they made him a marked man, not only in his Parish, but in the Diocese." He died November the 13th, 1888. "We give them tears, God greets them blessed."

The Rev. Robert Graham Hinsdale, S.T.D., was born in New York, November 2, 1833, graduated at Princeton in 1856, ordained to the Priesthood in 1867; was called to be professor of chemistry and geology at Racine College in 1866; in 1876 he became president of Hobart College; in 1883 he removed to Mississippi, and became Rector of the Church of the Redeemer, at Biloxi, where he entered into rest the 9th of January, 1889. He was at the time of his death dean of the Convocation of Pass Christian, President of the Ecclesiastical Court of the Diocese, Examining Chaplain and Deputy to the General Convention. Though endowed with more than ordinary mental ability and scholastic attainments, he added the gentleness of a woman and the simplicity of a child. "Blessed are the pure in heart, for they shall see God."

The Rev. Albert Zabriskie Gray, D.D., of Milwaukee, departed this life February the 16th, 1889. He was born in New York, March 2, 1840, was ordained in 1864, served during the war as chaplain, and afterwards at Rector of Bloomfield, N.J., and Garrisons, N.Y., and as warden of Racine College, Wisconsin, which position he resigned a few weeks before his death. He was a gentleman of high culture and refined tastes, a scholar of good attainments, and a Priest of devotion and singleness of heart.

The Rev. J. F. Girault, of Louisiana, was born at Natchez, Miss., February the 12th, 1821; was ordained Deacon 1857, advanced to Priesthood 1867; he spent his entire ministry, thirty-one years, in St. Peter's, afterwards St. Ann's Church, New Orleans. He was twice president of the Council of the Diocese, was a member of the Standing Committee from 1872 to 1889, and its president from 1875; he served as a Deputy to this Convention from 1868. He was a man of rare purity of character, chivalrous devotion, and self-abnegation, faithful in every relation and station of life. He died in New Orleans, March 22, 1889.

The death of Mr. Joseph Wiltsie Fuller, of Troy, after a long and painful illness, borne with Christian fortitude, May 15, 1889, is a serious loss to the Diocese of Albany, and to the Church at large. He was born in Albany, October 6, 1821. He was one of the active business men of Troy, and did much to build up the material interests of the city. For many years he was vestryman of St. Paul's, Troy, and warden from 1874 to the time of his decease. He took an active interest in the Church at Saratoga Springs, his summer home. He represented his parish in the Diocesan Convention for twenty years, and his Diocese in the General Convention in 1883 and 1886. Blessed with wealth as the result of his industry, he was a faithful steward as well as a man of large sympathy and quick understanding as to his duty. He "finished his course in faith, and now rests from his labors."

The Rev. George Zabriskie Gray, D.D., of Massachusetts, was born in New York, July 14, 1838, and was graduated at the New York University and the Alexandria Theological Seminary. He was ordained Deacon by Bishop Horatio Potter, in 1862, and Priest in the following year. His first pastorate was at Kinderhook, N.Y., and he was afterwards Rector at Bergen Point, N.J., whence he removed, in 1876, to Cambridge, Mass., to become dean of the Episcopal Theological School.

"Few men had more defined characteristics than he. The story of his life, brief as it is, is full of work and service. He has left good results of his power as a writer in 'The Children's Crusade;' a treatise on recognition in the future world; and a clear, strong utterance upon the law of marriage. He had prepared the Baldwin Lectures for 1889, on the Incarnation, which his illness prevented him from delivering. But his chief legacy will be the impress of the man upon the Cambridge Divinity School, and the students who have gone out from it, — broad in his sympathies, an able administrator, a wise counsellor, and a true friend. The greater part of the last year of his life was full of suffering, but he was gentle and patient to the end. He died at Sharon Springs, N.Y., on August 4, 1889, and was buried from St. Thomas's Church, New York."

Mr. Hugh White Sheffey, LL.D., was born April the 12th, 1815, in Wythe County, Va., and died April the 8th, 1889. He was educated at Yale College, and commenced the practice of law in Staunton, 1840, where he resided until the end of his life. He was a member of the Virginia House of Delegates, of which body he was speaker, and was also a member of the Senate. For several years he was judge of the Judicial Circuit. Since 1875 he was lecturer on Law in the Washington and Lee University. He represented his parish in the Diocesan Council of 1840, and in later years continuously. As a vestryman of his Church, he was foremost in every movement for its success, and was superintendent of the Sunday School. He was seldom absent from morning or evening service; and it was his habit on Sunday night to write out a full synopsis of the sermons he had heard

during the day. He was a man of tender sympathy for all in sorrow; espousing frequently his cause with ardor, and often engaged in exciting and heated contests at the bar and in debate, he would never be heard to speak uncharitably of any. Judge Sheffey was a member of the General Convention of 1868, and of subsequent Conventions until his death. He was frequently called to the chair in the Committee of the Whole. He was referred to as authority in disputed questions of parliamentary law, and his services were invaluable in determining the course and the rules of the debates upon the alterations of the Book of Common Prayer. His temper was ever conciliatory and his words kind, although he held with singular tenacity to the value and integrity of the Prayer Book as it then stood. His perceptions were clear and his convictions outspoken, his methods direct and his motives pure. The impress of his thought and of his consecrated manhood and example are here.

Mr. J. L. Atkins, M.D., who during twenty years has been a lay representative from Easton, entered into rest on the 10th of May, 1889. From the founding of the Diocese of Easton, no layman there has shown a deeper interest, or rendered more valuable service. His time and his means were ever at the command of his Bishop, and were his resort in all emergencies. His zeal and readiness and financial capacity gave a special value to his long administration of the secular affairs of the Diocese. Sadly will his presence be missed, and his aid in counsel.

The Diocese of Missouri reports with sorrow its loss by the death of the Rev. James Runcie, D.D., Rector of Christ Church, St. Joseph, Mo. Dr. Runcie was born in Ireland, on the 3d of May, 1824. He completed his education at the University of Dublin. Shortly after he came to the United States and studied for the ministry. He was ordained Deacon by Bishop Upfold of Indiana in 1851. His ministerial life was spent in two parishes: Christ Church, Madison, Ind., and Christ Church, St. Joseph, Mo., in the latter of which he was Rector for eighteen years. Dr. Runcie was a delegate from Indiana to the General Conventions of 1859, 1865 and 1868; and from the Diocese of Missouri to the General Conventions of 1874, 1877, 1880, 1883 and 1886. He was beloved by all the citizens of St. Joseph by whom his devoted and beneficent life was best known. He died May 12, 1889.

The Rev. James Paterson, late Canon of the Cathedral at Nebraska and Deputy to this Convention in 1877 and 1886, was born Dec. 14, 1826, in Glasgow, Scotland. As "a minister of Christ and steward of the mysteries of God he studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." His early life was marked by religious fervor. His faith was implicit and sublime. He knew his God and his adoption into the family of heaven. No doubt disturbed his belief in the principles of the Reformation or in the Apostolic character of his Church. His home was a peaceful sanctuary. On the 28th of April last he was taken to the family of the redeemed in heaven.

The delegation from East Carolina announces with sorrow the death on the 9th of September last, of Mr. John Hughes of Newbern, a deputy-elect to this Convention. He was a member of many previous sessions from this Diocese as well as from North Carolina before its division. He was a lawyer of distinguished ability and of sound practical wisdom; and as an earnest Churchman was called to the highest position a layman can occupy. For many years he was senior warden of Christ Church, Newbern, and a member at different times of the Council and Standing Committees of both Dioceses in his state. It is meet that this Convention place upon its records its sense of the loss the whole Church has sustained by the death of Major Hughes, and its sympathy with a bereaved Diocese.

Your Committee cannot close without expressing a conscious sense as to the inadequacy of these words, brief as they must of necessity be, and of loving tribute and veneration, due to those who one by one have been taken from our side here, to a residence with God. The warm impulse for a special

and conspicuous recognition of one over another, it must be evident, cannot be indulged in by your Committee.

But for ourselves and for you we may say, that as we now turn our attention to that which is at once our work and God's work, and to the strife as to who may do it best, the thought of this half hour may beckon to us as from the gates of Paradise, reminding us of ministries and service there, still going on, and of those waiting and watching until we, each in his turn, join, if it be permitted, the glorified throng.

Your Committee recommend the following resolutions:

Resolved, That this House put upon its records an expression of their feelings of personal and public loss sustained, and yet trust in the wisdom of Him that doeth all things well.

Resolved, That this Report and its accompanying resolutions be printed as an appendix to the Journal of this House.

(Signed)

RUFUS W. CLARK, *Chairman*.

APPENDIX VII.

REPORT OF THE COMMISSION ON ECCLESIASTICAL RELATIONS.

The Commission on Ecclesiastical Relations respectfully reports:

That for the more efficient carrying on of the work intrusted to it, the following Sub-Committees have been appointed:

1. *On Oriental Churches*:—

THE BISHOPS OF LONG ISLAND AND NORTH CAROLINA, THE REV. DR. HALE, MR. NASH.

2. *On the Old Catholics of Germany and Switzerland*:—

THE BISHOPS OF WESTERN NEW YORK, FOND DU LAC,² AND SPRINGFIELD, THE REV. DRS. DAVIES, HALE, VIBBERT, AND GRAY, MESSRS. FISH AND KING.

3. *On the Old Catholics of France and Italy*:—

THE BISHOPS OF PENNSYLVANIA,² CENTRAL NEW YORK, AND NORTH CAROLINA, THE REV. DRS. MORGAN, HOFFMAN, LANGDON, AND NEVIN, MESSRS. JAY, CHAUNCEY, AND VANDERBILT.

4. *On the Scandinavian Churches*:—

THE BISHOPS OF CENTRAL NEW YORK AND SPRINGFIELD, THE REV. DR. VIBBERT, MR. GERRY.

5. *On the Moravian Church*:—

THE BISHOPS OF OHIO,¹ PENNSYLVANIA² AND WESTERN NEW YORK, THE REV. DR. HALE, MR. CUTTING.

6. *On Correspondence with Foreign Chaplains*:—

THE REV. DR. HALE.

The most important events of the past three years having to do with the relations between the Anglican and the Eastern Churches, have been the revival of the Anglican Bishopric at Jerusalem, and the meeting of the Lambeth Conference.

In 1885, the Convention between the English and German Governments, providing for the appointment and support of a Bishop of the Anglican Church at Jerusalem, was terminated by mutual agreement. It was generally supposed, and by many hoped, that the bishopric in question would be left vacant. But those in whom the appointment of the Bishop rested, believing that they had sufficient guarantees that the original purpose of the founders would be carried out, determined to fill the position. This purpose was clearly expressed in an authoritative statement by Archbishop Howley, dated Dec. 9, 1841. "The Bishop," he declared, "is strictly charged not to entrench upon the spiritual rights and liberties of the Churches of the East, but to confine himself to those over whom they cannot rightfully claim any jurisdiction."

On the Feast of the Annunciation, 1887, the Ven. G. F. Popham Blyth, Archdeacon of Rangoon, was consecrated, in Lambeth Palace Chapel, "Bishop of the Church of England in Jerusalem and the East." The Archbishop of Canterbury notified the Orthodox Eastern Patriarchs of this appointment, and in due time had cordial responses from them. In the letter of Dionysius, Patriarch of Constantinople, occur these words:

"Since Your Reverence, in the spirit of Christian love, and for the confirmation of the good relations which from long past bind together, by the Grace of God, the Prince of Peace, the Anglican Church with our own, adds that the said Bishop will make it a first care to express, both in his life and

¹ Resigned.

² Deceased.

works, the desire which fills the hearts of many excellent members of both the Churches, to see them fraternally joined together in the unity of the faith, and that he will disapprove all endeavors after proselyting in the Orthodox Churches of the East. We joyfully receive these good assurances, dictated by the true spirit of the Christian faith, and assure Your Reverence, that the Orthodox Church among us ceases not night and day to beseech her Author and Founder that there may be upon earth one elect flock, under one God-Man and Chief Shepherd, our Lord, knitting together the sundered, and guiding all to think and say and do the same thing, to the increase of His own kingdom upon earth; and that she is always glad to seize upon every opportunity to express such her disposition."

Shortly after this, our Secretary received a letter from Nicodemus, Patriarch of Jerusalem, in which His Blessedness says:

"The new Bishop of the Anglican Church for this Holy City, the Right Rev. George Blyth, by the grace of God safely reached here last week. He has called upon us, and we have received him with all love, and have had great pleasure in making his acquaintance. We have done all in our power to make his sojourn in the Holy Land agreeable, commending him to our Metropolitans and representatives everywhere. We have the hope that this Bishop George Blyth, who, as was shown during our brief intercourse, is adorned with good judgment and prudence, and many virtues, may carry on his work here in a spirit of love and peace, and put an end to the proselyting operations which have caused ten thousand evils and scandals to our flock, contrary to the well-known commands of our Saviour, and not harmonizing with our desire to continue always in friendship and love with the Anglican Church. . . . Assuring you that we keep unchanged our fatherly affection and esteem for you, in return for what you have done, both by word and deed, for us and for our Orthodox Church of Sion, we convey to you the greetings and thanks of the Metropolitans, Bishops, and other Clergy who are acquainted with Your Reverence. And we pray with all our heart that our true God and Saviour Jesus Christ may guard Your Reverence, whom we so esteem, from all that might harm you, grant you many long years, and bestow upon you, in rich abundance, his heavenly blessings.

✠ THE PATRIARCH OF JERUSALEM,

IN THE HOLY CITY JERUSALEM, May 20, 1887."

who prays for you.

The Bishops assembled in conference at Lambeth Palace, in July, 1888, resolved:

"That this Conference, rejoicing in the friendly communications which have passed between the Archbishop of Canterbury and other Anglican Bishops, and the Patriarch of Constantinople and other Eastern Patriarchs and Bishops, desires to express its hope that the barriers to further communion may be, in course of time, removed by further intercourse and extended enlightenment. The Conference commends this subject to the devout prayers of the faithful."

An extract has been given above from one of several most kind letters received by our Secretary from His Blessedness Nicodemus, Patriarch of Jerusalem, who has, at so many times, and in so many ways, shown his warm feeling towards members of the Anglican Churches.

The following letter has recently been received from the venerable Sophronius, Patriarch of Alexandria:

✠ *Very Reverend CHARLES R. HALE, our beloved son in the Spirit, we assure you of our fatherly prayers and blessings.*

We were much pleased to receive your filial letter, and are glad to have, also, the Journal of the General Convention of the American Church, and the Report of the Commission on Ecclesiastical Relations, which you sent, and we pray the Most High to send down from above the Divine grace, for the strengthening of those who labor for Him, and for the furtherance of every useful and God-fearing work.

By the mercy and favor of the Most High God, we celebrate the 29th of this month of June in our style [July 10th new style], the Feast of the great Apostles St. Peter and St. Paul, the fiftieth anniversary of our Consecration to the Episcopate. And on that day, in the celebration of the Divine Liturgy, you will be remembered, who were among the first to congratulate us.

And now, bestowing on you, and on those associated with you, our Patriarchal prayers and blessing, I remain

One who prays for you fervently to God, and wishes you well,

✠ SOPHRONIUS OF ALEXANDRIA.

ALEXANDRIA, June 13, 1889.

Several letters have been received also from the Patriarch of Antioch, one of the latest of which follows herewith:

GERASIMUS, BY THE MERCY OF GOD, PATRIARCH OF THE GREAT DIVINE CITY ANTIOCH, AND OF ALL THE EAST,
To CHARLES R. HALE, the Very Rev. Dean of the Cathedral at Davenport, Iowa, Secretary of the Commission on Ecclesiastical Relations of the Great Synod of the American Church, we give our Apostolic Blessing in Christ Jesus.

The honored letter of Your Reverence, whom we so love, and the accompanying Journal of the Great Synod of the American Church, together with the Report of the Commission on Ecclesiastical Relations, we have received with very great pleasure. Perusing these with due care, and learning thus of the energetic life and spiritual energy and vitality of the American Church, we were most heartily glad, and rejoiced in spirit, and fervently besought God, who so loves man, and who is the bestower of all good counsel, to bless from on high the pious work of the American Church, and to strengthen each day the spirit of love which so prevails in and is so manifested by her towards the ancient Orthodox Church of Christ, which, without ceasing, makes prayers for the good estate of the Catholic Church of God, and for the unity of all.

The One Father of all, and God our Saviour, and the Holy Ghost the Comforter, the One Supreme and Undivided Trinity, enlighten all with the light of His Divine wisdom and knowledge, and make of all one peculiar people, confessing the same faith, that given through the inspired Apostles, the God-taught Fathers, and the Seven Ecumenical Councils, and kept, and to be kept, pure and unalloyed, in the Orthodox Church of Christ, until the consummation of all things.

✠ [THE PATRIARCH] OF ANTIOCH,

DAMASCUS, August 8, 1889.

who fervently prays for you in Christ.

In previous Reports, we have spoken of the earnest desire of the Assyrian Christians, commonly called Nestorians, to have the fraternal help of the Anglican Churches, in the difficult circumstances by which they are surrounded. After careful inquiry, and preliminary work, "the Archbishop's Mission to Assyrian Christians" was established by the Archbishop of Canterbury, in 1886. The original Mission clergy, Canon Maclean of the Scottish Church, and the Rev. W. H. Browne of the English, were soon re-enforced by the Rev. Messrs. Lang and Edington of the English Church, and, within the past year, by the Rev. T. M. Neesan, Assyrian by birth, but American by training and Orders, and supported by the contributions of American Churchmen. The principles on which this Mission was founded are very plainly set forth in a letter from the Archbishop of Canterbury, in 1886, to the Patriarch of Antioch:

"Our object in sending out these two priests, of whose piety, learning, and aptitude for the work intrusted to them, we are well assured, is not to bring over these Christians to the communion of the Church of England, not to change any doctrines held by them which are not contrary to that faith which the Holy Spirit, speaking through the œcumenical councils of the undivided Church of Christ, has taught as necessary to be believed by all

Christians, but to strengthen an ancient Church which, through ignorance from within, and persecution from without, cannot any longer stand alone, but without some assistance must eventually succumb, though unwillingly, to the external organizations at work in its midst."

This Mission has, the past three years, labored with great efficiency and success, doing much for the education and training of the Assyrian clergy, and giving aid and encouragement to the general education of the people in village schools.

The brotherly assistance rendered the Assyrian Church has been most gratefully received, and thankfully acknowledged, by its authorities.

The Assyrian Patriarch, Mar Shimun, Catholicos of the East, writing to the Archbishop of Canterbury, says:

"We thank God for the wonderful and unspeakable dispensation, who, in His overflowing mercies, has visited us by your means, in the midst of the tempest of this our evil and troubled time. Moreover, we thank you greatly for the labors of your solicitude for us."

A leading article in the *Guardian* newspaper, of November 28, 1888, speaking of the movements for Church reform on the Continent of Europe, asks: "Is it not clear, that the closer the links can be drawn between countries animated by a common purpose, the more successful the movement is likely to be?" It has long been felt that one of the greatest hindrances to the progress of the Old Catholic movement has been the degree in which the several national movements were isolated from one another.

Just at the close of the Lambeth Conference, representatives of the various reform movements on the Continent were brought together for mutual consultation at Farnham Castle, and at Salisbury, under the presidency, respectively, of the Bishops of Winchester and Salisbury. Bishop Herzog spoke for Switzerland and Germany; the Rev. T. Van Santen, of Dordrecht, for Holland; the Rev. M. Cech, of Vienna, for Austria; Count Henri de Campello, for Italy; and Señor Cabrera, for Spain. Several members of our Commission also took part in our discussions. The happy results of these Conferences seem already to have appeared. A few weeks later, the largest and most successful Congress of the Old Catholics was held at Heidelberg, at which the Bishop of Western New York was present and took part in the proceedings. A suggestion on his part that the time would come when delegates from the Old Catholics would visit the American Church and attend the meetings of her Synod, was received with the utmost enthusiasm. September 24, 1889, there was a Conference at Utrecht, in Holland, between the three Old Catholic Bishops of Holland, Bishop Reinkens of Germany, and Bishop Herzog of Switzerland. We had hoped to embody in this Report mention of what was done at this Conference, before which important matters were to be brought, among them, it is understood, overtures from those desirous of Church reform in Spain and Portugal.

A Committee of the Lambeth Conference reported: "We recognize with thankfulness the dignified and independent position which the Church of Holland maintained for many years in almost absolute isolation. It has now broken through this isolation, as regards its neighbors on the Continent. As regards ourselves, the Church of Holland is found, on inquiry, to be in agreement with our Church in many points, and we believe that with more frequent brotherly intercourse, many of the barriers which at present separate us might be removed."

The Lambeth Conference resolved: "That we regard it as a duty to promote friendly relations with the Old Catholic community in Germany, and with the Christian Catholic Church in Switzerland, not only out of sympathy with them, but also in thankfulness to God who has strengthened them to suffer for the truth, under great discouragements, difficulties, and temptations; and that we offer them the privileges recommended by the Committee, under the conditions specified in its Report [i.e., the admission of their faithful Clergy and Laity to Holy Communion on the same terms as apply to our own people]."

There appears to have been, the past three years, steady progress in the Old Catholic Churches of Germany and Switzerland. We had reason to hope for the presence of Bishop Reinkens and Dr. Von Schulte at this General Convention, but their engagements have not permitted them to come. The reply of Bishop Reinkens to the letter of the Bishops inviting him, is as follows:

BONN, August, 1889.

Right Reverend and Dear Brethren in Christ.

Your brotherly invitation to the House of Bishops, triennially assembled in council, and about to meet in October of this year, has deeply touched me, and caused me to rejoice with cordial sympathy and approval. So much the greater is my regret that I cannot at this time respond to your friendly invitation. When your esteemed favor reached me, I had already agreed upon, and made arrangements for, a Conference with the Old Catholic Bishops of Holland, — the Archbishop of Utrecht, the Bishop of Haarlem, and the Bishop of Deventer, — who, with Bishop Eduard Herzog of the Swiss Church, will meet at Utrecht, September 24. Important matters are to be considered.

If God spares my life and strength so long, I should be glad, three years hence, to respond to an invitation to the next General Convention, preferably in company with my friend, Bishop Herzog (who still recalls with pleasure his presence with you in 1880), and with Privy Councillor Von Schulte.

The assurance that you might expect from my visit great advantage to your Church, and also for the German fellow-citizens of your country, confuses me; though, with all my powers, I always have a good-will everywhere, as God leads me, to bring into just estimation the profit to us all of Jesus Christ. With you, I am most assuredly convinced that a brotherly intercourse between us would be a gratification to the Old Catholic Churches, and would promote our religious life. For the religion of Jesus Christ is, in itself, the peace of nations; the more we experience its verity in ourselves, the more closely it brings us toward one another, the more cordially it unites us, in spite of all diversity of languages, because it speaks a language that is intelligible to every human heart, — that of Love.

I remain, Right Reverend Brethren in Christ, with esteem and affection,
Most faithfully yours,

DR. JOSEPH HUBERT REINKENS,
Catholic Bishop of the Old Catholics of the German Empire.

Dr. Van Schulte's letter was of like tenor. The impression made in Germany by the invitation to Bishop Reinkens is testified to in a letter from the Church Board of the Old Catholic Church at Carlsruhe to the Bishops send ing the same. They say in it: "We have read with heartfelt joy your letter to our beloved Bishop, Dr. Reinkens, containing an invitation, in itself an honor to our whole community, to be present at the triennial Synod of your Church; and we regret very much that a multitude of pressing engagements prevents him from accepting your hospitality. We trust he may be able to attend your next Synod. We, however, wish to place on record our appreciation of your kindness. We feel honored in the eyes of the world that the venerable Episcopal Church of America, called 'a bulwark for the defence of Christianity' by our well-known theologian, Dr. Von Döllinger, of whom we are justly proud, should take an interest in the Old Catholic Church. The fierce attacks of her enemies make such sympathy all the more valuable, and it will be impossible for our opponents to hide from themselves the importance of this approach toward a closer intercommunion. We also are convinced that such intercommunion would be of unspeakable benefit to our fellow-countrymen in America, as well as to the Old Catholic cause in general."

The Lambeth Conference resolved, "That the sacrifices made by the Old Catholics in Austria deserve our sympathy, and that we hope when their

organization is sufficiently tried and complete, a more formal relation may be found possible."

There has been marked progress in Austria the past three years. The appointment of Pfarrer Cech, already mentioned, as Vicar General (*Bisthumsverweser*) was an important step. Two new Churches have recently been begun, at Ried and at Dessendorf, and two priests have been added to the working staff. An Old Catholic Congress was held at Warnsdorf, September 15, 1889. The Bishop of Salisbury, who was received with great ceremony, attended the opening services, received the Holy Communion, and blessed the congregation in German. In the afternoon the Congress met for business, and discussed several points affecting the Church service, the means of increasing the number of the Clergy, publications, Missions, etc. The Austrian Old Catholics are very desirous of having a Bishop of their own, objection being made by the Government to Bishop Reinkens' acting in this capacity towards them, as belonging to another country. The Government will permit them to have a Bishop, but only on conditions with which they have thus far been unable to comply. Obstacles are put in the way of their forming new congregations. At the Congress at Warnsdorf, it was proposed to send a delegation to the Emperor to ask his assistance. During the past twelvemonth, hundreds of new members have joined the movement in Bohemia.

The Committee of the Lambeth Conference appointed to "consider the relations of the Anglican Communion to the Old Catholics and other Reforming bodies," speaking of the "groups of brave and earnest men of the Latin races driven to associate themselves into separate congregations in Italy, France, Spain, and Portugal," says: "We sympathize with their efforts to free themselves from the yoke of unlawful terms of Communion. We have reason to believe that there are many who think with them, but have not seen the way to follow the outward steps they have taken. We trust that in time, they may be enabled to adopt such sound forms of doctrine and discipline, and to secure such Catholic organization, as will permit us to give them fuller recognition."

The Gallican movement has received a most important impulse during the past year, through a division of labors consequent upon the action of a Council of our Bishops in appointing a Commission on the subject. By this arrangement Père Hyacinthe has been relieved from arduous labors and engagements in the Rue d'Arras, and has made long and frequent journeys through the provinces, setting forth throughout the whole of France the Gallican movement as one of national importance. It is important to note that these conferences, in different parts of the Republic, have been received with outbursts of applause; and at almost every important point have been commented upon by the public journals in elaborate articles; all going to show the greatest change in popular sentiment, since a similar journey of the Père ten or fifteen years ago, which was impeded at every step by acts of violence and annoying interference, for which the Ultramontane party was responsible.

The Spanish Reformers have been much aided and encouraged by the cordial interest, untiring labors, and godly counsel of the Archbishop of Dublin, who has several times visited them, confirmed their candidates, and ordained those among them seeking to enter upon the sacred ministry.

The Prayer Book adopted by them in 1882, has recently been carefully revised, and many improvements made. If it be not yet in all respects what we could wish it to be, it contains in its present shape much that is most admirable.

The Lambeth Conference resolved:

"That, in the opinion of this Conference, earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches, and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed in order to the ultimate establishment, if possible, of intercommunion, on sound principles of ecclesiastical polity."

During the past three years, our Secretary has had occasion to confer at various times with members of Scandinavian Churches, both Swedish and Danish, touching the question of nearer relations and Church unity.

All which is respectfully submitted.

A. CLEVELAND COXE.
A. N. LITTLEJOHN.
T. B. LYMAN.
W. C. LANGDON.

R. J. NEVIN.
CHAS. R. HALE.
JOHN A. KING.
CHAS. R. HALE, *Secretary*.

ADDENDUM.

Just at the close of the General Convention, and when the Report of the Commission had been presented, the Secretary of the Commission received from Bishop Herzog a statement of what was done at the Conference at Utrecht. A translation of a most important document set forth at that Conference is herewith appended. C. R. H.

✠ IN THE NAME OF THE MOST HOLY TRINITY.

We, JOHANNES HEYKAMP, Archbishop of Utrecht, CASPARUS JOHANNES RINKEL, Bishop of Haarlem, CORNELIUS DIEPENDAAL, Bishop of Deventer, JOSEPH HUBERT REINKENS, Bishop of the Old Catholic Church of Germany, and EDWARD HERZOG, Bishop of the Christian Catholic Church of Switzerland, assembled on this four and twentieth day of September, 1889, at the Archiepiscopal residence at Utrecht, having invoked the assistance of the Holy Ghost, address the following Declaration to the Catholic Church:

Met together in Conference, in response to an invitation from the undersigned Archbishop of Utrecht, we have determined henceforward to hold consultation together, from time to time, on matters of common interest, in conjunction with our assistants, councillors, and theologians.

We deem it fitting that, at this our first meeting, we should set forth a brief declaration of the ecclesiastical principles on which we have hitherto exercised our Episcopal office, and shall continue to exercise it in future, as in separate declarations we have repeatedly taken occasion to state.

1. We hold firmly to the ancient ecclesiastical rule formulated by Vincent of Lerins: "*Id teneamus, quod ubique, quod semper, quod ab omnibus creditum est: hoc etenim vere proprieque Catholicum.*"

We therefore hold fast to the faith of the ancient Church, as expressed in the Œcumenical Creeds, and in the universally accepted dogmatic decisions of Œcumenical Synods of the undivided Church of the first one thousand years.

2. We reject, as opposed to the faith of the ancient Church, and destructive of its primitive Constitution, the Vatican decrees of July 18, 1870, as to the infallibility and universal Episcopate, or ecclesiastical omnipotence, of the Pope of Rome. But this does not hinder us from recognizing the historical primacy attributed by various Œcumenical councils and fathers of the early Church, to the Bishop of Rome, as "*primus inter pares*" with the consent of the whole Church for the first one thousand years.

3. We reject also, as not grounded on Holy Scripture, and the traditions of the first centuries, the declaration of Pius IX., in the year 1854, as to the immaculate conception of Mary.

4. As to the other dogmatic decrees issued by the Bishop of Rome, in later times, the Bulls *Unigenitus* and *Auctorem fidei*, the syllabus of 1864, and the like, we reject them so far as they are opposed to the teaching of the early Church, and do not regard them as authoritative. And, further, we renew all the protests which, in times past, the ancient Catholic Church of Holland has made against Rome.

5. We do not accept the Council of Trent in its decisions as to discipline, and its doctrinal decisions we accept only in so far as they agree with the teaching of the early Church.

6. Considering that the Holy Eucharist has ever formed the central point in the divine service of the Catholic Church, we deem it our duty to declare that we hold firmly, and with all sincerity, the ancient Catholic faith as to

the sacrament of the altar, in which we believe that we receive the body and blood of our Lord Jesus Christ himself, under the forms of bread and wine. The celebration of the Eucharist in the Church is not a constant repetition, or renewal, of the atoning sacrifice which Christ offered once for all upon the Cross, but its sacrificial character consists in this, that it is a perpetual memorial of that sacrifice, and a real representation, on earth, of that one offering of Christ, for the salvation of redeemed mankind, which according to Heb. ix. 11, 12, is continually presented by Christ in heaven, where he now appears in the presence of God for us (Heb. ix. 24). While this is the nature of the Eucharist, in its relation to the sacrifice of Christ, it is, at the same time, a holy sacrificial feast, in which the faithful, receiving the body and blood of Christ, have fellowship one with another (1 Cor. x. 17).

7. We trust that, through the efforts of theologians, a way may be found, while holding fast to the faith of the undivided Church, to reconcile the differences which have arisen since the divisions. We exhort the Clergy under our charge, both in their sermons and in other religious instruction, to lay chief stress upon the essential truths of the Christian faith which the ecclesiastically separated confessions hold in common; in dealing with existing differences carefully to avoid offending against truth and love; and, both by precept and example, to lead members of our congregations to treat those who differ from them in belief, in such manner as to express the spirit of Jesus Christ, who is the Saviour of us all.

8. We believe that it is by holding firmly to the teaching of Jesus Christ, while rejecting all the errors which, through the frailty of man, have been mingled with it, as well as all ecclesiastical abuses and hierarchical ambitions, that we shall do most to counteract the unbelief and the religious indifference which are the sorest evils of our time.

Given at Utrecht, September 24, 1889.

JOHANNES HEYKAMP.

JOSEPH HUBERT REINKENS.

CASPARUS JOHANNES RINKEL.

EDWARD HERZOG.

CORNELIUS DIEPENDAAL.

At this Conference it was also declared that the Churches represented and administered by the five bishops were in full communion. A priest removing from one bishopric to another might officiate for a time, if provided with proper letters commendatory, but for formal transfer to another bishopric an Old Catholic priest must have a letter dimissory from his Bishop. The Bishops were ready to admit candidates from other bishoprics to their respective educational institutions. It was resolved to inform each other of their official acts, of the proceedings of their Synods, and of authorization of Prayer Books or Catechisms. No engagements were to be entered into with other churches without previous common deliberation and unanimous consent. It was resolved to hold a like Conference every two years. The five Bishops also expressed their intention of being present at an International Old Catholic Congress, to be held next year (probably at Cologne). In a Pastoral Letter, published in *De Oud-Katholiek* of Rotterdam, the Archbishop of Utrecht, announcing to his people the results of this Conference, says,—

“The five Bishops of the Churches in communion under their charge, have hitherto been content with mutual acknowledgment of the presence in each of that ‘one and the selfsame Spirit who worketh all in all.’ But in token thereof, and for its further confirmation, it has now seemed good to us to meet together in a common Episcopal Conference. On the desire for this, in which our Clergy in Holland had united, being signified to Bishop Reinkens and Bishop Herzog, it appeared that they were on the point of making a like proposal to us; they gladly concurred with us, and in consequence attended the Conference at Utrecht, September 24, of which I herewith send you the report. Everywhere among Old Catholics the holding of this Conference was hailed with joy. Many prayers were offered up for the divine blessing upon so holy a work. After its conclusion, we thanked God that ‘one and the same Spirit’ had guided all our decisions, and, as with one mouth, we exclaimed, ‘This is a day which the Lord hath made.’”

APPENDIX VIII.

THE ORGANIZATION OF THE CHURCH UNIVERSITY BOARD OF REGENTS.

THE Church University Board of Regents has been duly organized in conformity with the following resolutions with preamble:

Whereas, This Church, by the action of the General Convention, can give encouragement to her schools, colleges, academic and theological institutions, inviting their co-operation, securing help in their behalf, and advancing the educational interests of the Church:

Resolved, The House of Bishops concurring, that a body to be known as The Church University Board of Regents be constituted as follows: Three members of this Church shall be appointed by the Committee of the House of Bishops on Christian Education, three more by the Committee of the House of Deputies on Christian Education, and one more by the two Committees on Christian Education, acting jointly, the last-named Regent to serve as Advocate in awakening and securing the interest and assistance of the Church. These seven Regents may elect five more, but the total number of Regents must not exceed twelve. They may appoint an Advisory Committee to further the educational interests of schools, colleges, academic and theological institutions of the Church.

The Board shall have two chief functions:

First, To promote education under the auspices of the Church, and

Second, To receive and distribute all benefactions that may be intrusted to it.

It shall report to the next General Convention a detailed scheme of organization and operation. The Regents appointed under this resolution shall continue in office until the next General Convention, or until their successors are appointed, and shall have power to fill vacancies *ad interim*.

The above measure, presented in the form of a Memorial, October 8, was referred to the Committee of Deputies on Education. Then after having been favorably recommended by the Committees of both Houses, it was presented as above and adopted unanimously by the General Convention, October 15, 1889. On the 22d of October, the fact of the organization was first reported to both Houses, and assurance given that this Report would be completed in time for publication in the General Convention Journal of 1889. In the Journal of 1886, on pages 211, 212, is the following record:

"Message No. 18.

"The House of Bishops informs the House of Deputies that it has adopted the following resolution with preamble:

"*Whereas*, By the concurrent action of both Houses of the General Convention, it has more than once been formally declared that 'Christian Education under the Auspices and Control of the Church,' is one of the most important subjects that can engage the attention of this body and of the Church;

"And *whereas*, Though the Standing Committees of both Houses on Christian Education have in several elaborate Reports made sundry recommendations and suggestions for the advancement of this cause, none of which have been carried into effect. Therefore,

"*Resolved*, The House of Deputies concurring, that it be referred to the Standing Committees of the two Houses on 'Christian Education under the

Auspices and Control of the Church,' acting as a Joint Committee to devise and report to this General Convention such ways and means as may seem to them most effective for giving practical force to some or all of the recommendations and suggestions touching this great interest, which have been reported to the General Convention at sundry times, during the past twenty years."

Meetings of educators and others interested, consequently called by the Bishop of Albany acting for the Joint Committee, were well attended from time to time, and were representative in character. The plan of the undersigned previously printed was referred at the opening meeting to the Committee on this subject; published at length later, it was presented in brief to Committees of the General Convention (1889), and, favorably recommended by them, was adopted as above. It formed part also of the Report, by request made by the undersigned to the Committees. That Report need not be here recorded, as portions of it are embodied in the Report of the Committee on Christian Education, while the document itself is deposited with the records of the Regents.

Nine Regents have been appointed; twelve being the limit, three more may now be added to the Board. The Regents appointed are the Right Rev. Bishops Whipple, Quintard, and Doane; the Rev. Drs. Morgan Dix, E. N. Potter, David H. Greer, and Williamson Smith; Dr. Samuel Eliot and President William P. Johnston. The officers appointed are: Chairman, Bishop Doane; Treasurer, Mr. George Vanderbilt; Secretaries, The Advocate Regent, Rev. President E. N. Potter, and Rev. Dr. William M. Hughes, and also Rev. Dr. Alex. Mackay-Smith, to whom communications and contributions may be forwarded at New York, No. 29 Lafayette Place; Regents' Rooms having been provided without cost in the Diocesan House, by the Bishop of New York.

In conclusion one suggestive fact is here recorded. The first of these meetings of educators was held in the hospitable home, in New York, of the father of two lamented brothers; the Rev. Dean Gray of the Cambridge Divinity School, and the Rev. Warden Gray of Racine College, both of whom were deeply interested in this movement, and in the recommendation here recalled, as vital to its welfare. When, encouraged by cordial greetings and interchange of thought, those gathered were about to part, it was then that Warden Gray urged earnestly that at an hour and day of the week to be fixed, each one of those present, however separated from the rest, should regularly ask God's blessing on the cause. And now, since it has evidently received Divine Aid, without which all efforts in its behalf are of no avail; and since it will be blessed more largely by the Spirit's out-pouring, if in the private or family devotions, or in the House of God, faithful aspirations, however brief, are offered for it, will not every member of the Church adopt and carry out the following *resolution*, which is here presented in the very words of Holy Scripture: *Resolved*, That for this cause "I bow my knees to the God and Father of our Lord Jesus Christ."

Respectfully presented.

ELEPT. N. POTTER,

Advocate Regent and Secretary of the Church University Board of Regents.

APPENDIX IX.

LETTERS OF CONSECRATION.

CXXI.—GEORGE FRANKLIN SEYMOUR, D.D., LL.D.

DIocese of Springfield.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

To the Faithful of the One Holy Catholic and Apostolic Church throughout the world, Greeting:—

Be it known unto you that we, Horatio Potter, D.D., LL.D., Oxon., by the grace of God, Bishop of New York, presiding; assisted by John Henry Chitty Harper, D.D., by the grace of God, Lord Bishop of Christ Church, New Zealand, and Primate; Horatio Southgate, D.D., formerly Missionary Bishop of Constantinople; William Henry Odenheimer, D.D., by the grace of God, Bishop of Northern New Jersey; Henry Champlin Lay, D.D., LL.D., by the grace of God, Bishop of Easton; Charles Todd Quintard, D.D., LL.D., by the grace of God, Bishop of Tennessee; Robert Harper Clarkson, D.D., LL.D., by the grace of God, Bishop of Nebraska and Missionary Bishop of Dakota; Henry Adams Neely, D.D., by the grace of God, Bishop of Maine; John Scarborough, D.D., by the grace of God, Bishop of New Jersey; and William Edward McLaren, D.D., by the grace of God, Bishop of Illinois; under the protection of Almighty God, in Trinity Church in the City of New York, on the Feast of St. Barnabas the Apostle, being also the Tuesday in Whitsun-week, in the year of our Lord one thousand eight hundred and seventy-eight, did then and there, in the presence of a congregation of the Clergy and Laity of the Diocese of New York, and of many other Dioceses, according to the due and prescribed order of the Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our well-beloved in Christ, the Rev. George Franklin Seymour, D.D., LL.D., Presbyter of the Diocese of New York, Dean of the General Theological Seminary, and "St. Mark's Church in the Bowery" Professor of Ecclesiastical History in the same, of whose sufficiency in good learning, soundness in the Faith, and purity of manners, we were fully ascertained, into the sacred office of a Bishop in the One Holy Catholic and Apostolic Church of God; he having been duly elected Bishop of the Diocese of Springfield.

Given under our hands and seals, in the City and State of New York aforesaid, and on the day and in the year herein above written.

HORATIO POTTER,

Bishop of New York, and Consecrator.

J. H. C. HARPER,

Bishop of Christ Church, and Primate of New Zealand.

HORATIO SOUTHGATE,

late Missionary Bishop at Constantinople.

W. H. ODENHEIMER, *Bishop of Northern New Jersey.*

CHARLES TODD QUINTARD, *Bishop of Tennessee.*

ROBERT HARPER CLARKSON,

Missionary Bishop of Nebraska and Dakota.

WILLIAM EDWARD McLAREN, *Bishop of Illinois.*

HENRY C. LAY, *Bishop of Easton.*

HENRY A. NEELY, *Bishop of Maine.*

JOHN SCARBOROUGH, *Bishop of New Jersey.*

CXXIX. — HUGH MILLER THOMPSON, D.D.

DIOCESE OF MISSISSIPPI.

IN THE NAME OF GOD. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting:—

Be it known unto you that we, William Mercer Green, D.D., LL.D., by Divine permission, Bishop of Mississippi; assisted by the Right Rev. Richard Hooker Wilmer, D.D., Bishop of Alabama; and the Right Rev. Samuel Smith Harris, D.D., Bishop of Michigan, as also by the other Right Reverend Bishops whose names are hereto subscribed, under the protection of Almighty God, in Trinity Church, in the City of New Orleans and State of Louisiana, on the twenty-fourth day of February, being the Festival of St. Matthias, in the year of our Lord one thousand eight hundred and eighty-three, did then and there, in the presence of a congregation of the Clergy and Laity of the Diocese of Louisiana, and of many other Dioceses, according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our beloved in Christ, the Rev. Hugh Miller Thompson, D.D., Presbyter, of whose sufficiency in good learning, soundness in the Faith, and purity of manners, we were fully ascertained, into the sacred office of Bishop in the One Holy Catholic and Apostolic Church of God; he having been duly elected Assistant Bishop of the Diocese of Mississippi.

Given under our hands and seals, in the City of New Orleans and State of Louisiana aforesaid, on the twenty-fourth day of February, in the year of our Lord one thousand eight hundred and eighty-three.

WILLIAM MERCER GREEN, D.D., LL.D.,
Bishop of Mississippi.

RICHARD HOOKER WILMER, DD.,
Bishop of the Diocese of Alabama.

SAMUEL SMITH HARRIS, D.D., LL.D.,
Bishop of Michigan.

JOHN NICHOLAS GALLEHER, S.T.D.,
Bishop of Louisiana.

CXXXIV. — ALFRED AUGUSTIN WATSON, D.D.

DIOCESE OF EAST CAROLINA.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting:—

Be it known unto you that we, William Mercer Green, D.D., LL.D., by Divine permission, Bishop of Mississippi; assisted by the Right Rev. William Bell White Howe, D.D., Bishop of South Carolina; and the Right Rev. Theodore Benedict Lyman, D.D., Bishop of North Carolina; as also by the other Right Reverend Bishops whose names are hereto subscribed, under the protection of Almighty God, in St. James' Church in the City of Wilmington and State of North Carolina, on the seventeenth day of April, being the Thursday in Easter-week, in the year of our Lord one thousand eight hundred and eighty-four, did then and there, in the presence of a congregation of the Clergy and Laity of the Diocese of East Carolina, and of other Dioceses, according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our beloved in Christ, the Rev. Alfred Augustin Watson, Presbyter and Doctor of Divinity, of whose sufficiency in good learning, soundness in the Faith, and purity of manners, we were fully ascertained, into the sacred office of a Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly elected Bishop of the Diocese of East Carolina.

Given under our hands and seals, in the city and State aforesaid, on the seventeenth day of April, in the year of our Lord one thousand eight hundred and eighty-four.

(SEAL)	WILLIAM MERCER GREEN, <i>Consecrator.</i>	
(SEAL)	WM. BELL WHITE HOWE,	} <i>Assistants.</i>
(SEAL)	THEODORE BENEDICT LYMAN,	
	A. M. RANDOLPH,	
		<i>Assistant Bishop of Virginia.</i>
	HENRY ADAMS NEELY,	
		<i>Bishop of Maine.</i>
	GEORGE F. SEYMOUR,	
		<i>Bishop of Springfield.</i>
Attest:	J. C. HUSKE, <i>Deputy Registrar.</i>	

CXXXV.—WILLIAM JONES BOONE.

JURISDICTION OF SHANGHAI.

IN THE NAME OF GOD. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting:—

Be it known unto you that we, Channing Moore Williams, D.D., Missionary Bishop of Yedo, Japan; assisted by the Right Rev. George Evans Moule, D.D., Missionary Bishop of the Church of England in Mid-China; and the Right Rev. Charles Perry Scott, D.D., Missionary Bishop of the Church of England in North China, under the protection of Almighty God, in the Cathedral of the Holy Trinity, Shanghai, on Tuesday, the twenty-eighth day of October, being the Festival of St. Simon and St. Jude, in the year of our Lord one thousand eight hundred and eighty-four, did then and there, in the presence of a congregation of the Clergy and Laity of Chinese, English, and Americans, according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our well-beloved in Christ, the Rev. William Jones Boone, Presbyter and Doctor of Divinity, of whose sufficiency in good learning, soundness in the Faith, and purity of manners, we were fully ascertained, into the sacred office of Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly elected Missionary Bishop of Shanghai, having jurisdiction in China.

Given under our hands and seals, in the City of Shanghai and the Empire of China, on the twenty-eighth day of October, in the year of our Lord one thousand eight hundred and eighty-four.

C. M. WILLIAMS, <i>Consecrator,</i>
<i>Missionary Bishop of Yedo.</i>
G. E. MOULE, <i>Assistant,</i>
<i>Bishop of the Church of England in</i>
<i>Mid-China.</i>
C. P. SCOTT, <i>Presenter,</i>
<i>Bishop of the Church of England in</i>
<i>North China.</i>

CXXXVI.—NELSON SOMERVILLE RULISON.

DIOCESE OF CENTRAL PENNSYLVANIA.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you that we, Alfred Lee, D.D., by Divine permission Bishop of Delaware, and Presiding Bishop, assisted by the Right Reverend William Bacon Stevens, D.D., Bishop of Pennsylvania, and the Right Reverend Samuel S. Harris, D.D., Bishop of Michigan, as also by the other

Right Reverend Bishops whose names are hereto subscribed, under the protection of Almighty God, in St. Paul's Church in the City of Cleveland, State of Ohio, on the twenty-eighth day of October, being the festival of SS. Simon and Jude, in the year of our Lord one thousand eight hundred and eighty-four, did then and there, in the presence of a congregation of the Clergy and Laity of the Diocese of Ohio and of other Dioceses, according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our beloved in Christ, the Reverend Nelson Somerville Rulison, Presbyter and Doctor of Divinity, of whose sufficiency in good learning, soundness in the Faith, and purity of manners we were fully ascertained, into the sacred office of Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly elected Assistant Bishop of the Diocese of Central Pennsylvania.

Given under our hands and seals in the city and State aforesaid, on the twenty-eighth day of October, in the year of our Lord one thousand eight hundred and eighty-four.

(SEAL)

ALFRED LEE,

Consecrator.

(SEAL)

M. A. DEWOLFE HOWE,

Bishop of Central Pennsylvania.

W. E. McLAREN,

Bishop of Illinois.

CORTLANDT WHITEHEAD,

Bishop of Pittsburgh.

CXXXVII. — WILLIAM PARET, D.D.

DIOCESE OF MARYLAND.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you that we, Alfred Lee, D.D., LL.D., by Divine permission Bishop of Delaware, Presiding Bishop, assisted by the Right Reverend William Bacon Stevens, D.D., LL.D., Bishop of Pennsylvania, and the Right Reverend M. A. DeWolfe Howe, D.D., LL.D., Bishop of Central Pennsylvania, as also by the other Right Reverend Bishops whose names are hereto subscribed, under the protection of Almighty God, in the Church of the Epiphany in the City of Washington, District of Columbia, on the eighth day of January, in the year of our Lord one thousand eight hundred and eighty-five, did then and there, in the presence of a congregation of the Clergy and Laity of the Diocese of Maryland and of other Dioceses, according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our beloved in Christ, the Reverend William Paret, Doctor of Divinity, Presbyter, of whose sufficiency in good learning, soundness in the Faith, and purity of manners we were fully ascertained, into the sacred office of Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly elected Bishop of the Diocese of Maryland.

Given under our hands and seals in the City of Washington, District of Columbia, on the eighth day of January, in the year of our Lord one thousand eight hundred and eighty-five.

(SEAL)

ALFRED LEE,

Bishop of Delaware.

(SEAL)

WM. BACON STEVENS,

Bishop of Pennsylvania.

(SEAL)

M. A. DEWOLFE HOWE,

Bishop of Central Pennsylvania.

CORTLANDT WHITEHEAD,

Bishop of Pittsburgh.

CXXXVIII.—GEORGE WORTHINGTON, D.D.

DIOCESE OF NEBRASKA.

IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY GHOST.
AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you that we, Arthur Cleveland Coxe, D.D., LL.D., by Divine permission Bishop of Western New York, assisted by the Right Reverend William Hobart Hare, D.D., Missionary Bishop of South Dakota, and the Right Reverend William Stevens Perry, D.D., LL.D., Bishop of Iowa, as also by the other Right Reverend Bishops whose names are hereto subscribed, under the protection of Almighty God, in the Church of St. John in the City of Detroit, State of Michigan, on the twenty-fourth day of February, being the Feast of Saint Matthias, in the year of our Lord one thousand eight hundred and eighty-five, did then and there, in the presence of a congregation of the Clergy and Laity of the Diocese of Michigan and of other Dioceses, according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our beloved in Christ, the Reverend George Worthington, Presbyter and Doctor of Divinity, of whose sufficiency in good learning, soundness in the Faith, and purity of manners we were fully ascertained, into the sacred office of a Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly elected Bishop of the Diocese of Nebraska.

Given under our hands and seals in the city and State aforesaid, on the twenty-fourth day of February, in the year of our Lord one thousand eight hundred and eighty-five.

(SEAL)

A. CLEVELAND COXE,

Bishop of Western New York.

(SEAL)

WILLIAM EDWARD McLAREN,

Bishop of Chicago.

(SEAL)

SAMUEL SMITH HARRIS,

Bishop of Michigan.

(SEAL)

WILLIAM STEVENS PERRY,

Bishop of Iowa.

(SEAL)

WILLIAM HOBART HARE,

Missionary Bishop of South Dakota.

(SEAL)

HENRY CODMAN POTTER,

Assistant Bishop of New York.

CXXXIX.—SAMUEL DAVID FERGUSON, D.D.

JURISDICTION OF CAPE PALMAS.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.
AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you that we, Alfred Lee, D.D., LL.D., by Divine permission Bishop of Delaware and Presiding Bishop, assisted by the Right Reverend William Bacon Stevens, D.D., LL.D., Bishop of Pennsylvania, and the Right Reverend Abram Newkirk Littlejohn, D.D., LL.D., Bishop of Long Island, as also by the other Right Reverend Bishops whose names are hereto subscribed, under the protection of Almighty God, in Grace Church in the City of New York and State of New York, on the twenty-fourth day of June, being the Feast of St. John the Baptist, in the year of our Lord one thousand eight hundred and eighty-five, did then and there, in

the presence of a congregation of the Clergy and Laity of the Diocese of New York and of other Dioceses, according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our beloved in Christ, the Reverend Samuel David Ferguson, Presbyter and Doctor of Divinity, of whose sufficiency in good learning, soundness in the faith, and purity of manners we were fully ascertained, into the sacred office of Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly elected Bishop of Cape Palmas and parts adjacent, with missionary jurisdiction.

Given under our hands and seals in the city and State aforesaid, on the twenty-fourth day of June, in the year of our Lord one thousand eight hundred and eighty-five.

(SEAL)

ALFRED LEE.
WM. BACON STEVENS.
ABRAM NEWKIRK LITTLEJOHN.
THOMAS A. STARKEY,
Bishop of Northern New Jersey.
HENRY C. POTTER,
Assistant Bishop of New York.

CXL. — EDWIN GARDNER WEED.

DIOCESE OF FLORIDA.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you that we, Charles Todd Quintard, D.D., LL.D., by Divine permission Bishop of Tennessee, assisted by the Right Reverend William Bell White Howe, D.D., LL.D., Bishop of South Carolina, the Right Reverend Robert W. B. Elliott, D.D., Missionary Bishop of Western Texas, and the other Right Reverend Bishops whose names are hereto subscribed, under the protection of Almighty God, in the Church of St. John in the City of Jacksonville, State of Florida, on the eleventh day of August, in the year of our Lord one thousand eight hundred and eighty-six, did then and there, in the presence of a congregation of the Clergy and Laity of the Diocese of Florida and of other Dioceses, according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our beloved in Christ, the Reverend Edwin Gardner Weed, Presbyter, of whose sufficiency in good learning, soundness in the faith, and purity of manners we were fully ascertained, into the sacred office of a Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly elected Bishop of the Diocese of Florida.

Given under our hands and seals in the city and State aforesaid, on the eleventh day of August, in the year of our Lord one thousand eight hundred and eighty-six.

(SEAL)

(SEAL)

(SEAL)

(SEAL)

CHARLES TODD QUINTARD,
Bishop of Tennessee.
JOHN NICHOLAS GALLEHER,
Bishop of Louisiana.
R. W. B. ELLIOTT,
Missionary Bishop of Western Texas.
W. B. W. HOWE,
Bishop of South Carolina.
GEORGE F. SEYMOUR,
Bishop of Springfield.

NO. CXLL.—MAHLON NORRIS GILBERT, D.D.

ASSISTANT BISHOP OF THE DIOCESE OF MINNESOTA.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you by these presents that we, Alfred Lee, D.D., LL.D., Bishop of Delaware and Presiding Bishop, Gregory Thurston Bedell, D.D., Bishop of Ohio, Henry Benjamin Whipple, D.D., Bishop of Minnesota, Arthur Cleveland Coxe, D.D., LL.D., Bishop of Western New York, Daniel Sylvester Tuttle, S.T.D., Bishop of Missouri, William Crosswell Doane, S.T.D., LL.D., Bishop of Albany, William Stevens Perry, S.T.D., LL.D., Bishop of Iowa, Leigh Richmond Brewer, D.D., Missionary Bishop of Montana, David Buel Knickerbacker, D.D., Bishop of Indiana, Henry Codman Potter, D.D., LL.D., Bishop of New York, William David Walker, D.D., Missionary Bishop of North Dakota, Nelson Somerville Rulison, D.D., Assistant Bishop of Central Pennsylvania, under the protection of Almighty God, on Sunday, the seventeenth day of October, being the twentieth Sunday after Trinity, in the year of our Lord one thousand eight hundred and eighty-six, in St. James' Church in the City of Chicago, in the presence of divers of the Clergy and a public congregation, according to the due order of the Episcopal Church in the United States of America, and in conformity with the Canons thereof, did then and there consecrate our well-beloved in Christ, Mahlon Norris Gilbert, Doctor of Divinity, Presbyter of the Diocese of Minnesota, and Rector of Christ Church, St. Paul, in the Diocese of Minnesota, of whose efficiency and good learning, soundness in the faith, and purity of manners we were fully ascertained, into the sacred office of a Bishop in the Church of God, he having been duly elected Assistant Bishop of the Diocese of Minnesota.

In testimony whereof we have hereunto set our hands and seals.

ALFRED LEE,

Bishop of Delaware and Presiding Bishop.

GREGORY T. BEDELL,

Bishop of Ohio.

HENRY B. WHIPPLE,

Bishop of Minnesota.

A. CLEVELAND COXE,

Bishop of Western New York.

WM. C. DOANE,

Bishop of Albany.

DANIEL S. TUTTLE,

Bishop of Missouri.

LEIGH R. BREWER,

Missionary Bishop of Montana.

NELSON S. RULISON,

Assistant Bishop of Central Pennsylvania.

PRESENTERS	{	D. B. KNICKERBACKER,
		<i>Bishop of Indiana.</i>
		HENRY C. POTTER,
		<i>Assistant Bishop of New York.</i>

CXLIH.—ETHELBERT TALBOT, M.A.

JURISDICTION OF WYOMING AND IDAHO.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you by these presents that we, Henry Benjamin Whipple, D.D., Bishop of Minnesota; Thomas Hubbard Vail, D.D., LL.D., Bishop

of Kansas; Daniel Sylvester Tuttle, D.D., Bishop of Missouri; John Franklin Spalding, D.D., Bishop of Colorado; William Stevens Perry, D.D., LL.D., D.C.L., Bishop of Iowa; and George Franklin Seymour, D.D., LL.D., Bishop of Springfield; under the protection of Almighty God, on Friday, the twenty-seventh day of May, in the year of our Lord one thousand eight hundred and eighty-seven, in Christ Church, in the city of St. Louis, in the presence of divers of the clergy and a public congregation, according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, did then and there consecrate our well-beloved in Christ, Ethelbert Talbot, Magister Artium, Presbyter of the Diocese of Missouri, and Rector of Saint James' Military Academy, Macon, in the said Diocese of Missouri, of whose sufficiency in good learning, soundness in the Faith, and purity of manners, we are fully ascertained, into the sacred office of a Bishop in the Church of God, he having been duly appointed Missionary Bishop of Wyoming and Idaho.

In testimony whereof, we have hereunto set our hands and seals at the City of Saint Louis, the day and year above written.

(SEAL)

HENRY BENJAMIN WHIPPLE,
Bishop of Minnesota, Consecrator.

(SEAL)

JOHN FRANKLIN SPALDING,
Bishop of Colorado.

(SEAL)

GEORGE F. SEYMOUR,
Bishop of Springfield.

(SEAL)

THOMAS H. VAIL,
Bishop of Kansas.

(SEAL)

WILLIAM STEVENS PERRY,
Bishop of Iowa.

(SEAL)

DAVID B. KNICKERBACKER,
Bishop of Indiana.

(SEAL)

DANIEL S. TUTTLE,
Bishop of Missouri.

(SEAL)

ALEXANDER BURGESS,
Bishop of Quincy.

(SEAL)

WILLIAM D. WALKER,
Bishop of North Dakota.

CXLV. — ABIEL LEONARD, S.T.D.

JURISDICTION OF NEVADA AND UTAH.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY
GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you by these presents that we, Thomas Hubbard Vail, D.D., LL.D., by the grace of God, Bishop of Kansas presiding, assisted by Charles Todd Quintard, D.D., by the grace of God, Bishop of Tennessee; Daniel Sylvester Tuttle, D.D., by the grace of God, Bishop of Missouri; William Stevens Perry, D.D., LL.D., by the grace of God, Bishop of Iowa; Alexander Burgess, D.D., by the grace of God, Bishop of Quincy; George Franklin Seymour, D.D., LL.D., by the grace of God, Bishop of Springfield; William David Walker, D.D., by the grace of God, Missionary Bishop of North Dakota; Elisha Smith Thomas, D.D., by the grace of God, Assistant Bishop of Kansas; and Ethelbert Talbot, D.D., LL.D., by the grace of God, Missionary Bishop of Wyoming and Idaho; under the protection of Almighty God, on Wednesday, the twenty-fifth day of January, being the Feast of the Conversion of Saint Paul, in the year of our Lord one thousand eight hundred and eighty-eight, in Christ Church, in the City of Saint Louis, in the presence of divers of the clergy and a public congregation, according to the due and prescribed order of the Protestant Episcopal Church in the

United States of America, and in conformity with the Canons thereof, did then and there consecrate our well-beloved in Christ, Abiel Leonard, Doctor of Sacred Theology, Presbyter of the Diocese of Kansas, and Rector of Trinity Church, Atchison, in said Diocese of Kansas, of whose sufficiency in good learning, soundness in the faith, and purity of manners, we were fully ascertained, into the sacred office of Bishop in the Church of God, he having been duly appointed Missionary Bishop of Nevada and Utah, to exercise jurisdiction in said Missionary District.

In testimony whereof, we have hereunto set our hands and seals in the City of Saint Louis, in the Diocese of Missouri, in the day and year above written.

(SEAL)

(SEAL)

(SEAL)

(SEAL)

(SEAL)

(SEAL)

(SEAL)

(SEAL)

(SEAL)

THOMAS HUBBARD VAIL.

CHARLES TODD QUINTARD.

DANIEL SYLVESTER TUTTLE.

WILLIAM STEVENS PERRY.

ALEXANDER BURGESS.

GEORGE FRANKLIN SEYMOUR.

WILLIAM DAVID WALKER.

ELISHA SMITH THOMAS.

ETHELBERT TALBOT.

CXLVI. — LEIGHTON COLEMAN, S.T.D.

DIOCESE OF DELAWARE.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you by these presents that we, M. A. De Wolfe Howe, D.D., LL.D., Bishop of Central Pennsylvania, Ozi Wm. Whitaker, D.D., Bishop of Pennsylvania; and John Scarborough, D.D., Bishop of New Jersey; assisted by the other Right Reverend Bishops whose names are hereto subscribed, under the protection of Almighty God, did, on Saint Luke's Day, Thursday, October 18th, in the year of our Lord eighteen hundred and eighty-eight, in Saint John's Church, Wilmington, Del., in the presence of a congregation of the clergy and laity; and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our well-beloved in Christ, the Rev. Leighton Coleman, S.T.D., of whose sufficiency in good learning, soundness in the Faith, and purity of manners we were fully ascertained, into the sacred office of a Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly chosen Bishop of the Diocese of Delaware.

Given under our hands and seals in the City of Wilmington, Del., on this eighteenth day of October, Saint Luke's Day, A.D. 1888.

M. A. DE WOLFE HOWE,
Bishop of Central Pennsylvania.

O. W. WHITAKER,
Bishop of Pennsylvania.

JOHN SCARBOROUGH,
Bishop of New Jersey.

WM. FORBES ADAMS,
Bishop of Easton.

CORTLANDT WHITEHEAD,
Bishop of Pittsburgh.

NELSON SOMERVILLE RULISON,
Assistant Bishop of Central Pennsylvania.

CXLVII. — JOHN MILLS KENDRICK, D.D.

JURISDICTION OF NEW MEXICO AND ARIZONA.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY
GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you by these presents that that we, Daniel Sylvester Tuttle, S.T.D., Bishop of Missouri; Thomas Underwood Dudley, D.D., Bishop of Kentucky; Nelson Somerville Rulison, D.D., Assistant Bishop of Central Pennsylvania; and David Buel Knickerbacker, D.D., Bishop of Indiana; under the protection of Almighty God, on Friday the eighteenth day of January in the year of our Lord one thousand eight hundred and eighty-nine, in Trinity Church in the City of Columbus, and State of Ohio, in the presence of divers of the clergy and a public congregation, according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, did then and there consecrate our well-beloved in Christ, John Mills Kendrick, Doctor Divinitatis, Presbyter of the Diocese of Southern Ohio, of whose sufficiency in good learning, soundness in the Faith, and purity of manners, we are fully ascertained, into the sacred office of a Bishop in the Church of God, he having been duly appointed Missionary Bishop of the Jurisdiction of New Mexico and Arizona.

In testimony whereof we have hereunto set our hands and seals, at the City of Columbus, the day and year above written.

DANIEL S. TUTTLE,

Bishop of Missouri.

(SEAL)

T. U. DUDLEY,

Bishop of Kentucky.

DAVID B. KNICKERBACKER,

Bishop of Indiana.

(SEAL)

N. S. RULISON,

*Assistant Bishop of Central
Pennsylvania.*

CXLVIII. — BOYD VINCENT.

DIOCESE OF SOUTHERN OHIO.

IN THE NAME OF GOD. AMEN.

To all the Faithful in Christ Jesus, Greeting.

Be it known unto you by these presents that we, John Franklin Spalding, S.T.D., Bishop of Colorado; Thomas Underwood Dudley, D.D., Bishop of Kentucky; Cortlandt Whitehead, D.D., Bishop of Pittsburgh; David Buel Knickerbacker, D.D., Bishop of Indiana; under the protection of Almighty God, in St. Paul's Church, Cincinnati, O., on the Feast of the Conversion of Saint Paul, being the twenty-fifth day of January, in the year of our Lord one thousand eight hundred and eighty-nine, did then and there, in the presence of a congregation of Clergy and Laity of the Diocese, according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, consecrate our beloved in Christ, Boyd Vincent, Rector of Calvary Church in the City of Pittsburgh, in the Diocese of Pittsburgh, of whose sufficiency in good learning, soundness in the Faith, and purity of manners, we were fully ascertained, to the sacred office of a Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly elected Assistant Bishop of the Diocese of Southern Ohio.

In testimony whereof, we have affixed to these presents our Episcopal

seals and signatures in Saint Paul's Church, Cincinnati, O., aforesaid, on the day and in the year above written.

(SEAL)

JOHN F. SPALDING,

Bishop of Colorado.

(SEAL)

CORTLANDT WHITEHEAD,

Bishop of Pittsburgh.

(SEAL)

T. U. DUDLEY,

Bishop of Kentucky.

(SEAL)

CHARLES CLIFTON PENICK,

Formerly Cape Palmas, W. A.

(SEAL)

DAVID BUEL KNICKERBACKER,

Bishop of Indiana.

CLXIX. — CYRUS FREDERICK KNIGHT, D.D., D.C.L.

DIOCESE OF MILWAUKEE.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you by these presents that we, William Edward McLaren, D.D., D.C.L., by Divine permission Bishop of Chicago; William Stevens Perry, S.T.D., LL.D., Bishop of Iowa; and Alexander Burgess, S.T.D., Bishop of Quincy; assisted by the other Right Reverend Bishops whose names are hereto subscribed, under the protection of Almighty God, did, on Tuesday, the twenty-sixth day of March, in the year of our Lord one thousand eight hundred and eighty-nine, in the Cathedral Church of All Saints, in the City of Milwaukee, in the presence of a congregation of clergy and laity, and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our well-beloved in Christ the Reverend Cyrus Frederick Knight, D.D., D.C.L., of whose sufficiency in good learning, soundness in the Faith, and purity of manners we were fully ascertained, into the sacred office of a Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly chosen Bishop of the Diocese of Milwaukee.

Given under our hands and seals in the Cathedral Church of All Saints, aforesaid, on this twenty-sixth day of March, A.D. 1889, being the morrow of the Feast of the Annunciation B.V.M.

(SEAL)

WILLIAM EDWARD McLAREN,

Bishop of Chicago.

(SEAL)

WILLIAM STEVENS PERRY,

Bishop of Iowa.

(SEAL)

ALEXANDER BURGESS,

Bishop of Quincy.

(SEAL)

GEORGE F. SEYMOUR,

Bishop of Springfield.

(SEAL)

WILLIAM DAVID WALKER,

Missionary Bishop of North Dakota.

(SEAL)

MAHLON NORRIS GILBERT,

Assistant Bishop of Minnesota.

CL. — CHARLES CHAPMAN GRAFTON.

DIOCESE OF FOND DU LAC.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you by these presents that we, William Edward McLaren, D.D., D.C.L., Bishop of Chicago; George Franklin Seymour,

S.T.D., LL.D., Bishop of Springfield; and David Buel Knickerbacker, D.D., Bishop of Indiana; assisted by the other Right Reverend Bishops whose names are hereto subscribed, under the protection of Almighty God, did, on Thursday, 25th of April. Feast of St. Mark, in the year of our Lord one thousand eight hundred and eighty-nine, in the Cathedral Church of St. Paul, City and County of Fond du Lac, State of Wisconsin, in the presence of a congregation of the Clergy and Laity, and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our well-beloved in Christ the Rev. Charles Chapman Grafton, of whose sufficiency in good learning, soundness in the Faith, and purity of manners we were fully ascertained, into the sacred office of a Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly chosen Bishop of the Diocese of Fond du Lac.

Given under our hands and seals in the City of Fond du Lac, and State of Wisconsin aforesaid, on this twenty-fifth day of April, Anno Domini one thousand eight hundred and eighty-nine.

WILLIAM EDWARD McLAREN,

Bishop of Chicago.

(SEAL) GEORGE F. SEYMOUR, *Bishop of Springfield.*

(SEAL) DAVID BUEL KNICKERBACKER,

Bishop of Indiana.

ALEXANDER BURGESS, *Bishop of Quincy.*

MAHLON N. GILBERT,

Assistant Bishop of Minnesota.

C. F. KNIGHT, *Bishop of Milwaukee.*

CLI.—WILLIAM ANDREW LEONARD, D.D.

DIOCESE OF OHIO.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you by these presents that we, John Williams, D.D., LL.D., Bishop of Connecticut; Henry Benjamin Whipple, D.D., Bishop of Minnesota; Henry Adams Neely, D.D., Bishop of Maine; assisted by the other Right Reverend Bishops whose names are hereto subscribed, under the protection of Almighty God, did, on the twelfth day of October, in the year of our Lord eighteen hundred and eighty-nine, in St. Thomas' Church, in the City of New York, in the presence of a congregation of the Clergy and Laity, and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our well-beloved in Christ the Rev. William Andrew Leonard, D.D., of whose sufficiency in good learning, soundness in the Faith, and purity of manners we were fully ascertained, into the sacred office of a Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly chosen Assistant Bishop of the Diocese of Ohio.

Given under our hands and seals in the City of New York, on this twelfth day of October, A.D. 1889.

(SEAL) JOHN WILLIAMS, *Presiding Bishop.*

(SEAL) HENRY BENJAMIN WHIPPLE,

Bishop of Minnesota.

(SEAL) HENRY ADAMS NEELY, *Bishop of Maine.*

(SEAL) WM. CROSWELL DOANE, *Bishop of Albany.*

CORTLANDT WHITEHEAD,

Bishop of Pittsburgh.

WILLIAM PARET, *Bishop of Maryland.*

BOYD VINCENT, *Assistant Bishop of S. Ohio.*

F. NOVA SCOTIA.

CLII. — THOMAS FREDERICK DAVIES, D.D., LL.D.

DIOCESE OF MICHIGAN.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

To all the Faithful in Christ Jesus throughout the world, Greeting.

Be it known unto you by these presents that we, John Williams, D.D., LL.D., Bishop of Connecticut and Presiding Bishop; Henry Benjamin Whipple, D.D., Bishop of Minnesota; Daniel S. Tuttle, D.D., Bishop of Missouri; assisted by the other Right Reverend Bishops whose names are hereto subscribed, under the protection of Almighty God, did, on the eighteenth day of October, being the Festival of St. Luke, Evangelist, in the year of our Lord eighteen hundred and eighty-nine, in St. Peter's Church, in the City of Philadelphia, State of Pennsylvania, in the presence of a congregation of the Clergy and Laity, and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, ordain and consecrate our well-beloved in Christ the Rev. Thomas Frederick Davies, D.D., LL.D., of whose sufficiency in good learning, soundness in the Faith, and purity of manners we were fully ascertained, into the sacred office of a Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly chosen Bishop of the Diocese of Michigan.

Given under our hands and seals in the City of Philadelphia, State of Pennsylvania, on this eighteenth day of October, eighteen hundred and eighty-nine.

(SEAL)

JOHN WILLIAMS,

Bishop of Connecticut.

(SEAL)

HENRY BENJAMIN WHIPPLE,

Bishop of Minnesota.

(SEAL)

DAN. S. TUTTLE,

Bishop of Missouri.

(SEAL)

O. W. WHITAKER,

Bishop of Pennsylvania.

(SEAL)

JOHN SCARBOROUGH,

Bishop of New Jersey.

(SEAL)

GEO. D. GILLESPIE,

Bishop of Western Michigan.

(SEAL)

HENRY C. POTTER,

Bishop of New York.

(SEAL)

GEO. WORTHINGTON,

Bishop of Nebraska.

APPENDIX X.

LITURGICAL REVISION.

I.—REPORT OF THE JOINT COMMITTEE ON LITURGICAL REVISION.

THE Joint Committee appointed by the two Houses of the General Convention in 1886, (a) to report at this meeting of the General Convention "suitable forms for days of Fasting and Thanksgiving appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no service or prayer hath been provided in the Book of Common Prayer," and (b) to report upon "the resolutions reported by the Joint Committee on Liturgical Revision contained in Schedule B, continued," and upon "so much of Schedule B as was not acted upon by both Houses," herewith present their Report.

Entrusted by the Convention with a double duty, the Committee have considered that the more important part of their work was that which might involve changes in the Book of Common Prayer. And in regard to this, they have undertaken the duty in the spirit of a desire to perfect that which has occupied the attention of the two Houses for several years; with a view of bringing to an end, at the earliest possible date, the revision of the Book of Common Prayer, so that it may be closed until a remote future.

The reference to this Committee of so much of Schedule B as was not finally acted upon by both Houses, shows that the Convention contemplated the possibility of postponing final action in certain matters connected with the Revision of the Prayer Book, until the Convention of 1892; for if this Convention should accept any of the proposals adopted by the House of Bishops three years ago, but not acted on by the House of Deputies, it would accept them *as new matter* in a legislative sense, and final action could not be taken until the next Convention. Among the propositions thus referred to the Committee, which they now recommend for adoption, may be mentioned the introduction of a Lesson into the Confirmation Office, provision for shortening the service in certain cases in the Communion of the Sick, and certain verbal changes in the Order for the Consecration of a Church. Besides these matters, thus specially referred to them, the Committee have felt at liberty to put into shape and to propose a few changes, some of which failed of consideration three years ago from lack of time, and some of which, presented now by the Committee for the first time, seem necessary to make complete and clear the changes adopted three years ago. Their proposals, therefore, in regard to the Prayer Book, may be classified under two heads: first, certain "additions and alterations in the Book of Common Prayer," partly presented three years ago, but either postponed or not fully considered then for lack of time, and partly proposed now for the first time; secondly, the alteration, in form, of some changes adopted at the last Convention, but not yet actually incorporated into their places in the Standard Book.

The Committee believe that they have simply formulated what has seemed to them to be the mind and desire of the Church; and, at any rate, action upon their Report will give an opportunity to the Church to express its opinion upon various questions in regard to liturgical revision, to which much attention has been of late directed. The Committee have thought it best to bring these matters *now* to the attention of the General Convention in recognition of the widespread wish (with which every member of the Committee sympathizes) to bring the work of revision as rapidly as possible to an end,

so that the Standard Prayer Book may be printed, and all inconvenience of use or unsettlement of feeling may be done away.

As the second part of their Report, the Committee herewith present a Book of Offices (reserving the privilege of making amendments in certain matters, which is intended to provide for such occasional services and prayers as are not now included in the Book of Common Prayer, and perhaps cannot be so included, at least until their value has been tested by long use. While seeking material from the best sources within their reach, and providing for what they believed to be the wishes and needs of the Church, the Committee have been careful, in the compilation of this book, to insert nothing which could even seem to displace anything in the Book of Common Prayer, and to avoid the formation of any Office the use and arrangement of which belong more properly to the Episcopate. They would remind the Convention that under the resolution by which this book was ordered to be prepared, even if it be set forth by the General Convention, it can only be allowed to be used under authorization by the Ordinary, and cannot in any wise be considered a part of the Book of Common Prayer.

The Committee have not been chiefly concerned, in their deliberations, with the questions of the adoption of their Report in any of its suggestions, or of the acceptance of any of the resolutions. They have sought only to present the subject referred to them in the most complete and careful form, and to do what in them lay to avoid the appearance of work imperfectly done. And the Committee are satisfied that it would be imperfectly done if no action is taken upon their Report. In dealing with the more important and critical matter of the Book of Common Prayer, they have had constantly in mind the importance of perpetuating and strengthening the bond of a common use in England, Scotland, and Ireland, in the British Colonies, and in the United States. They have not lost sight of the peculiar link which binds this Church to the Church in Scotland; and they have been guided, in some most important points, by action perfected in the Convocations of the Church of England in their two Houses, and only awaiting the assent of the Parliament and the Crown to become the law of the realm. They have constantly endeavored, without departing from primitive liturgical use, to adapt the invariable principles of Divine Service to the needs of the age and country in which we live. And in the exercise of their best judgment, they have felt themselves only responsible for doing the work assigned to them in the best possible way; leaving the question of the acceptance and adoption of their work to the decision of this Council, to which they are as ready to submit their judgment as they have been careful to submit this Report.

Anxious and laborious as the task of the Committee has been, it has been full of deep interest, of free and full discussion, of constant and careful study, and of an unusual harmony, reached not so much by compromise as by the honest acknowledgment and adjustment of varying views.

From the frequent meetings and long deliberations in which almost all the members of the Committee have constantly taken part, the absence of Judge Sheffey has been greatly regretted. His large experience, manly independence, ripe wisdom, and long study of this subject, and his devout love of the Prayer Book and the Church, qualified him for invaluable service in this particular work. To-day, with all their brethren, they mourn his absence from this legislative assembly, which for so many years he graced by his presence and directed by his counsel, and over which, especially when dealing with this important matter, he presided with such accuracy, impartiality, and power. The life and memory of such a layman are the heritage of the whole Church. His death is our common loss.

WM. CROSWELL DOANE.
WILLIAM W. NILES.
CORTLANDT WHITEHEAD.
HENRY C. POTTER.
THOMAS F. DAVIES.

SAMUEL HART, *Secretary*.
JOHN H. EGAR.
GEO. C. McWHORTER.
J. M. WOOLWORTH.
J. W. GILBERT.
GEO. E. B. JACKSON.

RESOLUTION 1.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the word "Proper" be inserted before the word "Lessons" in the heading of the Tables of Lessons for Sundays, for Holy-days, and for the forty days of Lent; and that "Tables of Proper Lessons" be inserted in the Table of Contents.

RESOLUTION 2.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning and Evening Prayer, after the response "And our mouth shall show forth thy praise," there be inserted:

Minister. O God, make speed to save us.

Answer. O Lord, make haste to help us.

RESOLUTION 3.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for Daily Morning and Evening Prayer, between the response "And grant us thy salvation" and the versicle "O God, make clean our hearts within us," there be inserted:

Minister. O Lord, save the State.

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people.

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

RESOLUTION 4.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for Daily Morning Prayer, in the rubric before the *Venite*, after the words *the following Anthem* there be inserted "*or else the ninety-fifth Psalm.*"

RESOLUTION 5.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for Daily Morning Prayer, the sixteenth, twenty-first, and twenty-eighth verses of the *Te Deum* be changed to read as follows:

When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb.

Make them to be rewarded with thy saints, in glory everlasting.
O Lord, let thy mercy lighten upon us, as our trust is in thee.

RESOLUTION 6.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for Daily Morning Prayer, there be added to the rubric before the *Benedicite* this note:

But Note, That when the Benedicite is sung, it shall not be necessary to repeat the words, Praise him and magnify him forever, at the end of every verse.

RESOLUTION 7.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for Daily Morning Prayer, the rubric before the *Benedictus* be changed to read as follows:

¶ *And after that shall be said or sung the Hymn following; but Note, That, save from the first Sunday in Advent to Septuagesima, it shall suffice to use the first four verses.*

And that the *Benedictus* be printed without any space between the fourth and the fifth verses, and be followed by the rubric ¶ "*Or this Psalm*" and the *Jubilate*.

RESOLUTION 8.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for Daily Morning and Evening Prayer, in the Prayer for All Conditions of Men, for the words "thy holy Church universal" there be substituted "the good estate of the Catholic Church."

RESOLUTION 9.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the Prayer for All Conditions of Men and the General Thanksgiving, wherever they occur, be printed with the bracketed clause and marginal note, as now provided in Morning Prayer, as follows:

A Prayer for All Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More

especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, ** This may be said when any desire the Prayers of the Congregation.* according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. Amen.

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our ** This may be said when any desire to return thanks for mercies vouchsafed to them.* creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

RESOLUTION 10.

Resolved, The House of Bishops [*or Deputies*] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the third deprecation in the Litany, for the words, "From all inordinate and sinful affections" there be substituted "From fornication, and all other deadly sins."

RESOLUTION 11.

Resolved, The House of Bishops [*or Deputies*] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the words "From fire and flood" be prefixed to the fourth deprecation in the Litany, so that it shall read, with its suffrage, as follows:

From fire and flood; from lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

RESOLUTION 12.

Resolved, The House of Bishops [*or Deputies*] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Litany, the petition "That it may please thee to send forth laborers into thy harvest," with its suffrage, be omitted from its present

place, and that the eighth of the intercessions in the Standard Book be changed, so that it shall read, with its suffrage, as follows:

That it may please thee to send forth laborers into thy harvest, and to bring into the way of truth all such as have erred and are deceived,
We beseech thee to hear us, good Lord.

RESOLUTION 13.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the words "*Here endeth the Litany*" be omitted.

RESOLUTION 14.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Prayer for those who are to be admitted to Holy Orders:

For Fruitful Seasons.

¶ *To be used on Rogation-Sunday and the Rogation-Days.*

ALMIGHTY God, who hast blessed the earth that it should be fruitful and bring forth everything that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread; bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O GRACIOUS Father, who openest thine hand and fillest all things living with plenteousness; We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord. *Amen.*

RESOLUTION 15.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Prayer for a Person or Persons going to Sea:

For a Person or Persons on a Journey.

O EVERLASTING God, we commend to thy almighty protection thy servant for whom we pray. Defend *him* from the dangers of *his* journey, guard *him* from sickness and all hinderance and hurt, preserve *his* going out and *his* coming in, grant *him* the fruition of *his* just desires, and make *him* grateful for all thy mercies, through Jesus Christ our Lord. *Amen.*

RESOLUTION 16.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Prayer to be used at the Meetings of Convention. [See Notification, 1883, page 77.]

For the Unity of God's People.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

RESOLUTION 17.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Prayer for the Unity of God's People:

For Missions.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. *Amen.*

RESOLUTION 18.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted before the Prayer for Rain:

An Intercession for those who labour in the Gospel.

O LORD, without whom our labour is but lost, and with whom thy little ones go forth as the mighty; We humbly beseech thee to prosper all works in thy Church undertaken according to thy holy will [especially —], and grant to thy labourers pure intention, patient faith, sufficient success upon earth, and the blessedness of serving thee in heaven; through Jesus Christ our Lord. *Amen.*

RESOLUTION 19.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the pro-

posed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted after the Thanksgiving for a Recovery from Sickness:

For a Child's Recovery from Sickness.

ALMIGHTY God and heavenly Father, we give thee humble thanks for that thou hast been graciously pleased to deliver from *his* bodily sickness the *child* in whose behalf we bless and praise thy Name, in the presence of all thy people. Grant, we beseech thee, O gracious Father, that *he*, through thy help, may both faithfully live in this world according to thy will, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.

RESOLUTION 20.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Prayers and Thanksgivings upon Several Occasions, the following be inserted in place of the Thanksgiving for a Safe Return from Sea:

For a Safe Return from Voyage or Travel.

MOST gracious Lord, whose mercy is over all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of the great deep [or *his way*], *this thy servant*, who now desireth to return thanks unto thee in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws: through Jesus Christ our Lord. Amen.

RESOLUTION 21.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That there be inserted after the Prayers and Thanksgivings upon Several Occasions, a Penitential Office, as follows:

A PENITENTIAL OFFICE

FOR ASH WEDNESDAY.

¶ On the First Day of Lent, at Morning Prayer, the Office ensuing shall be read immediately after the Prayer We humbly beseech thee, O Father, in the Litany, and in place of what there followeth.

¶ The same Office may be read at other times, at the discretion of the Minister.

¶ The Minister and the people kneeling, then shall be said by them this Psalm following.

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults; and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *If the Litany hath been already said in full, the Minister may omit all that followeth, to the Prayer, O Lord, we beseech thee, etc.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation: But deliver us from evil. *Amen.*

Minister. O Lord, save thy servants;

Answer. That put their trust in thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses;

receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us, therefore, good Lord, spare thy people, whom thou hast redeemed: enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us: Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

THE Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

And that there be omitted the second rubric after the Collect for Ash Wednesday, and all that follows before the Epistle.

RESOLUTION 22.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, after the rubric following the general title of the Collects, Epistles and Gospels, there be inserted:

¶ *The Collect appointed for any Sunday or other Feast may be said at the Evening Service of the day before.*

RESOLUTION 23.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the *Gloria Patri* be printed at the end of the Anthems appointed to be used on Easter-day instead of the *Venite*.

RESOLUTION 24.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in place of the rubric after the Gospel for the Sunday next before Advent, there be substituted:

¶ *If there be more than twenty-five Sundays after Trinity, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer than twenty-five Sundays, the overplus shall be omitted.*

RESOLUTION 25.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the Collect for Saint John the Evangelist's Day be amended to read as follows:

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

RESOLUTION 26.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, after the Gospel for Christmas-day, there be inserted:

¶ *If in any Church the Holy Communion be twice celebrated on Christmas-day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. Titus ii. 11.

THE grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

The Gospel. St. Luke ii. 1.

And it came to pass in those days that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David;) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them

in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes; lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

RESOLUTION 27.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, after the Gospel for Easter-day, there be inserted:

¶ *If in any Church the Holy Communion be twice celebrated on Easter-day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Christ our Lord. *Amen.*

The Epistle. 1 Cor. v. 6.

KNOW ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

The Gospel. St. Mark xvi. 1.

WHEN the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen: he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre: for they trembled and were amazed: neither said they any thing to any man: for they were afraid.

RESOLUTION 28.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the order for the administration of the Lord's Supper, in place

of the rubric immediately before the Decalogue, finally adopted in 1886, the following be inserted:

¶ *The Decalogue and Suffrages may be omitted, provided they be said once on each Sunday. But Note, that whenever they are omitted, the Minister shall say the Summary of the Law beginning, Hear what our Lord Jesus Christ saith.*

RESOLUTION 29.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, after the Summary of the Law, the following be inserted:

¶ *Here, if the Decalogue hath been omitted, shall be said:*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister may say,*

RESOLUTION 30.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, after the words "Glory be to thee, O Lord," there be added:

¶ *And after the Gospel,*

Thanks be to thee, O Lord.

RESOLUTION 31.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, in place of the rubric before the Offertory Sentences, the following be inserted:

¶ *Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table and say,*

Let us make our offering to the Lord with reverence and godly fear.

¶ *Then shall he begin the Offertory, saying one or more of the Sentences following, as he thinketh most convenient. And Note, that these Sentences may be used on any other occasion of Public Worship when the alms of the People are to be received.*

RESOLUTION 32.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, the word "militant" be omitted from the words preceding the prayer which follows the Offertory, so that they shall read:

Let us pray for the whole state of Christ's Church.

RESOLUTION 33.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, in the Prayer for the Church, in place of what follows the words "any other adversity," there be inserted:

And we also bless thy holy Name for all thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace and the lights of the world in their several generations; most humbly beseeching thee to give us grace to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

RESOLUTION 34.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, the following rubric be placed immediately after the Prayer for the Church:

¶ *Here the Priest shall pause for a space, in order that such as are so minded may withdraw.*

RESOLUTION 35.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, the words before the Proper Preface for Ascension-day be changed so that they shall read:

Upon Ascension-day, and until Whitsun-day.

RESOLUTION 36.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Administration of the Lord's Supper, the Prayer of Humble Access with its rubric be removed to the place immediately after the rubric, ¶ *Here may be sung a Hymn*, as follows:

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art

the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

RESOLUTION 37.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Administration of the Lord's Supper, in the Prayer of Consecration, instead of the words, "we and all others who shall be partakers," there be substituted, "whosoever shall be partakers."

RESOLUTION 38.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the first word of the third Collect at the end of the Order for the Administration of the Lord's Supper be changed from "Direct" to "Prevent."

RESOLUTION 39.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the following rubric be inserted after the first rubric, at the end of the Order for the Administration of the Lord's Supper:

¶ *There shall be no celebration of the Lord's Supper, except there be some to communicate with the Priest.*

RESOLUTION 40.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, instead of the question in the several Offices for the Ministration of Baptism, "Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?" with its answer, there be substituted the following:

Minister. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary: that he suffered under Pontius Pilate, was crucified, dead, and buried: that he descended into hell, and the third day rose again from the dead: that he ascended into heaven, and sitteth on the right hand of God the Father Almighty: and that from thence he shall come to judge the quick and the dead?

And dost thou believe in the Holy Ghost: the Holy Catholic Church; the Communion of Saints: the Forgiveness of sins: the Resurrection of the body: and the Life everlasting?

Answer. All this I steadfastly believe.

RESOLUTION 41.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the Thanksgiving after the Lord's Prayer, in the Ministration of Baptism to such as are of Riper Years, be changed to read as follows:

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these persons* with thy Holy Spirit, to receive *them* for thine own *children* by adoption, and to incorporate *them* into thy Holy Church. And humbly we beseech thee to grant, that *they*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *they* are made *partakers* of the death of thy Son, *they* may also be *partakers* of his resurrection; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom; through Christ our Lord. Amen.

RESOLUTION 42.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the second rubric at the end of the Ministration of Baptism to such as are of Riper Years, for the word "performed," there be substituted the word "administered"; and that there be added to the rubric these words:

And in case of great necessity, the Minister may begin with the questions addressed to the candidate and end with the thanksgiving following the baptism.

RESOLUTION 43.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the following be placed as an additional rubric at the end of the Ministration of Baptism to such as are of Riper Years:

If there be reasonable doubt concerning the baptism of any person, he may be baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister shall use this form of words:

IF thou art not already baptized, N., I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

RESOLUTION 44.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, after the first answer in the Catechism, "N. or M.," there be added:
[Here let the child distinctly pronounce his Christian name.]

RESOLUTION 45.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed

addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order of Confirmation, after the Preface and the Presentation of the Candidates, there be inserted:

¶ *Then the Bishop, or some Minister appointed by him, may say,*

Hear the words of the Evangelist Saint *Luke*, in the eighth Chapter of the Book of the *Acts of the Apostles*.

WHEN the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

RESOLUTION 46.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order of Confirmation, before the present question and answer, there be inserted:

¶ *Then shall the Bishop demand of those who are to be confirmed, these questions following:*

The Bishop.

DO ye here, in the presence of God and of this congregation, renew the promise and vow of your baptism, and acknowledge yourselves bound to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that ye will not follow nor be led by them?

¶ *And every one shall audibly answer,*

I do.

The Bishop. And to believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

Answer. I do.

The Bishop. And to keep God's holy will and commandments, and walk in the same all the days of your life?

Answer. I do.

¶ *Or this.*

RESOLUTION 47.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order of Confirmation, in place of the present question and answer with their rubrics, there be inserted:

The Bishop.

DO ye here, in the presence of God and of this congregation, renew the promise and vow of your baptism, solemnly ratifying the same, and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?

¶ *And every one shall audibly answer,*

I do.

¶ *Then shall the Bishop confirm them on this wise.*

RESOLUTION 48.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order of Confirmation, after the form at the laying-on of hands, there be inserted:

¶ *Or else, all of them in order kneeling before the Bishop, he shall make a Cross on the forehead and lay his hands upon the head of every one severally, saying,*

I SIGN thee with the sign of the Cross, and I lay mine hands upon thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Confirm, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace: that he may continue thine for ever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

RESOLUTION 49.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the form of the Solemnization of Matrimony, between the word "which" and the words "is commanded" in the Exhortation, there be inserted:

— is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and —

RESOLUTION 50.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the form of Solemnization of Matrimony, in the rubric before the Blessing, for the word "*Minister*" there be substituted the word "*Priest*."

RESOLUTION 51.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Visitation of the Sick, the following prayer be inserted after the Prayer for a Sick Child:

A Prayer for Patience under Suffering.

ALMIGHTY God, whose most dear Son went not up to joy, but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the Cross, may find it the way of life and peace; through Jesus Christ our Lord. Amen.

RESOLUTION 52.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Visitation of the Sick, the Commendatory Prayer be changed by the omission of the words: "And teach us who survive, in this, and other like daily spectacles of mortality . . . bring us to life everlasting," so that it shall read as follows:

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour: most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

RESOLUTION 53.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Order for the Visitation of the Sick, the following be inserted as an additional Commendatory Prayer, the heading being changed to "*Commendatory Prayers for a Sick Person at the Point of Departure.*"

INTO thy hands, O merciful Saviour, we commend the soul of thy servant, now departing from the body. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, into the glorious estate of thy chosen saints in heaven. O most merciful Jesus, none can perish whom thou takest into thy charge; Receive, we beseech thee, thy servant's soul in peace. *Amen.*

RESOLUTION 54.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Communion of the Sick, the last sentence of the first rubric be changed so that it shall read thus:

But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him; and all things necessary being prepared, the Priest shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel. here following, the Priest first pronouncing,

and that there be inserted after the rubric and before the Collect:

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

RESOLUTION 55.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Communion of the Sick, between the second and the third of the rubrics after the Gospel, there be inserted:

¶ *In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice:*

The Confession and the Absolution; "Lift up your hearts," etc., through the *Sanctus*; The Prayer of Consecration, ending with these words, "partakers of his most blessed Body and Blood;" The Communion; The Lord's Prayer; The Blessing.

RESOLUTION 56.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the first, second, fourth, and fifth of the present rubrics at the end of the Communion of the Sick, for the word "Minister" there be substituted "Priest."

RESOLUTION 57.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Burial of the Dead, after the opening sentences, there be inserted:

¶ *And he may add:*

JESUS called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. *St. Luke xviii. 16.*

THEY shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Rev. vii. 16, 17.*

RESOLUTION 58.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Burial of the Dead, in place of the rubric and Anthem after the sentences, there be substituted the following rubric, followed by the 39th and the 90th Psalms in full, with the *Gloria Patri* at the end of each:

¶ *After they are come into the Church, shall be said or sung one or both of these Psalms following.*

RESOLUTION 59.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Burial of the Dead, in place of the rubric "*¶ Then the Minister shall say the Lord's Prayer,*" ther substituted:

¶ Then the Minister shall say,
 Lord, have mercy upon us.
Christ, have mercy upon us.
 Lord, have mercy upon us.

RESOLUTION 60.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Order for the Burial of the Dead, after "The Grace of our Lord," etc., there be added:

Additional Prayers.

MOST merciful Father, who hast been pleased to take unto thyself the soul of this thy servant [*or, this child*]; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and, awaking up after thy likeness, be satisfied with it eternally; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*

O ALMIGHTY God, who art found of those who seek thee in their loneliness, and whose portion is sufficient for the sorrowful soul; Pour out thy blessing, we pray thee, upon these thy bereaved and afflicted servants. Keep thou their feet from falling and their eyes from tears. Let not thy grace of patience fail them, nor thy love forsake them; but do thou so encourage, comfort, and sustain their hearts, that in the country of peace and rest they may, when the end cometh, find an everlasting home; for his sake who hath gone thither to prepare a place for us, thy Son Jesus Christ our Lord. *Amen.*

RESOLUTION 61.

Resolved, The House of Bishops [*or* Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That at the end of the Order for the Burial of the Dead, there be added:

At the Burial of the Dead at Sea.

The same office may be used; but in the Sentence of Committal, the Minister shall say, We therefore commit his body to the deep, looking for the general resurrection, etc.

And that the corresponding paragraph be omitted at the end of Forms of Prayer to be used at sea.

RESOLUTION 62.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Form of Prayer and Thanksgiving, the Anthem be conformed to the Prayer Book version of the Psalter; that there be inserted, for the fourth verse of the Anthem, the seventh verse of Psalm cxlvii., and that the *Gloria Patri* be printed at the end of the Anthem; as follows:

O PRAISE the LORD, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

The LORD doth build up Jerusalem: and gather together the outcasts of Israel.

He healeth those that are broken in heart: and giveth medicine to heal their sickness.

O sing unto the LORD with thanksgiving: sing praises upon the harp unto our God:

Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

Praise the LORD, O Jerusalem: praise thy God, O Sion.

For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the flour of wheat.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

RESOLUTION 63.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Form of Prayer and Thanksgiving, the Special Thanksgiving be changed to read as follows:

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies; such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*

RESOLUTION 64.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the "Selections of Psalms for Holy Days," which immediately precede the Psalter, be omitted.

RESOLUTION 65.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Psalter, the numbers of the Psalms be printed in common numerals, and that the Parts of Psalm 119 be numbered.

RESOLUTION 66.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the Canticles and the Psalms be in every case printed with the musical colon, as in the English Book; and that the words "said or sung," wherever they occur, be changed to "sung or said."

RESOLUTION 67.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Form and Manner of making, ordaining, and consecrating Bishops, Priests, and Deacons, in the first rubric of each of the three services, for the words "after Morning Prayer is ended" there be substituted "Morning Prayer having been said."

RESOLUTION 68.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the second rubric in the Making of Deacons and in the Ordering of Priests begin thus:

¶ *And after the sermon a priest shall present :*

RESOLUTION 69.

Resolved, The House of Bishops [or Deputies] concurring, that the following changes be made in the Book of Common Prayer, and that the proposed alterations be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in place of the second rubric after the Notice to the People, in the Ordering of Deacons, the following be inserted:

¶ *Then the Bishop, commending such as shall be found meet to be ordered to the Prayers of the Congregation, shall, with the Clergy and People present, say the Litany, ending with the Prayer "We humbly beseech thee, O Father;" save only that after this place, That it may please thee to illuminate all Bishops, Priests and Deacons," etc., this suffrage shall be said :*

That it may please thee to bless these thy servants now to be admitted to the Order of Deacons, and to pour thy grace upon them; that they may duly

execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That the same change be made in the Ordering of Priests, the word "Priests" being substituted for "Deacons" in the suffrage.

That in the corresponding rubric in the Consecration of Bishops, after the words "*the Litany*," there be inserted, "*ending with the Prayer*," "We humbly beseech thee, O Father."

RESOLUTION 70.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Ordering of Deacons, for the words "to baptize infants," there be substituted "to baptize."

RESOLUTION 71.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That in the Ordering of Priests, in the rubric following, "Take thou Authority to preach the Word of God, etc., after the words "*When this is done*," there be inserted, "*the Nicene Creed shall be said, and*" —

That in the Consecration of Bishops, the opening words of the rubric following the Gospel be changed to read thus:

¶ *Then shall follow the Nicene Creed, and after that the Sermon; which being ended, the Elected Bishop —*

RESOLUTION 72.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the Consecration of Bishops, the longer paraphrase of the *Veni, Creator, Spiritus*, be omitted, and that, in place of the rubric "¶ *Or this*," there be inserted:

¶ *Or else the longer paraphrase of the same Hymn, as in The Ordering of Priests.*

RESOLUTION 73.

Resolved, the House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution as follows:

That the Litany and Suffrages and the Order for the Administration of the Lord's Supper be omitted from the Ordinal, when it is printed in the Book of Common Prayer.

RESOLUTION 74.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Form of Consecration of a Church or Chapel,

and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the *Gloria Patri* be printed at the end of Psalm xxiv.

RESOLUTION 75.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Form of Consecration of a Church or Chapel, and that the proposed alteration [or addition] be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the first prayer, the words "the performance of" be omitted.

RESOLUTION 76.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Form of Consecration of a Church or Chapel, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in place of the four rubrics after the Gospel, there be inserted:

¶ *For the last Collect, immediately before the final Blessing, the Bishop shall say this Prayer.*

RESOLUTION 77.

Resolved, The House of Bishops [or Deputies] concurring, that the following changes be made in the Form of Consecration of a Church or Chapel, and that the proposed alterations be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That, in the last prayer before the Benediction, in place of what follows the words "the saints upon the earth," there be substituted:

Grant, we beseech thee, that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. *Amen.*

RESOLUTION 78.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the office of Institution of Ministers, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the word "Direct," at the beginning of the prayer before the Lord's Prayer, be changed to "Prevent."

RESOLUTION 79.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

1. That the following be added to the Form of Solemnization of Matrimony:

¶ *If the Holy Communion be celebrated at the time of the Marriage, immediately after the Blessing shall be sung or said Psalm cxxviii. Beati omnes.*

¶ *Then shall be said the service for the Holy Communion, with the Collect, Epistle, and Gospel here following.*

The Collect.

ALMIGHTY and merciful God, who by thy power didst create our first parents, and by thy consecration didst knit them together in holy wedlock; Vouchsafe to send thy blessing upon all those who are joined together in thy holy Name, and so fill them with thy grace, that obeying thy will, and continuing always in safety under thy protection, they may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. v. 22.

WIVES, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless, let everyone of you in particular so love his wife even as himself: and the wife see that she reverence her husband.

The Gospel. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

RESOLUTION 80.

Resolved, The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

2. That the following be added to the Order for the Burial of the Dead:

¶ *If the Holy Communion be celebrated, there shall be sung or said, Psalm cxvi. Dilexi, quoniam.*

¶ *Then shall be said the service for the Holy Communion, with the Collect, Epistle, and Gospel here following.*

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

The Epistle. 1 Thess. iv. 13.

I WOULD not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The Gospel. St. John vi. 37.

ALL that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

RESOLUTION 81.

Resolved. The House of Bishops [or Deputies] concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 8 of the Constitution, as follows:

That the following be inserted after the Form of Prayer and Thanksgiving:

AT ECCLESIASTICAL CONVENTIONS AND COUNCILS.

The Collect.

O GOD, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

The Epistle. Eph. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the

chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. St. John xiv. 33.

JESUS said, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you.

APPENDIX X.—2.

A BOOK OF OFFICES.

TO BE PROPOSED IN THE GENERAL CONVENTION OF 1889,

THAT IT MAY BE ALLOWED FOR USE WHERE IT SHALL BE AUTHORIZED BY THE ORDINARY.

TABLE OF CONTENTS.

1. A SHORT OFFICE FOR SUNDRY OCCASIONS.
 - i. General Ending.
 - ii. At Early Morning.
 - iii. At Noon, and at other hours.
 - iv. At Late Evening.
2. AN OFFICE FOR THE LAST HOUR OF THE DAY.
3. AN OFFICE OF INTERCESSION FOR UNITY.
4. AN OFFICE FOR THE FOURTH OF JULY AND FOR SPECIAL DAYS OF THANKSGIVING.
5. AN OFFICE FOR SPECIAL DAYS OF FASTING.
6. AN OFFICE FOR HARVEST-HOME.
7. A PENITENTIAL OFFICE FOR LENT.
8. A COMMEMORATION OF THE PASSION.

Collects of the Passion.
9. A LITANY FOR MISSIONS.
10. A LITANY OF THE CHRISTIAN LIFE.
11. A LITANY FOR A SICK PERSON.
12. PRAYERS FOR SUNDRY OCCASIONS.

A SHORT OFFICE FOR SUNDRY OCCASIONS.

¶ *This Office may be used at Missionary Meetings, the Visitation of Families and Neighbourhoods, the Catechising of Children in Churches or Schools, and other like occasions; and in public worship at times other than those appointed for the Daily Morning and Evening Prayer.*

¶ *The Minister shall begin by reading one of the following sentences :*

O HOW amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God. *Psalm lxxxiv. 1, 2.*

Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my redeemer. *Psalm xix. 14, 15.*

The Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm l. 1. Missions.*

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. *Eccles. xii. 1. Catechising.*

Peace be to thee, and peace be to thine house, and peace be unto all that thou hast. *1 Sam. xxv. 6. In private houses.*

¶ *Or he may say,*

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall be said, all kneeling,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

V. O Lord, open thou our lips.

R. And our mouth shall show forth thy praise.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

¶ *All standing.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. Praise ye the Lord.

R. The Lord's Name be praised.

¶ *Then shall follow a Psalm or Psalms, a Lesson of Holy Scripture, and a Canticle, Anthem, or Hymn.*

¶ *Then shall be said the Apostles' Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell, The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The Holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ *Then shall the Minister bid them to prayer according to one or other of the following forms, first saying,*

V. The Lord be with you.

R. And with thy spirit.

I. GENERAL ENDING.

Let us pray.

- V. O Lord, show thy mercy upon us.
 R. And grant us thy salvation.
 V. O God, make clean our hearts within us.
 R. And take not thy Holy Spirit from us.

¶ *The Collect for the day, and other Collects or Prayers from the Book of Common Prayer, or from this Book, at the discretion of the Minister.*

II. AT EARLY MORNING.

Let us pray.

- V. O let my soul live, and it shall praise thee;
 R. And thy judgments shall help me.
 V. I have gone astray like a sheep that is lost;
 R. O seek thy servant, for I do not forget thy commandments.
 V. My voice shalt thou hear betimes, O Lord;
 R. Early in the morning will I pray unto thee.
 V. O let my mouth be filled with thy praise;
 R. That I may sing of thy glory and honor all the day long.
 V. Show me thy ways, O Lord;
 R. And teach me thy paths.
 V. Turn thy face from my sins;
 R. And put out all my misdeeds.
 V. Make me a clean heart, O God;
 R. And renew a right spirit within me.
 V. Cast me not away from thy presence;
 R. And take not thy Holy Spirit from me.
 V. Deliver me, O Lord, from the evil man;
 R. And preserve me from the wicked man.
 V. So will I always sing praise unto thy Name;
 R. That I may daily perform my vows.
 V. Holy God, Holy and Mighty, Holy and Immortal;
 R. Have mercy upon us.
 V. Vouchsafe, O Lord, to keep us this day without sin.
 R. O Lord, have mercy upon us, have mercy upon us.
 V. Show thy servants thy work;
 R. And their children thy glory.
 V. And the glorious majesty of the Lord our God be upon us;
 R. Prosper thou the work of our hands upon us, O prosper thou our handy-work.

Let us pray.

¶ *The Collect for the day. After which this :*

O LORD, our Heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. Amen.

G LORY be to thee, O Lord, glory be to thee.

That this and every day we may pass in perfecting holiness, in peace, health, and innocence,

Grant us, O Lord.

That the angel of peace, our faithful guide, the guardian of our souls and bodies, may tarry round about us and deliver us,

Grant us, O Lord.

The pardon and remission of our sins, and strength to withstand every temptation,

Grant us, O Lord.

That we may accomplish the remainder of our life in penitence and godly fear, in favour with thee, and in charity with all the world,

Grant us, O Lord.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, that we may think on these things and do them,

Grant us, O Lord.

A Christian end of life, without sin, without shame, and if it please thee without pain, and a good answer at the dreadful day of judgment,

Grant us, O Lord.

Into the hands of thine infinite mercy, O Lord, we commend our souls and bodies, our senses, our words, our counsels, our thoughts, our works, and all our actions, with all the necessities of body and soul, our going out and our coming in, our life, our death, and our resurrection with thy saints and elect. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

III. AT NOON, AND AT OTHER HOURS.

Let us pray.

- V. Lord, be merciful unto me;
- R. Heal my soul, for I have sinned against thee.
- V. Turn thee again, O Lord, at the last;
- R. And be gracious unto thy servants.
- V. Let thy merciful kindness, O Lord, be upon us;
- R. As we do put our trust in thee.
- V. Let all thy works praise thee, O Lord;
- R. And thy saints give thanks unto thee.
- V. O Lord, save the State;
- R. And mercifully hear us when we call upon thee.
- V. Endue thy ministers with righteousness;
- R. And make thy chosen people joyful.
- V. O Lord, save thy people;
- R. And bless thine inheritance.
- V. Lord, hear our prayer;
- R. And let our cry come unto thee.

Let us pray.

† *The Collect for the day, and other Collects or Prayers from the Book of Common Prayer, or from this Book, at the discretion of the Minister; ending thus:*

PREVENT us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

IV. AT LATE EVENING.

† *Or at a third service on Sundays, after Morning and Evening Prayer have been said.*

Let us pray.

V. Blessed art thou, O Lord God of our Fathers;

R. And worthy to be praised and glorious forever.

V. Let us bless the Father and the Son and the Holy Ghost;

R. Let us praise and exalt him forever.

V. Blessed be thou, O Lord, in the firmament of heaven;

R. And praised for evermore.

V. The almighty and merciful God bless us and keep us.

R. Amen.

V. Let us make confession unto our God.

R. We have sinned with our fathers, we have done amiss, and dealt wickedly.

Minister. Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins; spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us forever.

Spare us, good Lord.

Minister. The almighty and merciful God grant us pardon and remission of all our sins, through Jesus Christ our Lord. *Amen.*

V. The almighty and merciful God bless and preserve us.

R. Amen.

¶ *Then may be said this which follows.*

Minister. Let us pray for all estates of men in the Church.

Answer. Let thy priests be clothed with righteousness, and let thy saints sing with joyfulness.

Minister. Let us pray for the peace of the Church.

Answer. Peace be within her walls, and plenteousness within her palaces.

Minister. Let us pray for our Bishop.

Answer. The Lord preserve him and keep him alive, that he may be blessed upon earth; and deliver not thou him into the will of the enemy.

Minister. Let us pray for all in authority.

Answer. O Lord, save thy servants whom thou hast set over us, and mercifully hear us when we call upon thee.

Minister. Let us pray for all Christian people.

Answer. O Lord, save thy people, and bless thine heritage.

Minister. Let us pray for all our benefactors.

Answer. Think upon them, O God, for good, according to all that they have done for thy people.

Minister. Let us pray for them that travel by land or by water.

Answer. Hear us, O God of our salvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

Minister. Let us pray for them that are at variance.

Answer. The God of love and peace make them to be of one mind.

Minister. Let us pray for them that are penitent.

Answer. Show the light of thy countenance, O Lord, and they shall be whole.

Minister. Let us pray for them that are sore troubled.

Answer. Merciful Lord, let the angel of thy presence save them.

Minister. Let us pray for the sick.

Answer. Send thy word, O Lord, and heal them, and make thou all their bed in their sickness.

Minister. Let us pray for our brethren that are absent.

Answer. Let thy good angels have charge of them, and with thy favourable kindness defend them as with a shield.

Minister. Send them help from the sanctuary;

Answer. And strengthen them out of Zion.

Minister. Lord, hear our prayer;

Answer. And let our cry come unto thee.

Let us pray.

¶ *The Collect for the day, and other Collects or Prayers from the Book of Common Prayer, or from this Book, at the discretion of the Minister; ending thus :*

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

THE Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

AN ANCIENT OFFICE FOR THE LAST HOUR OF THE DAY.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Minister. Turn thou us, O God our Saviour;

Answer. And let thine anger cease from us.

Minister. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here, all standing up, the Minister shall say,*

GLORY be to the Father, and to the Son, and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be sung or said the Antiphon, and after that one or more of the Psalms following.*

Antiphon. Save us, O Lord.

Psalm iv. *Cum invocarem.*

HEAR me, when I call, O God of my righteousness: thou hast set me at liberty, when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour, and have such pleasure in vanity, and seek after falsehood?

3 Know this also, that the LORD hath chosen to himself the man that is godly; when I call upon the LORD he will hear me.

4 Stand in awe, and sin not; commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness, and put your trust in the LORD.

6 There be many that say, Who will show us any good?

7 LORD, lift thou up the light of thy countenance upon us.

8 Thou hast put gladness in my heart, since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest; for it is thou, LORD, only, that makest me dwell in safety.

From Psalm xxxi. *In te, Domine, speravi.*

IN thee, O LORD, have I put my trust; let me never be put to confusion; deliver me in thy righteousness.

2 Bow down thine ear to me; make haste to deliver me.

3 And be thou my strong rock, and house of defence, that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net that they have laid privily for me; for thou art my strength.

6 Into thy hands I commend my spirit; for thou hast redeemed me, O LORD, thou God of truth.

Psalm xci. *Qui habitat.*

WHOSO dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.

2 I will say unto the LORD, Thou art my hope, and my stronghold; my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter, and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.

9 For thou, LORD, art my hope; thou hast set thine house of defence very high.

10 There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him; I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him; yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him, and show him my salvation.

Psalm cxxxiv. *Ecce nunc.*

BEHOLD now, praise the LORD, all ye servants of the LORD;

2 Ye that by night stand in the house of the LORD, even in the courts of the house of our God.

3 Lift up your hands in the sanctuary, and praise the LORD.

4 The LORD, that made heaven and earth, give thee blessing out of Sion.

Antiphon. Save us, O Lord, waking, guard us sleeping, that awake we may watch with Christ, and asleep we may rest in peace.

¶ *Here may be sung the Hymn which followeth, or some other Hymn, at the discretion of the Minister.*

BEFORE the ending of the day,
 Creator of the world, we pray
 That with thy wonted favour, thou
 Wouldst be our guard and keeper now.

From all ill dreams defend our sight,
 From fears and terrors of the night;
 Withhold from us our ghostly foe,
 That spot of sin we may not know.

O Father, that we ask be done,
Through Jesus Christ, thine only Son;
Who, with the Holy Ghost and thee,
Doth live and reign eternally.

¶ *Then may follow a Lesson of Holy Scripture.*

¶ *Then shall the Minister say,*

THOU, O LORD, art in the midst of us, and we are called by thy Name;
leave us not. *Jer. xiv. 9.*

Minister. Into thy hands I commend my spirit;

Answer. For thou hast redeemed me, O Lord, thou God of truth.

Minister. Keep me as the apple of an eye;

Answer. Hide me under the shadow of thy wings.

Antiphon. Lord, grant us thy light.

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Antiphon. Lord, grant us thy light, that being rid of the darkness of our hearts, we may come to the true Light, which is Christ.

¶ *Then shall be said the Apostles' Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ his only Son, our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell, The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ *Then shall be said, all kneeling,*

Minister. Blessed art thou, O Lord God of our fathers;

Answer. And worthy to be praised, and glorious forever.

Minister. Let us bless the Father and the Son and the Holy Ghost;

Answer. Let us praise and exalt him forever.

Minister. Blessed be thou, O Lord, in the firmament of Heaven;

Answer. And praised for evermore.

Minister. The almighty and merciful God bless us and keep us.

Answer. Amen.

Minister and People. We confess to thee, O God the Father Almighty, that we have sinned against thee in thought, word, and deed, by our own grievous fault. We repent ourselves of these our transgressions, and we beseech thee to grant us forgiveness for the past, and grace to amend our lives in time to come; through Jesus Christ our Lord. Amen.

Minister. The almighty and merciful Lord grant us, for Christ's sake, remission of our sins, amendment of life, and the grace and consolation of his Holy Spirit. Amen.

Minister. Vouchsafe, O Lord,

Answer. To keep us this night without sin.

Minister. O Lord, have mercy upon us,

Answer. Have mercy upon us.

Minister. O Lord, let thy mercy be upon us,

Answer. As our trust is in thee.

Minister. Turn us again, thou God of hosts;

Answer. Show the light of thy countenance, and we shall be whole.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

¶ *Then shall be said the Collect for the day, with either of the Collects following.*

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

GIVE us light in the night season, we beseech thee, holy Lord, Father Almighty, everlasting God; and grant unto us thy servants, that our rest may be without sin, and that our waking may be a waking to thy service; that so, by thy help, we may be enabled to come in peace and safety to the waking of the great day; through Jesus Christ our Lord. *Amen.*

¶ *Here the Minister may add, at his discretion, any prayers from the Book of Common Prayer, or from this Book, concluding the Office as followeth:*

Minister. Bless we the Lord.

Answer. Thanks be to God.

Minister. The Almighty Lord grant us ■ quiet night and a good end.

Answer. Amen.

■ *Cor. xiii. 14.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

AN OFFICE OF INTERCESSION FOR UNITY.

¶ *This Office may either precede the Celebration of the Holy Communion as a Penitential Preparation, or may be used separately at a later hour.*

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing, but contrariwise blessing. 1 *St. Pet. iii. 8, 9.*

Then, all kneeling, shall be said:

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Minister, and the People with him, say the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

Minister. O Lord, deal not with us according to our sins.

Answer. Neither reward us according to our iniquities.

Let us pray.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; Mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Minister. O Lord, let thy mercy be showed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

Minister. O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ *Here, all standing up, the Minister shall say:*

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be sung or said one or more of the Psalms here following.*

Psalm cxxiii. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is, brethren, to dwell together in unity!

It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing.

Like as the dew of Hermon, which fell upon the hill of Sion.

For there the LORD promised his blessing, and life for evermore.

Psalm cxxii. *Lætatus sum.*

I WAS glad when they said unto me, We will go into the house of the LORD.

Our feet shall stand in thy gates, O Jerusalem.

Jerusalem is built as a city that is at unity in itself.

For thither the tribes go up, even the tribes of the LORD, to testify unto Israel, to give thanks unto the Name of the LORD.

For there is the seat of judgment, even the seat of the house of David.

O pray for the peace of Jerusalem; they shall prosper that love thee.

Peace be within thy walls, and plenteousness within thy palaces.

For my brethren and companions' sakes, I will wish thee prosperity.

Yea, because of the house of the LORD our God, I will seek to do thee good.

Psalm cxxvi. *In convertendo.*

WHEN the LORD turned again the captivity of Sion, then were we like unto them that dream.

Then was our mouth filled with laughter, and our tongue with joy.

Then said they among the heathen, The LORD hath done great things for them.

Yea, the LORD hath done great things for us already; whereof we rejoice.

Turn our captivity, O LORD, as the rivers in the south.

They that sow in tears shall reap in joy.

He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.

¶ *The LESSON shall be* Lamentations 2 to v. 20; or Revelation 21, v. 9; or St. John 17 to v. 24; or Ephesians 4 to v. 17.

¶ *Then shall be sung or said:*

Psalm lxvii. *Deus misereatur.*

GOD be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; yea, let all the people praise thee.

O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God; yea, let all the people praise thee.

Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing.

God shall bless us; and all the ends of the world shall fear him.

¶ *Then shall be said the Creed:*

IBELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

V. O God, make speed to save us;

R. O Lord, make haste to help us.

V. O Lord, think upon thy congregation;

R. Whom thou hast purchased and redeemed of old.

V. Thou hast moved the land and divided it;

- R. Heal the breaches thereof, for it shaketh.
 V. Remember, O Lord, thy chosen with favour;
 R. Bless thy people with thy salvation.
 V. Lord, hear thy prayer:
 R. And let our cry come unto thee.

Let us pray.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

GREAT and eternal God, who didst form man without sin, and didst, by the quickening advent of thine only begotten Son, destroy death, which had entered by envy of Satan into the world, and didst fill the earth with heavenly peace; Thou whom the choir of Angels celebrate, saying, Glory to God in the highest, and on earth peace, good-will toward men; Fill, O Lord, according to thy good pleasure, our hearts with thy peace, and cleanse us from all guilt, hatred, envy, deceit, and ill, and all bitter recollection of injuries. Vouchsafe to us, O Lord, thy gifts of grace; enable us to promote and forward the unity of thy Church according to thy divine wisdom; grant to all thy faithful people the inward unity and outward communion desired by thy blessed Son, that in all things we may be conformed unto thy holy will; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, Redeemer of all mankind, we humbly pray thee for the good estate of the Catholic Church: That thou wouldest inspire it continually with the spirit of truth, unity, and concord;

We beseech thee to hear us, good Lord.

That all who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love;

We beseech thee to hear us, good Lord.

That all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life;

We beseech thee to hear us, good Lord.

That thou wouldest pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee;

We beseech thee to hear us, good Lord.

That all estates of men in thy holy Church, and every member of the same, in his vocation and ministry, may truly and godly serve thee;

We beseech thee to hear us, good Lord.

That as, by thy special grace preventing us, thou hast put into our minds the desire for the unity of thy Church, so we may ever labour for the accomplishing thereof;

We beseech thee to hear us, good Lord.

That we, and all thy faithful people, may be established in the truth of thy holy Gospel, and walk worthy of the same;

We beseech thee to hear us, good Lord.

That so, at the second coming to judge the world, we may be found a united Church, and an acceptable people in thy sight;

We beseech thee to hear us, good Lord.

O Lamb of God, who takest away the sins of the world;

Grant us thy peace.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

FOR THE HOLY COMMUNION.

The Collect.

O LORD Jesus Christ, who saidst unto thine apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church, and grant her that peace and unity which are agreeable to thy will, who liveth and reignest with the Father in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Epistle. Eph. iv. 1.

I BESEECH you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

¶ *Or this.**For the Epistle.* 1 Kings xviii. 30.

AND Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord.

The Gospel. St. John xvii. 20.

JESUS said, Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me.

A FORM OF PRAYER AND THANKSGIVING.

FOR THE BLESSINGS OF RELIGIOUS AND CIVIL LIBERTY, AND OTHER MERCIES OF GOD'S PROVIDENCE TO THE PEOPLE OF THIS NATION.

¶ *To be used annually on the Fourth of July, and on days of Special Thanksgiving appointed by the Civil Authority.*

Note, That when the Fourth of July falls on Sunday, or the day of Special Thanksgiving upon any Holy Day for which Proper Lessons and a Collect, Epistle, and Gospel are provided in the Book of Common Prayer, the Lessons, Collect, Epistle, and Gospel are to be those of the day and not those here appointed.

First Lesson. Deuteronomy 6.

Second Lesson. Romans 13 to v. 11.

¶ *Morning Prayer being ended, with the Prayer for the President of the United States, there shall be sung an Anthem or Hymn; after which the Minister shall say,*

Let us give thanks unto the Lord, for he is gracious;

Answer. And his mercy endureth forever.

¶ *Then, all kneeling, shall be said this Thanksgiving; or, instead thereof, that set forth by the Ecclesiastical Authority for the occasion.*

The Special Thanksgiving.

O GOD, whose Name is excellent in all the earth, and thy glory above the heavens; [* who on this day didst inspire and direct the hearts of our delegates in Congress to lay the foundations of our national peace, liberty, and safety:] We bless and adore thy

** This to be said on the Fourth of July.*

glorious Majesty for all thy loving-kindness manifested towards this land and people; [*and especially for thy great mercy (or mercies) of late vouchsafed to us;] and we humbly beseech thee to continue thy goodness to us, that the heritage received from our fathers may be preserved in our time, and transmitted unimpaired to the generations to come; that all the nations of the earth may know that thou, O Lord, art our Saviour and mighty Deliverer, and our King forever. Grant this, we beseech thee, through Jesus Christ our Lord. *Amen.*

** This to be said
on a day of
special Thanks-
giving.*

¶ *And these Prayers.*

A Prayer for the Public Peace.

O GOD, whose kingdom ruleth over all; Bestow thy blessing, we beseech thee, upon those who hold the civil authority in this State and Nation, that by their right administration of the laws and our careful obedience to the same, we may lead a quiet and peaceable life, in all godliness and honesty; through Jesus Christ our Lord. *Amen.*

For the Country.

A LMIGHTY God, who in the former time didst lead our fathers forth into a wealthy place, and set their feet in a large room; Give thy grace, we humbly beseech thee, to us their children, that we may always approve ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Defend our liberties; preserve our unity; save us from lawlessness and violence, from discord and confusion, from pride and arrogancy, and from every evil way. Fashion into one godly people the multitude brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we entrust in thy Name with the authority of governance, to the end that there may be good government at home and peace with all the world. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in thee to fail. All which we ask for Jesus Christ's sake. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

The Collect.

O ALMIGHTY Lord, who fashionest the hearts of men, and considerest all their works; Grant, we beseech thee, to us and to all the people of this land, the spirit of obedience to thy commandments, that walking humbly in thy fear, we may, under thy mighty protection, possess our liberties in righteousness and peace; through Jesus Christ our Lord. *Amen.*

The Epistle. Acts xvii. 24.

GOD that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being.

The Gospel. St. Mark xii. 28.

AND one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and

with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

¶ *On the Fourth of July.*

The Gospel. St. John viii. 31.

THEN said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

A FORM OF PRAYER FOR DAYS OF FASTING,

APPOINTED BY THE CIVIL OR ECCLESIASTICAL AUTHORITY, FOR WHICH NO SPECIAL SERVICE IS PROVIDED IN THE BOOK OF COMMON PRAYER.

First Lesson. Daniel 9 v. 3 to v. 20.

Second Lesson. St. Matthew 5 v. 17.

¶ *After the Litany shall be said the Special Prayer, if there be any, set forth by the Ordinary. But if there be no Special Prayer, the Ash-Wednesday Prayers shall be said.*

The Collect.

GRACIOUSLY show us, O Lord, thine unspeakable mercy; and both cleanse us from our sins, and of thy goodness release us from the punishment we deserve for the same; through Jesus Christ our Lord. *Amen.*

For the Epistle. Micah vi. 3.

O MY people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak, king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD. Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

The Gospel. St. Matthew vii. 24.

JESUS said, Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

AN OFFICE FOR HARVEST-HOME.

First Lesson. Deuteronomy 26.*Second Lesson.* Acts 14 v. 8 to v. 18.

¶ *Morning Prayer being ended with the Prayer for Grace, there shall be sung a Hymn or Anthem; after which the Minister shall say,*

Let us give thanks unto the Lord, for he is gracious;

Answer. And his mercy endureth forever.

¶ *Then, all kneeling, shall be said this Thanksgiving.*

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; we yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of seed-time and harvest, and for crowning the year with thy goodness, in the increase of the ground, and the gathering in of the fruits thereof. And, we beseech thee, give us a just sense of this great mercy; such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*

¶ *Then these Prayers.*

For Grace to honour God with our Substance.

O LORD God, to whom belongeth the earth and the fulness thereof; Give us grace to honour thee with our substance, and with the first fruits of all our increase; that we may be blessed in the use of thy gifts, and sanctified to thy service, through Jesus Christ our Lord. *Amen.*

For a Blessing on the Families of the Land.

ALmighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; We commend to thy continual care the families of thy people, and the homes in which they dwell. Put far from them, we pray thee, the desire of vain glory, the pride of life, and every root of bitterness. Endue them with faith, temperance, patience, and godliness. Knit together in constant affection those who in holy wedlock have been made one flesh; turn the hearts of the fathers to the children, and the hearts of the children to their fathers; and so kindle charity among us all, that we may be evermore kindly affectioned one to another; through Jesus Christ our Lord. *Amen.*

For all Poor, Homeless, and Neglected Folk.

O GOD, almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; Let thy fatherly goodness be upon all that thou hast made. Remember in pity such as are this day destitute, homeless, or forgotten of their fellow-men. Bless the congregation of thy poor. Forgive us wherein we have failed to care for the sick, the helpless, and the needy, and stir us up to love and to good works. Give unto all men the desire of industry and the opportunity of honest labour, that they may dwell peaceably upon the earth. Lift up those who are cast down; befriend innocent sufferers, sanctify to them the endurance of their wrongs, and mightily deliver them. Cheer with hope all discouraged and unhappy people; and by thy grace preserve from falling those whose penury tempteth them to sin. Hear us, O Lord, for the love of him who for our sakes became poor, thy Son our Saviour Jesus Christ. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The Collect.

O GOD, who hast promised that, while the earth remaineth, seed-time and harvest shall not cease; Grant that, being nourished by thy bounty, we may be faithful in thy service; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. ix. 8.

GOD is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

The Gospel. St. John vi. 27.

JESUS said, Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

The Offertory Anthem.

THE eyes of all wait upon thee, O Lord; and thou givest them their meat in due season. Thou openest thine hand, and fillest all things living with plenteousness. All things come of thee, and of thine own have we given thee.

A PENITENTIAL OFFICE FOR LENT.

¶ *The Minister shall say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

¶ *All kneeling.*

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

¶ *Then one of the following Psalms, all still kneeling.*

First Week.	Psalms	6.	<i>Domine, ne in furore.</i>
Second Week.	"	32.	<i>Beati, quorum.</i>
Third Week.	"	38.	<i>Domine, ne in furore.</i>
Fourth Week.	"	51.	<i>Miserere mei, Domine.</i>
Fifth Week.	"	102.	<i>Domine, exaudi.</i>
Sixth Week.	"	130.	<i>De profundis.</i>
Holy Week.	"	143.	<i>Domine, exaudi.</i>

¶ *Then these Versicles and Prayers following.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven. Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who

trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

- V. O think upon thy congregation;
 R. Whom thou hast purchased and redeemed of old.
 V. We have sinned with our fathers;
 R. We have done amiss and dealt wickedly.
 V. Cleanse us, O Lord, from our secret faults;
 R. And keep thy servants from presumptuous sins.
 V. O Lord, deal not with us after our sins.
 R. Neither reward us after our iniquities.
 V. Let thy loving mercy come also unto us, O Lord;
 R. Even thy salvation according to thy word.
 V. Lord, hear our prayer;
 R. And let our cry come unto thee.

Let us pray.

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. Amen.

O merciful God, grant that the old Adam in us may be so buried, that the new man may be raised up in us. Amen.

Grant that all sinful affections may die in us, and that all things belonging to the Spirit may live and grow in us. Amen.

Grant that we may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. Amen.

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us; Save us and help us, we humbly beseech thee, O Lord. Amen.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;

Grant us thy peace.

O Lamb of God, who takest away the sins of the world;

Have mercy upon us.

O LORD Jesus Christ, who gavest thyself to death upon the cross to save sinners, have mercy upon us; Accept our contrition, pardon our offences, hear our prayers; and grant that, being freed from the bondage of our sins, we may evermore cleave unto thee in this life, and be received by thee unto life eternal; who art with the Father and the Holy Ghost, one God, world without end. Amen.

THE Lord bless us, and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. Amen.

A COMMEMORATION OF THE THREE HOURS' AGONY OF OUR HOLY REDEEMER.

¶ To be used on Good Friday, if it be desired, either in whole or in part.

The Hymn O come and mourn with me awhile, or some other Hymn, to be said by all, kneeling.

Our Father.

A Collect.

An Introductory Address.

A Hymn.

An Address on the First Word from the Cross: Father, forgive them; for they know not what they do.

A Collect or short Prayer.

A pause for silent Prayer.

¶ *Then may be said by all together Psalm vi., and the following Acts of Faith, Hope, Love, and Contrition.*

O my Lord, I believe in thee; I hope in thee; I love thee.

O my Lord, I am sorry for all the sins whereby I have so often offended thee.

Our Father, But deliver us from evil. Amen.

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us: Save us and help us, we humbly beseech thee, O Lord.

¶ *In like manner the Address on each Word may be preceded by a Hymn, and followed by a Collect, silent Prayer, Psalm, etc., as given above.*

¶ *After the Second Word, To-day shalt thou be with me in Paradise, the Psalm may be Psalm xxxii.*

¶ *After the Third Word, Woman, behold thy son, the Psalm may be Psalm cxxx.*

¶ *After the Fourth Word, My God, my God, why hast thou forsaken me? the Psalm may be Psalm li.*

¶ *After the Fifth Word, I thirst, the Psalm may be Psalm xxxviii.*

¶ *After the Sixth Word, It is finished, the Psalm may be Psalm cxliii.*

¶ *After the Seventh Word, Father, into thy hands I commend my spirit, the Psalm may be Psalm cii.*

COLLECTS OF THE PASSION.

O BLESSED and adorable Saviour, who didst complete the work of our redemption, with many sufferings and woes unutterable, thy soul being exceeding sorrowful even unto death; Give us grace, we beseech thee, to follow thee in the course of thy passion, that we may see what thou didst endure for us sinners, and be constrained to live henceforth not unto ourselves, but unto thee, who didst give thyself for us, and die, the just for the unjust, to bring us unto God.

We beseech thee to hear us, good Lord.

O gracious Saviour, who didst stoop to wash thy disciples' feet, and wipe them with the towel wherewith thou wast girded; Overcome the pride and haughtiness of our nature, and engraft thereon thy meek and lowly spirit, that we may follow thy example, and be ever ready for offices of love to the lowliest of our brethren.

We beseech thee to hear us, good Lord.

O loving Jesus, who, having loved thy disciples while in the world, didst love them unto the end, and didst pour out thy heart in earnest supplications to thy Father in their behalf; Make us to be partakers of thine unchanging love, and ever to be remembered in thy glorious and prevailing intercession, as the Advocate of thy people, at the right hand of the Majesty on high.

We beseech thee to hear us, good Lord.

O blessed Jesus, who art the Bread of life, and the true Vine, of which thy disciples are the branches, and who at the Last Supper didst ordain the Sacrament of thy Body and Blood; Grant that we may partake of the same with a true and living faith, that our sinful bodies may be made clean by thy Body, and our souls washed through thy most precious Blood, that we may evermore dwell in thee and thou in us.

We beseech thee to hear us, good Lord.

O most meek and lowly Jesus, who didst suffer all insults and injuries in thy adorable person, and when struck in thy face didst but reply, Why smitest thou me? Mortify in us all angry passions, that we may not return injuries with malice, nor ever meditate revenge, but bear all things patiently for thy sake, thou meek and silent Lamb of God, thou Saviour suffering for our souls.

We beseech thee to hear us, good Lord.

O patient and long-suffering Jesus, who wast denied by one of thy disciples, and forsaken by them all; Let not thy compassions fail toward us who have denied thee by our sins, and have well-nigh forsaken thee in the weakness of our faith; leave us not to ourselves, but call us back with the look of thy grace, that we may so repent of our faithlessness, and lament our ingratitude, as to obtain forgiveness through the merits of thy precious blood.

We beseech thee to hear us, good Lord.

O eternal Jesus, who didst wear the crown of thorns and the purple robe, with which thy persecutors mocked thy heavenly majesty; May we ever adore, love, and obey thee as the Lord of heaven and earth, and bow our knees at thy Name, the only name given among men whereby we may be saved.

We beseech thee to hear us, good Lord.

O adorable Jesus, of humility and compassion that passeth knowledge, who didst carry thine own cross, and didst bid the mourners who followed thee not to weep for thee, but for themselves; Grant us to be partakers of thy Spirit, that we may bear with a patient mind whatever cross thou shalt lay upon us, and bewail with true repentance our transgressions, so that, crucified to the world, we may be quickened by thy cross to life everlasting.

We beseech thee to hear us, good Lord.

O patient Lord, who in thy bitter pains didst pray for those who persecuted and reviled thee, saying, Father, forgive them, for they know not what they do; Give us of thy Spirit, that we may love our enemies, and pray for them, and do good to them who do evil unto us, that we fail not of thy forgiveness at the day of judgment.

We beseech thee to hear us, good Lord.

O Lord Jesus, full of grace and truth, who, being crucified between two thieves, didst promise to one of them, believing on thee and confessing thee, This day shalt thou be with me in Paradise; Look upon us with the eye of pity, wherewith thou didst behold that repentant sinner, pardon us freely, and grant us at the last to enter into thy rest.

We beseech thee to hear us, good Lord.

O immortal Jesus, who, when thou wast pleased to die, didst bow thine head and commend thy spirit into the hands of thy Father; Grant that when the hour of our departure shall come, we may be willing to leave this mortal life, and thou being present to our sight and shining upon us with the light of thy countenance, we may joyfully commit our souls to thee, who art the resurrection and the life.

We beseech thee to hear us, good Lord.

A LITANY FOR MISSIONS.

O GOD the Father Almighty, have mercy upon us miserable sinners.

O God the Father Almighty, have mercy upon us miserable sinners.

O God the Son, Redeemer of mankind, have mercy upon us miserable sinners.

O God the Son, Redeemer of mankind, have mercy upon us miserable sinners.

O God the Holy Ghost, Sanctifier of the faithful, have mercy upon us miserable sinners.

O God the Holy Ghost, Sanctifier of the faithful, have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy

people, whom thou hast redeemed with thy most precious blood, and be not angry with us forever.

Spare us, good Lord.

From the guile and malice of the devil,

Good Lord, deliver us.

From the vanity of worldly pleasure, and the anxieties of worldly business,

Good Lord, deliver us.

From the carnal mind, from selfishness and self-will, from hardness and coldness of heart, and from want of zeal in thy service,

Good Lord, deliver us.

From slothfulness, from dulness in faith, and from distrust of thy power,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy Cross and Passion and precious Death,

Good Lord, deliver us.

By thy glorious Resurrection and Ascension; by thy Intercession at the right hand of God; and by the gift of the Holy Ghost,

Good Lord, deliver us.

O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy;

We beseech thee to hear us, good Lord.

That it may please thee to perfect thy Church in faith and godly discipline, and to grant that she may be thoroughly furnished unto all good works;

We beseech thee to hear us, good Lord.

That it may please thee to give to all Bishops, Priests, and Deacons the spirit of faithfulness, devotion, and love; and to make them examples to thy flock in all holy conversation and godliness;

We beseech thee to hear us, good Lord.

That it may please thee to endue them with the spirit of wisdom, and to give them an ardent love and a tender care for souls;

We beseech thee to hear us, good Lord.

That it may please thee to stir up the zeal of all thy faithful people for the promotion of every good work;

We beseech thee to hear us, good Lord.

That it may please thee to send forth labourers into thine harvest;

We beseech thee to hear us, good Lord.

That it may please thee to bless all in every place who are engaged in the extension of thy kingdom;

We beseech thee to hear us, good Lord.

That it may please thee to prosper and multiply the missions of thy Holy Church;

We beseech thee to hear us, good Lord.

That it may please thee to call many to the work of missions, and to bless all who are obedient to thy call;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon the heathen, and upon all that have not known thy Name;

We beseech thee to hear us, good Lord.

That it may please thee to send them the light of thy truth, and to give them grace to receive thy Word;

We beseech thee to hear us, good Lord.

That it may please thee to bring to nought the powers of ignorance and error by which souls are held in bondage;

We beseech thee to hear us, good Lord.

That it may please thee to bring all who profess and call themselves Christians to serve thee in the unity of thy Church, that the world may believe in thee;

We beseech thee to hear us, good Lord.

That it may please thee to cast out of thy Church all error and worldliness, and to strengthen her with faith and purity;

We beseech thee to hear us, good Lord.

That it may please thee to make all nations to be at peace one with another;

We beseech thee to hear us, good Lord.

That it may please thee to give thy people the will to honour thee with their substance, and with the first-fruits of all their increase;

We beseech thee to hear us, good Lord.

That it may please thee to pardon our sins, whereby we have hindered the progress of thy kingdom;

We beseech thee to hear us, good Lord.

That it may please thee to perfect us in thy fear and love, that we may attain to the fruition of thy glory;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;

Grant us thy peace.

O Lamb of God, who takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Let us pray.

OUR Lord our Saviour, who hast taught us that thou wilt require much of those to whom much is given; Grant that we and all those to whom thou hast intrusted earthly treasure, may use it to thy glory; and that, being mindful of our stewardship to thee, we may dispense our gifts to help and not to hurt; that so we may be enabled to set forward the coming of thy kingdom, and at last, with all thine elect people, be received into thy heavenly habitations, through thy merits, O blessed Jesus, our Mediator and Redeemer. Amen.

GRANT, O Lord, that we, whose lot thou hast cast in a goodly heritage, may strive together the more abundantly, by prayer, by giving, and by work, to extend to others what we enjoy; and as we have entered into the labours of other men, so to labour that other men may in turn enter into ours, to the edifying of thy kingdom and the glory of thy holy Name, who art with the Father and the Holy Ghost, one God, world without end. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

A LITANY OF THE CHRISTIAN LIFE.

OUR GOD the Father of our Lord Jesus Christ, have mercy upon us miserable sinners.

O God the Father of our Lord Jesus Christ, have mercy upon us miserable sinners.

O God the Son, Redeemer of mankind, have mercy upon us miserable sinners.

O God the Son, Redeemer of mankind, have mercy upon us miserable sinners.

O God the Holy Ghost, Sanctifier of the faithful, have mercy upon us miserable sinners.

O God the Holy Ghost, Sanctifier of the faithful, have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, have mercy upon us miserable sinners.

From all evil and wickedness,

Good Lord, deliver us.

From all want of thy holy fear, from neglect of thy commandments, and from forgetfulness of thy continual presence,

Good Lord, deliver us.

From the worship of any creature by superstition, covetousness, or undue affection,

Good Lord, deliver us.

From foolish thoughts of thee, and vain imaginations,

Good Lord, deliver us.

From timidity in confessing thee before men; from irreverence in thought, word, or deed; from profaning thy holy Name; and from levity in sacred things,

Good Lord, deliver us.

From forgetfulness of our dedication to thee in baptism,

Good Lord, deliver us.

From the neglect of times set apart for thine especial worship; and from seeking our own gratification on thy holy day to the hurt of the soul,

Good Lord, deliver us.

From forgetfulness of thy presence in the assembly of thy people; from irregular attendance and wandering thoughts; and from want of reverence towards thy holy Word,

Good Lord, deliver us.

From neglect of the Sacraments and ordinances which are administered in thy Name,

Good Lord, deliver us.

From neglect of honouring thee with our substance, and with the first-fruits of all our increase,

Good Lord, deliver us.

From the love of self; from boasting, pride, and blasphemy; and from forgetfulness of our entire dependence upon thee,

Good Lord, deliver us.

From want of reverence to parents and others who have lawful authority over us,

Good Lord, deliver us.

From pride of station; from discontent with appointed superiors; from all discourtesy in word or action; and from despising thy goodness in any of thy people,

Good Lord, deliver us.

From malice and hatred; from party spirit and vindictiveness; from fierceness of temper, irritability, and sullenness,

Good Lord, deliver us.

From any habit that is inconsistent with our domestic duty and natural affection; and from all words and actions which may injure others,

Good Lord, deliver us.

From all impurity, whether in thought, word, or deed,

Good Lord, deliver us.

From luxurious living; from the undue indulgence of appetite; from all enervating gratifications of the flesh; and from vanity of dress and bodily display,

Good Lord, deliver us.

From untruth, injustice, and unfaithfulness in promises and contracts; and from false pretences, fraud, and theft,

Good Lord, deliver us.

From sneering and disparagement; from exaggeration and slander; from deceit, hypocrisy, and all untruthfulness,

Good Lord, deliver us.

From idleness and discontent; from envy and covetousness; and from the desire of anything that is contrary to thy will,

Good Lord, deliver us.

Be merciful and help us, O God our Saviour: Vouchsafe, O Lord, that we may lead godly and peaceable lives in this present world,

Vouchsafe, O Lord.

The graces of humility, poverty of spirit, meekness, longsuffering, and obedience to those set over us,

Vouchsafe, O Lord.

A quiet and thankful mind, contented with our lot, and true peace and joy in the Holy Ghost,

Vouchsafe, O Lord.

Temperance and modesty; sobriety and chastity; a humble opinion of ourselves and of the things of this world; and honesty and compassion towards others,

Vouchsafe, O Lord.

Diligence and watchfulness; hunger and thirst after righteousness; zeal and fervour of spirit in thy service; and Christian fortitude and patience unto the end,

Vouchsafe, O Lord.

We beseech thee to hear us, O Lord; and that we may have grace to love thee with all our heart, and with all our soul, and with all our strength;

We beseech thee to hear us, good Lord.

That we may sincerely love our neighbours as ourselves;

We beseech thee to hear us, good Lord.

That whatsoever we do in word or deed, we may do all to thy glory, and not receive thy grace in vain;

We beseech thee to hear us, good Lord.

That looking up to thee who didst suffer for us, we be not weary nor faint in our minds;

We beseech thee to hear us, good Lord.

That considering the example and the conversation of thy saints, we may imitate their faith and patience;

We beseech thee to hear us, good Lord.

That as thy baptized soldiers and servants, we entangle not ourselves unduly in the affairs of this life, but having food and raiment be therewith content;

We beseech thee to hear us, good Lord.

That forbearing one another in love, we may keep the unity of the Spirit in the bond of peace;

We beseech thee to hear us, good Lord.

That bearing one another's burdens, we may fulfil thy holy law;

We beseech thee to hear us, good Lord.

That being strengthened in all virtue through the power of thy grace, we may give thee thanks for all things;

We beseech thee to hear us, good Lord.

That waiting for thy coming, we may be found in thee pure and without spot, and may receive the end of our faith, even the salvation of our souls;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, slain from the foundation of the world;

Increase our faith.

- O Lamb of God, that art in the midst of the throne;
Confirm our hope.
 O Lamb of God, Bridegroom of the Church;
Kindle our charity.
 O Lamb of God, that takest away the sins of the world;
Have mercy upon us.

O Christ, hear us.
O Christ, hear us.
 Lord, have mercy upon us.
Lord, have mercy upon us.
 Christ, have mercy upon us.
Christ, have mercy upon us.
 Lord, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Let us pray.

OUR Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom, with thee and the Holy Ghost, be honour and glory, world without end. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

A LITANY FOR A SICK PERSON.

- O GOD the Father have mercy upon thy servant, keep and preserve him.
*O God the Father, have mercy upon thy servant, keep and preserve him.**
 O God the Son, have mercy upon him, save and deliver him.
O God the Son, have mercy upon him, save and deliver him.
 O God the Holy Ghost, have mercy upon him, strengthen and comfort him.
O God the Holy Ghost, have mercy upon him, strengthen and comfort him.

O holy, blessed, and glorious Trinity, have mercy upon him.
O holy, blessed, and glorious Trinity, have mercy upon him.
 Remember not, Lord, his offences; spare him, good Lord, spare thy servant, whom thou hast redeemed with thy most precious blood.
Spare him, good Lord.

From thy wrath and heavy indignation; from the guilt and burden of his sins; and from the fear of death,
Good Lord, deliver him.

By thy manifold and great mercies; by thy manifold and great merits; by thine Agony and Bloody Sweat; by thy strong Crying and Tears; by thy bitter Cross and Passion; by thy precious Death and Burial,
Good Lord, deliver him.

By thy mighty Resurrection; by thy glorious Ascension; by thine effectual and most acceptable Intercession and Mediation; and by the graces and comforts of the Holy Ghost,
Good Lord, deliver him.

* If the sick person be able to join in this Litany, let him substitute the word *me* for *him*.

For the glory of thy Name; for thy loving mercy and for thy truth's sake;
Good Lord, deliver him.

In the time of *his* extremity; in *his* last and greatest need; in the hour of death, and in the day of judgment,

Good Lord, deliver him.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to be *his* defender and keeper, and to remember *him* with the favour thou bearest unto thy people, and to visit *him* with thy salvation;

We beseech thee to hear us, good Lord.

That it may please thee to save and deliver *his* soul from the power of the enemy;

We beseech thee to hear us, good Lord.

That it may please thee to be merciful, and to forgive all *his* sins and misdeeds, which by the malice of the devil, or by *his* own frailty, *he* at any time hath committed against thee;

We beseech thee to hear us, good Lord.

That it may please thee to make *him* partaker of all thy mercies and promises;

We beseech thee to hear us, good Lord.

That it may please thee to raise *him* from this sickness, if it be thy gracious will;

We beseech thee to hear us, good Lord.

That it may please thee to grant unto *him* rest and peace, and part in the blessed resurrection unto life and glory;

We beseech thee to hear us, good Lord.

That it may please thee to vouchsafe unto *him* at the last the estate of joy and immortality, with all thy blessed saints in thy heavenly kingdom;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lord God, Lamb of God, that takest away the sins of the world,

Have mercy upon thy servant.

Thou that takest away the sins of the world,

Grant him thy peace.

Thou that sittest at the right hand of God the Father,

Have mercy upon him.

Lord, have mercy upon *him*.

Christ, have mercy upon him.

Lord, have mercy upon *him*.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then may be added such Collects and Prayers as the Minister shall think fit.*

PRAYERS.

¶ *These Prayers may be used after Morning and Evening Prayer, after Sermons and Lectures, and with any Office in this Book, as occasion may require, at the discretion of the Minister.*

A Morning Prayer.

O GOD, the King eternal, who dividest the light from the darkness, and turnest the shadow of death into the morning; Drive far from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that having done thy will with cheerfulness while it is day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. Amen.

An Evening Prayer.

O LORD our God, who alone makest us to dwell in safety; Refresh with quiet sleep, this night, those who are wearied with the labours of the day; and mercifully protect from harm all who put their trust in thee; that lying down in peace to take our rest, we may fear no evil, but confidently give ourselves into thy holy keeping; through Jesus Christ our Lord. *Amen.*

An Evening Prayer.

O GOD, who art the life of mortal men, the light of the faithful, the strength of those who labour, and the repose of the dead; We thank thee for the timely blessings of the day, and humbly supplicate thy merciful protection all this night. Bring us, we beseech thee, in safety to the morning hours; through Him who died for us and rose again, thy Son our Saviour Jesus Christ. *Amen.*

A General Intercession.

O GOD, at whose word man goeth forth unto his work and to his labour until the evening; Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the labourers to be kept back by fraud. Incline the hearts of employers and of those whom they employ to mutual forbearance, fairness, and good-will. Give the spirit of governance and of a sound mind to all in places of authority. Bless all schools of good learning, and grant to every work of mercy an even course. Care for all aged persons, and all little children, the sick and the afflicted, those who travel by land or by sea, all strangers, and emigrants, and outcasts. Remember all who by reason of weakness are overtaken, or by reason of poverty are forgotten. Let the sorrowful sighing of the prisoners come before thee, and have mercy upon those that are appointed to die. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son our Saviour Jesus Christ. *Amen.*

For the Reunion of Christendom.

O LORD Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church, and grant her that peace and unity which is agreeable to thy will: who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

For the Increase of the Ministry.

O LORD Jesus Christ, who didst command thy disciples to pray the Lord of the harvest that he would send forth labourers into his harvest; We beseech thee graciously to increase the number of faithful ministers of thy Word and Sacraments, and to send them forth among all nations of men, that perishing souls may be saved, and the bounds of thy blessed kingdom be enlarged; to the glory of thy Name, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

For the Increase of the Ministry.

ALMIGHTY God, who hast purchased to thyself an universal Church by the precious blood of thy dear Son, and therein hast appointed the ministry of reconciliation; We beseech thee that thou wilt put it into the hearts of many faithful men to seek this office and ministry appointed for the salvation of mankind; that so thy Church may rejoice in a due supply of true and faithful pastors, and the bounds of thy blessed Kingdom may be enlarged; through Jesus Christ our Lord. *Amen.*

For Missions.

ALMIGHTY God, who by thy Son Jesus Christ didst give commandment to the holy Apostles, that they should go into all the world and preach the Gospel to every creature; Grant to us, whom thou hast called into thy Church, a ready will to obey thy word, and fill us with a hearty desire to make thy way known upon earth, thy saving health among all nations. Look with compassion upon the heathen that have not known thee, and on the multitudes that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech thee, to our prayers, and send forth labourers into thine harvest. Fit and prepare them by thy grace for the work of their ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

For Missions.

O MOST merciful Saviour and Redeemer, who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth; Fulfil thy gracious promise to be present with those who are gone forth in thy Name to preach the Gospel of salvation [in distant lands]. Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Bless them, we beseech thee, with thy continual favour, and send thy Holy Spirit to guide them into all truth. O Lord, let thy ministers be clothed with righteousness, and grant that thy Word, spoken by their mouths, may never be spoken in vain. Endue them with power from on high; and so prosper thy work in their hands that the fulness of the Gentiles may be gathered in, and all Israel be saved. Hear us, O Lord, for thy mercy's sake; and grant that all who are called by thy Name may be one in thee, and may abound more and more in prayers and in free-will offerings for the extension of thy kingdom throughout the world, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

For a Blessing on Pastor and People.

O LORD Jesus Christ, thou good Shepherd of the flock, mercifully hear our supplications, and grant unto this parish all things that are needful for its spiritual welfare. Unite the hearts of pastor and people in love of thee, and in zeal for thy work. Endue the clergy with holiness and wisdom; strengthen and increase the faithful; visit and relieve the sick; convert the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hinderances to the advancement of thy truth; and bring all to be of one heart and mind within the fold of thy holy Church; to the honour and glory of thy Name, who art with the Father and the Holy Ghost, one God, world without end. *Amen.*

For the Clergy.

O LORD Jesus, thou great Shepherd of the flock of God, we pray thee for all whom thou hast set apart for the awful duty of caring for thy people in thy Name. Pour out a blessing, we beseech thee, and make our pastors men of faith and purity and power. Give them deep wisdom in thy Word through much reading and pondering thereof. Draw them near to thee in habits of devout prayer. Inspire them with an exceeding love of souls; make them to have a tender and careful conscience. Delight them with thy love; sober them with thy holy fear. In all their sorrows make them to enter into the patience of thy passion, and let thy joy never fail them. And as thou hast given them a high and wonderful calling to be messengers of thy grace on earth, help them to live in holy obedience, in untiring faithfulness, in care for all them that are to be heirs of thy salvation; that they may please thee and fulfil thy ministry, O blessed Saviour, who livest and reignest with the Father and the Holy Comforter, one God, world without end. *Amen.*

In the Vacancy of a Cure of Souls.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth: Grant, we beseech thee, of thy loving-kindness, to this thy flock a *Bishop* [or *Pastor*] who shall, by faithfulness in teaching and holiness of life, be well-pleasing unto thee, and by watchfulness and zeal promote thy glory and the salvation of souls; through Jesus Christ our Lord. *Amen.*

During the Building of a Church.

O ALMIGHTY God, who hast given unto us thy servants grace to erect a house for the honour of thy Name, and for the comfort and salvation of the souls for which thy only Son did shed his precious blood; Accept the offering, which in all humility we bring to thee of that which is thine own; and bless thy servants and their service. Prosper thou the work of our hands upon us, prosper thou our handy-work. Direct their counsels to whom the work is especially entrusted, that it may be ordered to thy glory and the greatest good of thy believing people. Have in thy holy keeping the building and whatsoever appertains to it; that our sacred purpose may be brought the soonest to the best result. Direct and bless the skill and industry of the architect, the master-builders, and the workmen. Keep them safe from every accident, and secure from every danger. And may all who are in any way connected with this temple made with hands, be built up, through the operation of thy Holy Spirit, as living stones acceptable to thee; through him, who is the tried and precious corner-stone, thy Son our only Saviour Jesus Christ. *Amen.*

For Persons Preparing for Holy Baptism.

ALMIGHTY and everlasting God, Father of our Lord Jesus Christ, mercifully regard thy servants whom thou hast vouchsafed to call with thy heavenly calling, moving them to seek thy holy Baptism. Grant them remission of all their sins, pour into their hearts the light of thy truth, make them worthy partakers of thy heavenly gift, receive them into thy Holy Church, and give them grace so to live that they may come unto thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

For Persons Preparing for Confirmation.

O MERCIFUL Lord, we beseech thee abundantly to strengthen, with the seven-fold gift of thy Holy Spirit, thy servants who are preparing for Confirmation in this parish; that they, being admitted by thine ordinance to the fulness of Christian grace, may grow, in the exercise of the power which thou givest them, unto the perfection of Christian life; through thy Son Jesus Christ, our Mediator and Redeemer. *Amen.*

When any are about to be Admitted to the Holy Communion.

ALMIGHTY God, our heavenly Father, we beseech thee mercifully to look upon thy servants, who now for the first time are to draw nigh to thy Holy Table; that they, seeking thy forgiveness, refreshment, and peace, may be strengthened with the spiritual food of the Body and Blood of Christ, and, abiding in him, may be partakers of everlasting life, through the same thy Son Jesus Christ our Lord. *Amen.*

For Children.

ALMIGHTY Father, who hast promised in thy holy Word that they who early seek thy heavenly wisdom shall surely find it, and find it more precious than all the treasures of the world; Send down upon these thy children the grace and blessing of thy Holy Spirit, that they, being brought up in the nurture and admonition of the Lord, may choose and love thy way, and depart from it no more forever; and when thou makest up thy jewels in thy glorious kingdom, grant that these children may be there and may be thine; for the sake of thy dear Son our Saviour Jesus Christ. *Amen.*

For Children.

O THOU that makest the young children to be thy gift, and wouldest not that one of thy little ones be lost; We implore thee for thy children entrusted to our care. Make them wise to know thee and their duty, strong to resist temptation and to do good, rich in gifts of love and peace. Bear them in the hands of thine angels, that they take no harm; show them the purity of Christ Jesus, that they be not defiled. Bring them up in the glory of thy light, and grant thy loving correction to make them great. Give to each one of them some special work to do for thee, and draw them to follow every holy call. Grant us grace to teach and train them dutifully, and to put no stumbling-block in their way; and at last bring us all to the likeness of the perfect Man; through the same thy Son Jesus Christ our Lord. *Amen.*

For Young Men.

O LORD Jesus Christ, grant that the young men of our country may live before thee in purity, and may use their strength and energy for thy glory, who art the source of their life and the Captain of their salvation. Reveal thyself in their hearts, that being filled with thy wisdom, they may know thee the pattern of meekness and purity, of diligence and obedience, of endurance and hope; so that they may follow without hesitation wheresoever thou shalt call them; and at length, being perfected in thee, may come to the measure of the stature of thy fulness; who art with the Father and the Holy Ghost, one God, world without end. *Amen.*

For Schools and Colleges.

O FATHER of lights, in whose light alone we see light; Shed the bright beams of thy favour upon [* this school (or seminary, or *This to be added when the prayer is said in a School, Seminary or College.* college), and upon] all seats of godly and good learning and science. Bless all in authority, and all under authority in them, with all founders, friends, patrons, and benefactors; that the work begun in faith, being furthered more and more by thy Holy Spirit, may bear fruit abundantly, to the increase of knowledge among thy people, to the confirmation of the truth, to the edifying of the Church, and to the promotion of thy glory; through Jesus Christ our Lord. *Amen.*

For a Blessing upon Special Services.

O LORD Jesus Christ, the good Shepherd, who seekest those that are gone astray, who bindest up those that are broken, and healest those that are sick; Bless, we beseech thee, all efforts made to convert souls unto thee. Open the deaf ears of the wanderers, that they may hear the words which belong unto their salvation; and grant that those whom thou dost call to newness of life may through thy grace persevere unto the end; through thy mercy, O blessed Lord, who art with the Father and the Holy Ghost, one God, world without end. *Amen.*

For those who serve God under Difficulties.

H EAVENLY Father, have mercy upon all who are specially encompassed with difficulty in the way of thy service, by reason of the worldliness of their homes, or the depravity of those around them. As thou art ever present with them, so do thou reveal the sanctifying power of thy presence by drawing them away from the snares of evil, and finally bring them to the light of thy heavenly city; through Jesus Christ our Lord. *Amen.*

For those who are without the Means of Grace.

O THOU good Shepherd of the sheep, look mercifully upon those who have none to watch over them in thy Name. Prepare them to receive thy truth, and send them pastors after thine own heart. Replenish with thine abundant grace those whom thou dost send; and awaken the pity of thy people for all who are as sheep having no shepherd, that by their cheerful offerings, and the co-operation of thy Holy Spirit, multitudes may

daily be added to thy Church, and become partakers of the salvation which thou hast promised, O Lord and Lover of souls, who art with the Father and the Holy Ghost, one God, world without end. *Amen.*

For those who are obliged to work on the Lord's Day.

O LORD, have mercy upon all those whose necessities keep them in the work of the world upon thy holy day. Draw their thoughts to thyself, and make them partakers of the benefits of the prayers and intercessions of thy holy Church. And grant to their employers grace to consider the needs of those whom thou hast made in thine image; that they who toil may fail not finally to attain to that rest which remaineth for the people of God; through Jesus Christ our Lord. *Amen.*

For those who err from the Faith.

O FATHER of lights, who art ever pitiful to the manifold wanderings of the children of men, and who hast given us thy holy Word to be a lantern to our feet amid the darkness of this world; Have compassion upon all who, by denying the Gospel of thy dear Son, have been led far off from peace; open their hearts to the truth, help them to cast down every proud thought, and make them to become as little children that they may be wise, through Jesus Christ our Saviour. *Amen.*

For those who are Separated from the Church through Ignorance.

HAVE mercy, O Lord, upon all those who, though living in ignorance of thy covenanted gifts of grace, are yet studious to serve thee with sincerity of purpose. Regard not their separation, but accept their good will, and grant that they, laying aside all prejudice, may listen to the voice of thy Holy Spirit, and be led by his grace to the unity of the body of thy dear Son; through the same Jesus Christ our Lord. *Amen.*

For those who live in Sin.

HAVE mercy, heavenly Father, on all who are hardened through the deceitfulness of sin; vouchsafe them grace to come to themselves, the will and the power to return to thee, and the loving welcome of thy forgiveness; through Jesus Christ our Lord. *Amen.*

For Insane and Imbecile Persons.

MERCIFUL Saviour of the world, we plead with thee, and entreat thee for all thy servants whom disease or infirmity of mind is separating from their brethren. Deal tenderly with them, we beseech thee; cherish them with guardianship of thy good angels, with compassion and gentleness of men, with kindness and wisdom in the care of them. Bring them, we pray thee, to a perfect soundness in this life, or else send in thy good time and draw forth the prisoners of hope into the light and largeness of thy Paradise. And give them all a place and a name hereafter in thy joyous city new Jerusalem, where thou shalt be glorified with the Father and the Holy Ghost forever. *Amen.*

For the Intemperate.

O GOD, we beseech thee, deliver our land from the grievous sin of drunkenness, whereby it is sorely defiled; and grant that they who indulge in whatsoever excess clouds the mind and degrades the body, may have grace to check themselves ere they have lost the power of self-control, and may come to hunger and thirst after righteousness, and be filled with the spirit of thy love; through Jesus Christ our Mediator and Advocate. *Amen.*

Against Sensuality and Self-Indulgence.

BE merciful and gracious, O Lord, unto thy servants, and pardon the infirmities of our earthly nature. Grant that all who are especially hindered in their spiritual course by the appetites of the flesh, may be quickened by

the power of thy Holy Spirit, and strengthened in all holy endeavours, so that they may bring their bodies into subjection, and live in watchful observance of the holy law, through Jesus Christ our Saviour. *Amen.*

Against Covetousness.

O ALMIGHTY God, who givest to all men liberally and upbraidest not; Quickened with thy free spirit those who are kept under the bondage of earthly care and avarice; that they, feeling their dependence upon thee for all they need, and their accountableness to thee for all they possess, may lay up for themselves treasures in heaven, and may be ready to give and glad to distribute, giving thee thanks for all things; through Jesus Christ our Lord. *Amen.*

For the Rich.

O ALMIGHTY God, we beseech thee to send thy grace upon those whom thou hast entrusted with great possessions, that they may praise thee in their lives, honour thee with their wealth, and lead others by their example to seek for that inheritance which thy beloved Son will give to all those who have followed him. Have mercy upon such as neglect to minister to the wants of thy poor; and grant that, remembering the account of their stewardship which they must one day give, they may be faithful almoners of thy bounty, and so at last attain to thy heavenly kingdom; through Jesus Christ our Lord. *Amen.*

For the Thoughtless.

O GOD and Father of all, who delightest in the happiness of thy creatures; Send down thy Holy Spirit upon all those who are drawn away to forgetfulness of thee, whether by the pleasures of youth, the opportunities of wealth, or the excitement of sin. Enlighten them, defend them, calm them, control them; make them to see the insufficiency of earthly pleasures and the joy of thy holy service; and so govern their natural energies by the power of thy love, that they, now learning to rejoice in the hope of thy glory, may hereafter attain to the fruition of thy Godhead; through Jesus Christ our Lord. *Amen.*

For Chastity.

O HOLY and immaculate Jesus, who wast born of a virgin mother, and delightest to dwell in chaste and pure hearts; With mercy behold thy servants often beset with the temptations of those fleshly lusts which war against the soul; and let thy blessed Spirit descend upon us, the Spirit of purity and holiness, and preserve us clean and undefiled, that our bodies may be thy holy temple, and our souls thy sanctuary fit for thee to dwell in; that so we may not any more grieve thy Holy Spirit by any works of darkness, but being washed and cleansed in thy blood, and walking in the light as children of the light, may glorify thee in our bodies and our spirits which are thine, and at last be numbered with thy saints in glory everlasting, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

For Reverence in Speech.

O LORD God, whose holy Name is the joy of thy creatures; Make thy Name to be so hallowed in the lives of those who have been baptized therein, and upon the lips of those who speak thereof, that its holiness may not turn to our ruin, exposing our unworthiness, but may be found to our preservation, drawing us upward in thy love; through Jesus Christ our Lord. *Amen.*

For the Spirit of Prayer.

O ALMIGHTY God, who hast bidden us seek that we may find, and who pourest out on all who desire it, the spirit of grace and of supplication; Deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind, that with stedfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

For Defence and Discipline.

BE thou, O God, our support and our refuge; deliver us from temptation; give us the defence of thy salvation; hold us up with thy right hand; teach us by thy discipline; and make our way and our life undefiled; through Jesus Christ our Lord. *Amen.*

For Peace.

O God, by whose gracious providence all things in heaven and earth are ruled; Hear our prayers, we beseech thee, and give peace in our time, that we and all Christian people may praise thy holy Name in godly union and concord; through Jesus Christ our Lord. *Amen.*

For the Army and Navy.

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Vouchsafe, we beseech thee, to bless the officers and men of our army and navy. Grant that in the midst of the dangers and temptations which beset them, they may fight manfully against the world, the flesh, and the devil; and resisting all evil by the spirit of thy ghostly strength, may acquire true courage in the hour of danger and in the day of battle. Prosper them in the maintenance of our country's honour; keep them safe from enemies spiritual and temporal; that they may glorify thee upon the earth, until they are called to rest in the triumph of thy glory; through Jesus Christ our Lord. *Amen.*

After a Battle.

O LORD, we pray thee to have mercy upon all who are this day wounded and suffering. Let thy grace be their comfort, though kindred and friends be far away. Raise them to health again, if it be thy good pleasure; but above all give them such patience and faith in thee, that they, being delivered from the assaults of their spiritual enemies, may rest in peace and rise to partake of thy glory; through Jesus Christ our Lord. *Amen.*

† *At Anniversary or other Public Occasional Services of any Guild or Society of Christian people associated for good and lawful purposes, the Minister may use the special form of prayer of such Guild or Society; Provided, the same have been set forth or approved by the Bishop, and not otherwise.*

APPENDIX X.—3.

MINORITY REPORT FROM MEMBERS OF THE JOINT COMMITTEE ON LITURGICAL REVISION.

THE undersigned, members of the Joint Committee on a Book of Offices and Liturgical Revision, find it impossible to agree with the Report of the majority, so far as it recommends further changes in the Book of Common Prayer after the present session of the General Convention. They have the less hesitation in expressing their dissent in view of the fact that the resolutions under which this Committee was appointed evidently contemplated the formation of a Book of Offices as their chief object. This was the sole purpose of the first and principal resolution by which the Committee was constituted; but subsequent resolutions added a reference to the Committee of

such parts of "Schedule B" as had not been acted upon by both Houses in the Convention of 1886, and also the propositions in "Schedule B continued," which had formed part of a Book of Offices, which was introduced to the attention of the same Convention, though not officially.

Taking these circumstances into account, together with the tenor of the resolutions as a whole, it may well be questioned whether it was the intention of General Convention to do more than furnish the Committee with material, in the shape of the various propositions which had been presented, but not acted upon, for the work for which they were specially appointed, namely, to compile and report "suitable forms for days of Fasting and Thanksgiving appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no service or prayer hath been provided in the Book of Common Prayer."

If, however, this interpretation of the resolutions be too restricted, and it is insisted that they contemplated the possibility of a continuance of Prayer Book revision beyond the present session of the General Convention, it is at least clear that it was not strictly within the province of this Committee to take up the business of revising the Prayer Book as a whole, or to do more than recommend to this Convention such propositions as are contained in "Schedule B" and "Schedule B continued."

The undersigned, therefore, in venturing to dissent from the Report of the Majority, do not feel that they will be justly liable to the charge of being obstructionists or of endeavoring to defeat the purposes for which the Committee was appointed. If it was within the power of the Committee to recommend the adoption of all or any of the propositions contained in "Schedule B," it was equally open to them to recommend that no further action be taken. And in going on to introduce new matter which was not embraced in the resolutions proposed in 1886, it is perfectly clear, and is admitted, that the Committee transcend the limits of their commission. No member of the Committee, therefore, who feels compelled upon these points, to take a view at variance with that of the majority, can justly be liable to criticism.

If further justification were needed for venturing to plead against the continuance of Prayer Book revision, it is amply supplied by the strong and emphatic utterances of some of the most eminent Bishops of the Church, and by the action of one Diocesan Convention after another, praying that legislation upon this subject may cease and a Standard Prayer Book be issued after the present session of the General Convention.

The undersigned desire to say that, taken by themselves, and from a purely ideal point of view, several of the propositions contained in the Majority Report commend themselves to their judgment as very meritorious and in every way worthy of the liturgical scholarship, good taste, and practical wisdom of the members of the Committee from whom they emanate. These are, especially, the restoration of the old versicles and responses (II., 1); the change in the third deprecation of the Litany (II., 9); the proposed Collects, Epistles and Gospels for several occasions not expressly provided for at present (V., 6, 7; XIX., 1, 2, 3); the revised rubric on the Decalogue (VI., 1); the change in the position of the Prayer of Humble Access (VI., 8); and the omission of the word "Confirming" in the question of the Bishop in the Confirmation Office (IX., 3). These are, however, combined with other propositions which seem to be either unnecessary or positively objectionable.

But it is respectfully submitted that these proposed alterations as a whole, whether any of them are intrinsically desirable or not, imply a comprehensive theory of revision, which, if the work is to be conducted in the present manner, will keep the Prayer Book in an unstable and unsettled condition for an indefinite period. These propositions have no completeness, they are not a finality. They are, for the most part, but selections from the wide range of materials presented in the old Office Books of the Church, and almost necessarily draw after them further changes not less meritorious than those which have been suggested. This being the case, it is hard to see the

end of this movement, if it is to be continued beyond the present Convention for no stronger reasons than those presented in the Majority Report.

On the other hand, when we look back to the definite beginning of this movement in the Convention of 1877, we discover that almost the only way in which revision came before the mind of the Church at that time was in the shape of a demand for shortened services. In the course of the last twelve years, although very extensive changes were at one time entertained in General Convention, after full and lengthened discussion the Church settled back upon the safe position of making only such alterations as had a distinctly practical character and — the necessity or utility of them being widely felt — could be accepted with general acquiescence. Such alterations fall into three classes: first, provision for the abbreviation of the services for Daily Morning and Evening Prayer; second, the revision of a considerable number of rubrics, either for greater clearness in order to bring about uniformity of practice, or to embrace some hitherto unwritten custom, or to abolish what had become obsolete, or for some other equally practical end; third, the restoration of the New Testament Canticles in the Morning and Evening Prayer, thus conforming our services to those of the Church of England, and of the Church in general, for many ages, and giving back to them that evangelical significance which the unfortunate changes of a century ago had tended to obscure. These restorations, moreover, had been called for by the general voice of the Church throughout the United States.

Thus far, then, the alterations which have actually been effected or which await the final action of this Convention, are of a very practical character, and as such, have a completeness of their own. It may be contended without much fear of contradiction, that all has now been accomplished of which there was any widely felt need, or for which there was any general desire. Here, then, let us stop. Here we are on safe ground. At least if we are to enter upon a wider revision of the entire Prayer Book, let it be done deliberately; and let it be carefully considered whether the method which has been pursued is the true method for such a work — whether finished or harmonious results can be expected when so delicate a task must be entrusted after short intervals to different Committees successively, and must be acted upon piecemeal by one Convention after another.

The revision movement as embodied in the present Majority Report reaches a stage beyond that of practical utility and long-felt necessity. So far from the propositions of this Report being necessary to complete what has been done, they are really the beginning of a new and comprehensive order of change, for many other suggestions might be made fully equal in merit to those which are to be found there. No strong reason, in fact, can be given why some of these particular alterations are recommended rather than a number of others which might be mentioned; and there is little doubt that such suggestions will be made in abundance, if the discussion of a general revision is once more opened, as this Report would open it.

Again, whether there was or was not an official limitation, there certainly was a perfect understanding from the first, that the alterations to be made in the Book of Common Prayer should in no case be such as should affect doctrine or arouse the strife of factions. The earlier Committees observed that understanding with great care; but the controversy which has already been awakened upon some of the proposals of the Preliminary Report makes it very evident that the time has arrived when that understanding is in danger of being disregarded. It is not enough that those who propose changes should disclaim doctrinal intention, it is also necessary that such changes should not be taken by other persons as involving doctrinal modification, on the one hand or on the other. It will be a real calamity to this Church if the most sacred formularies of her worship are to be made the subjects of party strife, and especially if that service which above all others is the expression of the holiest unity and of Christian fellowship in love, becomes the ground of contention and variance. Here again, then, let us pause,

before we give new occasion for controversy and bitterness among ourselves and scandal to the world without.

In deciding whether the revision of the Prayer Book shall be continued, now that the most necessary and practical ends have been attained, we ought to consider carefully the relations of a movement of this kind, first, to our own people; secondly, to the world, and especially the Christian world around us.

To our own people the Prayer Book is the embodiment of the Christian faith, Christian ethics, and Christian devotion. It is the Bible reduced to system — the Church's interpretation stamped upon it, and applying it to the soul as a rule of life. It contains the ancient traditions of the Christian belief and worship, formed and moulded also in later times by the special experiences of the Anglican Church, and bearing the marks of the struggles and trials of great epochs in her history, in England and America. It is of inestimable importance that a Book which stands in such a close relation to the spiritual life of the soul, should be fixed in its character; that men should feel that in the contents of this Book they have something that is all but unchangeable. It represents to us, along with the Bible itself, the sacred *depositum* entrusted by the Apostles to the primitive Church, and thence transmitted to these latter days. It is true that forms may be changed without change in the substance; but it is equally true that continual change or agitation for change in the form, cannot but excite uneasiness, shake the feeling of confidence and security with which devout people have rested upon the precious formularies of the Prayer Book, and impair the unquestioning loyalty which is the very foundation of the Christian character. The last and fatal result of familiarizing the minds of our people with alterations in the Prayer Book as a common and easy thing, must inevitably be to arouse questions about the expression of doctrine, either in its devotional form throughout the Book or in the venerable and sacred symbols of the Faith itself. It is probable that nothing which has occurred in our generation — not all the assaults of sceptical criticism from without — has so shaken the ancient reverence for the Sacred Scriptures in the minds of Christians at large, as the publication of the revised version of the Bible. It was equally inevitable and was not unforeseen at the beginning of the present movement, that to bring the Prayer Book into the arena of discussion and change would have a strong tendency to produce similar consequences in the attitude of men's minds toward the time-honored forms of devotion which are so precious a part of our heritage from the ancient Church, and, fostering a spirit of indifference, would open the door to far wider departures from the old standards than the promoters of revision could ever have contemplated. Such results are no less probable, whether the definite proposals for alteration at any time are generally good or whether they are bad, *if the process be continued through a series of years and new changes are constantly being introduced.*

We have also a plain duty to the religious world about us. The great service which this Church has rendered in times past to modern Christianity has not been by showing a readiness to minimize her own position and to adopt the methods and assimilate the tone of the Christian bodies which surround her — even the most orthodox and admirable among them; it has rather been by maintaining a certain attitude of conservatism and steadfastness, by making it felt that there is here something fixed and enduring, against which "the waves of this troublesome world" may beat in vain, and which makes no substantial concessions to the iconoclastic spirit of the age, shows little deference to the fleeting phases of public opinion, and cannot be overthrown or compromised in the face even of determined suspicion and gusts of popular passion. Storms arise and rage and subside, but the Church remains unshaken.

The Prayer Book has been to the world the symbol of this grand steadfastness. It has been felt that it is no mere book of devotional forms such as

devout and scholarly men, or religious organizations, may at any time compose for themselves, but that it furnishes the outward and visible clothing of a life which man has not created. It is the outgrowth of centuries, during which the essential spirit has always been the same. It is the living voice of a Church filled with living power, speaking out of the abundance of her heart. It is this, no accidental characteristic, but the external sign of an essential nature, which more than everything else has constituted the charm which draws the Christian world to the Prayer Book with an irresistible fascination. And here lies one of the greatest sources of the Church's strength. Let us beware of frittering away, by a prolonged course of discussion and alteration, this immense advantage. Let us not, for any fancied improvements here and there, spread abroad the conviction that, after all, the conservatism of the Church has been but a temporary phase, and, by seeming to hold cheap the precious legacy which has come to us from our forefathers, cheapen it also in the eyes of the world.

Upon such considerations, then, the undersigned venture with much diffidence, to disagree with the learned and able men, reverend fathers and brethren, who have presented the Majority Report of this Committee; and to recommend the adoption of the following resolution:

Resolved, That the revision of the Prayer Book be brought to an end at the present session of the General Convention.

(Signed)

HUGH MILLER THOMPSON,
CORNELIUS E. SWOPE,
WM. J. GOLD,

Members of the Committee on Prayer-Book Revision.

APPENDIX X.—4.

A SHORT OFFICE OF PRAYER FOR SUNDRY OCCASIONS.

¶ *This Office may be used at Missionary Meetings, the Visitation of Families and Neighborhoods, the Catechising of Children in Churches or Schools; and in Public Worship at times other than those appointed for the Daily Morning and Evening Prayer.*

¶ *The Minister shall begin by reading one or more of the following Sentences of Scripture; but he may add, or say instead thereof, any of the sentences set forth for like use in the Book of Common Prayer.*

O HOW amiable are thy dwellings: thou Lord of hosts!
My soul hath a desire and longing to enter into the courts of the Lord:
my heart and my flesh rejoice in the living God. *Psalms lxxxiv. 1, 2.*

O GOD, thou art my God, early will I seek thee. *Psalms Early Morning. lxiii. 1.*

I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me dwell in safety. *Psalms iv. 9. Night.*

The Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Missions. Psalms l. 1.*

Tell it out among the heathen that the Lord is King. *Psalms xevi. 10.*
Come, ye children, and hearken unto me; I will teach you the fear of the Lord. *Psalms xxxiv. 11. Catechising.*

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. *Prov. iii. 5, 6.*

¶ *Then the Minister and the People kneeling down shall say the Lord's Prayer, the Minister first pronouncing:*

Let thy merciful kindness, O Lord, be upon us.

Answer. Like as we do put our trust in thee.

Minister. Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung a Psalm or Psalms.*

¶ *Then shall be read a Lesson of Holy Scripture. And, after that, shall be sung a Hymn, an Anthem, or a Canticle.*

¶ *Then may be said the Apostles' Creed, as followeth.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell, The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The Holy Catholic Church: The Communion of Saints: The Forgiveness of Sins: The Resurrection of the body: And the life everlasting. Amen.

¶ *Then shall the Minister say,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall be said the Collect for the day, together with so many of the Prayers following, or of Prayers elsewhere set forth in the Book of Common Prayer, as the Minister shall think fit.*

¶ *And after the Prayers, the Minister shall say,*

The Almighty and merciful God, the Father, the Son, and the Holy Ghost, bless and preserve us, now and forevermore. Amen.

PRAYERS.

*Morning and Evening.**Morning.*

O GOD, the King eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning; Drive far off from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace, that having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. *Amen.*

Morning.

ALMIGHTY God, who alone gavest us the breath of life, and alone canst keep alive in us the holy desires thou dost impart; We humbly beseech thee to sanctify all our thoughts and endeavors this day, that we may neither begin any action without a pure intention nor continue it without thy blessing. And grant that having the eyes of the mind opened to behold things invisible and unseen, we may in heart be inspired by thy wisdom, and in word be upheld by thy strength, and in the end be accepted of thee as thy faithful servants; through Jesus Christ our Saviour. *Amen.*

Evening.

O LORD our God, who alone makest us to dwell in safety; Refresh with quiet sleep, this night, those who are wearied with the labors of the day; and mercifully protect from harm all who put their trust in thee; that lying down in peace to take our rest, we may fear no evil, but confidently give ourselves into thy holy keeping; through Jesus Christ our Lord. *Amen.*

Evening.

O GOD, who art the life of mortal men, the light of the faithful, the strength of those who labour, and the repose of the dead; We thank thee for the timely blessings of the day, and humbly supplicate thy merciful protection all this night. Bring us, we beseech thee, in safety to the morning hour, through him who died for us and rose again, thy Son, our Saviour Jesus Christ. *Amen.*

*Intercessory Prayers.**For those who live in Sin.*

HAVE mercy, heavenly Father, on all who are hardened through the deceitfulness of sin, vouchsafe them grace to come to themselves, the will and the power to return to thee, and the loving welcome of thy forgiveness; through Jesus Christ our Lord. *Amen.*

For those who err from the Faith.

O FATHER of lights, who art ever pitiful to the manifold wanderings of the children of men, and who hast given us thy holy Word to be a lantern to our feet amid the darkness of this world; Have compassion upon all who, by denying the Gospel of thy dear Son, have been led far off from peace. Open their hearts to the truth, help them to cast down every proud thought, and make them to become as little children that they may be wise, through Jesus Christ our Saviour. *Amen.*

For Persons in Sorrow.

O ALMIGHTY God, who art found of those who seek thee in their loneliness, and whose portion is sufficient for the sorrowful soul; Pour out thy blessing, we pray thee, upon these thy bereaved and afflicted servants. Thou only canst keep their feet from falling and their eyes from tears. Let not thy grace of patience fail them nor thy love forsake them; but do thou so encourage, comfort and sustain their hearts, that in the country of peace

and rest they may, when the end cometh, find an everlasting home. We ask it for his sake who hath gone thither that he may prepare a place for us, thy Son, our Saviour Jesus Christ. *Amen.*

For the Country.

ALMIGHTY God, who in the former time didst lead our fathers forth into a wealthy place; Give thy grace, we humbly beseech thee, to us their children, that we may always approve ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Defend our liberties, preserve our unity. Save us from violence, discord, and confusion, from pride and arrogancy, and from every evil way. Fashion into one happy people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we entrust in thy name with the authority of governance, to the end that there be peace at home, and that we keep a place among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness; and in the day of trouble, suffer not our trust in thee to fail; all which we ask for Jesus Christ's sake. *Amen.*

For a Blessing on the Families of the Land.

ALMIGHTY God, our heavenly Father, who settest the solitary in families; We commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vain-glory, and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the heart of the fathers to the children, and the heart of the children to the fathers; and so kindle charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. *Amen.*

For all Poor, Homeless, and Neglected Folk.

O GOD, Almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; let thy fatherly goodness be upon all that thou hast made. Especially we beseech thee to remember in pity such as are this day destitute, homeless, or forgotten of their fellow men. Bless the congregation of thy poor. Uplift those who are cast down, mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin. Though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him who for our sakes became poor, thy Son, our Saviour, Jesus Christ. *Amen.*

For the Young.

O LORD God, giver of heavenly increase, who by thy Spirit's might dost confirm the first efforts of feeble souls; encourage in the hearts of these thy children every good intent, and carry them from strength to strength. Cleanse their consciences, and stir their wills gladly to serve thee the living God. Leave no room in them for spiritual wickedness, no lurking-place for secret sins: but so establish and sanctify them by the power of thy holy Word, that evermore taking heed unto the thing that is right, and speaking and doing the truth, they may find godliness their gain both in the life which now is, and in that which is to come; through Jesus Christ our Lord. *Amen.*

In the Vacancy of a Cure of Souls.

SEND, O Lord, we beseech thee, to this thy flock a Bishop (or Pastor) in whom shall be the Spirit of wisdom and understanding, the Spirit of counsel, and ghostly strength, the Spirit of knowledge and true godliness, and the Spirit of holy fear; that by the faithful service and blameless conver-

sation of him who ministereth unto us in holy things we may be moved more earnestly to seek thee and thy righteousness, through him who is the Shepherd and Bishop of our souls, thy Son, our Saviour, Jesus Christ. *Amen.*

A General Intercession.

O GOD, at whose word man goeth forth unto his work and to his labour, until the evening; Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of all honest men, and suffer not the hire of the labourers to be kept back by fraud. Incline the hearts of employers and of these whom they employ to mutual forbearance, fairness, and good-will. Give the spirit of governance and of a sound mind to those in places of authority. Bless the schools of good learning with quietness, and grant to every work of mercy an even course. Care for all aged persons, and all little children, the sick and the afflicted, and those who travel by land or by sea. Remember all who by reason of weakness are overtasked, or because of poverty are forgotten. Let the sorrowful sighing of the prisoner come before thee, and according to the greatness of thy power preserve thou those that are appointed to die. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son our Saviour, Jesus Christ. *Amen.*

For Missions.

ALmighty God, who hast given to thy dear Son the heathen for an inheritance, and the utmost parts of the earth for a possession; Bless, we beseech thee, the missionary work of thy holy Church throughout all the world. Have pity upon the peoples who are still calling upon gods that cannot save, and so touch their hearts, and waken their consciences, and rule their wills, that they may turn to thee, the living God, who wouldest have all men to be saved and to come to the knowledge of the truth. Raise up among them, we pray thee, prophets and teachers of their own blood, men full of wisdom and of the Holy Ghost. Gather in the souls destitute of help. Set free the prisoners of darkness. Have pity upon the unthankful and the unholy. Forgive the evil-doers, who know not what they do; and out of many nations and peoples and kindreds and tongues assemble the congregation of thy saints. Lord, hear our prayer, and let our cry come unto thee for the sake of thine only Son, our Saviour Jesus Christ. *Amen.*

Prayers for divers Blessings.

For the Spirit of Prayer.

O ALMIGHTY God, who hast bidden us seek that we may find, and who pourest out on all who desire it, the spirit of grace and of supplication; Deliver us, when we draw nigh to thee, from coldness of heart, and wanderings of mind, that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

For Pardon.

WE confess to thee, O God, the Father Almighty, that we have sinned against thee in thought, word, and deed, by our own grievous fault. We repent ourselves of these our transgressions; and we beseech thee to grant us forgiveness for the past, and grace to amend our lives in time to come; through Jesus Christ our Lord. *Amen.*

For Grace to seek Spiritual Blessings.

O GOD, who hast made us for thyself; Incline our hearts unto thy testimonies, and turn away our eyes from beholding vanity; and that we may be freed from the too great love of earthly things, knit our affections to things heavenly, through Christ our Lord. *Amen.*

For Wisdom.

O GOD, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; Grant us, in all our doubts and uncertainties, the grace to ask what thou wouldest have us to do, that the Spirit of Wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. *Amen.*

For Patience in God's Service.

O GOD, by whose command the order of all time runs its course; Forgive, we beseech thee, the impatience of our unbelief, make perfect that which is lacking in our faith, and while we tarry thy fulfilment of the ancient promises, grant us to have a good hope because of thy Word, through Jesus Christ our Lord. *Amen.*

For Grace to speak the Truth in Love.

O LORD and Saviour Christ, who camest not to strive nor cry, but to let thy words fall as the drops that water the earth; Grant all who contend for the faith once delivered never to injure it by clamour and impatience; but speaking thy precious truth in love, so to present it that it may be loved, and that men may see in it thy goodness and thy beauty, who livest and reignest, with the Father and the Holy Ghost, one God, world without end. *Amen.*

For Patience under Suffering.

ALMIGHTY God, whose most dear Son went not up to joy, but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. *Amen.*

After a Death.

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awaking up after thy likeness find ourselves satisfied with it; through thy mercy who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*

After the Death of a Child.

MOST merciful Father, who has hastened to take this child's soul unto thyself; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed children in glory everlasting; through Jesus Christ our Lord. *Amen.*

Thanksgivings.*For an Escape from Accident.*

O LORD God, in whose hand is the life of every living thing, and the breath of all mankind; We magnify thy goodness in that thou hast been pleased to save from deadly hurt *this thy servant*, who now *desireth* to offer thee *his* sacrifice of thanks and praise. Give *him* grace, we humbly beseech thee, worthily to spend in thy service the days which thou hast so mercifully prolonged, that henceforth dwelling always under thy protection *he* may abide in thy love unto *his life's* end, through Jesus Christ our Saviour. *Amen.*

For Success vouchsafed to Missions.

ALMIGHTY God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; We give thee humble thanks for all the great things thou hast done and art doing for the children of men; for the opening of heathen lands to the light of thy truth; for making paths in

the deep waters and highways in the desert; for knitting nation to nation in the bonds of fellowship; and for the planting of thy Church in all the earth. O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for this thy goodness, granting us grace henceforth to serve thee better, and more perfectly to know thee, through Jesus Christ our Lord. *Amen.*

For the good Examples of God's faithful Servants.

ALMIGHTY and Ever-living God; We yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace to follow the example of their steadfastness in thy faith and obedience to thy holy commandments, that, at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O heavenly Father, for the love of the same our Saviour, Jesus Christ. *Amen.*

APPENDIX X.—5.

NOTIFICATION TO THE DIOCESES OF THE ALTERATIONS AND ADDITIONS IN THE

BOOK OF COMMON PRAYER

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA,

PROPOSED IN THE GENERAL CONVENTION OF 1886, AND TO BE ACTED
UPON AT THE GENERAL CONVENTION OF 1889.

To the Secretary of the

of the Diocese of

SIR,—In compliance with the requirements of Article 8 of the Constitution, I would hereby officially make known, through you, to the of the Diocese of the following alterations and additions in the Book of Common Prayer, proposed in the General Convention of 1886, and to be acted upon at the General Convention of 1889; to wit, those comprised in the resolutions subjoined.

In testimony whereof, I have this day hereunto affixed my name.

CHARLES L. HUTCHINS,

Secretary of the House of Deputies.

MEDFORD, MASS., Oct. 1, A.D. 1887.

RESOLUTION I.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows

Substitute for *The Order how the Psalter is appointed to be read*, and for *The Order how the rest of the Holy Scripture is appointed to be read*, a general or. er *Concerning the Service of the Church*, including an enlarged *Table of Proper Psalms* and a *Table of Selections of Psalms*, as follows:

CONCERNING THE SERVICE OF THE CHURCH.

THE Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are distinct Services, and may be used either separately or together; *Provided*, that no one of these Services be habitually disused.

The Litany may be used either in place of the Prayers that follow the *Prayer for the President of the United States* in the Order for Morning Prayer, or in place of the Prayers that follow the *Collect for Aid against Perils* in the Order for Evening Prayer.

On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may, at any other Service for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary.

For days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used.

THE ORDER

HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and for Evening Prayer. And when a month hath one-and-thirty days, it is ordered that the same Psalms shall be read on the last day of the said month which are appointed for the day before.

The Minister shall, on the days for which they are appointed, use the Proper Psalms, as set forth in the Table of Proper Psalms. But *Note*, That on other days, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, he may read one of the Selections set out by this Church.

TABLE OF

PROPER PSALMS ON CERTAIN DAYS.

FIRST SUNDAY IN ADVENT.	Morning. 8, 50	Evening. 96, 97	EASTER-EVEN.	Morning 4, 16, 17	Evening. 30, 31
CHRISTMAS-DAY.	19, 45, 85	89, 110, 132	EASTER-DAY.	2, 57, 111	113, 114, 118
CIRCUMCISION.	40, 90	65, 103	ASCENSION-DAY.	8, 15, 21	24, 47, 108
EPIPHANY.	46, 47, 48	72, 117, 135	WHITSUN-DAY.	48, 68	104, 145
PURIFICATION.	20, 86, 87	84, 113, 134	TRINITY-SUNDAY.	29, 33	93, 97, 150
ASH-WEDNESDAY.	6, 32, 38	102, 130, 143	TRANSFIGURATION.	27, 61, 93	84, 99, 133
ANNUNCIATION.	89	131, 132, 138	ST. MICHAEL'S.	91, 103	34, 148
GOOD FRIDAY.	22, 40, 54	69, 88	ALL-SAINTS' DAY.	1, 15, 146	112, 121, 149

TABLE OF
SELECTIONS OF PSALMS.

FIRST.	Psalms. 1, 15, 91	ELEVENTH.	Psalms. 80, 81
SECOND.	4, 31 to v. 7, 91, 134	TWELFTH.	84, 122, 134
THIRD.	19, 24, 103	THIRTEENTH.	85, 93, 97
FOURTH.	23, 34, 65	FOURTEENTH.	102
FIFTH.	26, 43, 141	FIFTEENTH.	107
SIXTH.	32, 130, 121	SIXTEENTH.	118
SEVENTH.	37	SEVENTEENTH.	123, 124, 125
EIGHTH.	51, 42	EIGHTEENTH.	139, 145
NINTH.	72, 96	NINETEENTH.	147
TENTH.	77	TWENTIETH.	148, 149, 150

THE ORDER

HOW THE REST OF THE HOLY SCRIPTURE
IS APPOINTED TO BE READ.

THE Old Testament is appointed for the First Lessons, and the New Testament for the Second Lessons, at Morning and Evening Prayer throughout the Year.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and at Evening Prayer; except only the Moveable Holy-days, which are not in the Calendar; and the Immoveable, where there is a blank left in the column of Lessons; the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If in any Church, upon a Sunday or Holy-day, both Morning and Evening Prayer be not said, the Minister may read the Lessons appointed either for Morning or for Evening Prayer.

At Evening Prayer on Sunday, the Minister may read the Lesson from the Gospels appointed for that Day of the Month, in place of the Second Lesson for the Sunday.

Upon any Day for which no Proper Lessons are provided, the Lessons appointed in the Calendar for any Day in the same week may be read in place of the Lessons for the Day.

On Days of Fasting and Thanksgiving, especially appointed, and on occasions of Ecclesiastical Conventions and of Charitable Collections, the Minister may appoint such Lessons as he shall think fit in his discretion.

HYMNS AND ANTHEMS.

HYMNS set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons.

RESOLUTION II.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dio-

ceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute the following in place of the first rubric in the Order for Daily Morning Prayer:

¶ *The Minister shall always begin the Morning Prayer by reading one or more of the following Sentences of Scripture.*

¶ *On any day not a Sunday, he may omit the Exhortation following, saying instead thereof, Let us humbly confess our sins unto Almighty God, and may end the Morning Prayer with the Collect for Grace and 2 Cor. xiii. 14.*

¶ *On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing, The Lord be with you. Answer. And with thy spirit. Minister. Let us pray.*

RESOLUTION III.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute the following for the Opening Sentences in the Order for Daily Morning Prayer:

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab. ii. 20.*

I was glad when they said unto me, We will go into the house of the LORD. *Psaln cxxii. 1.*

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psaln xix. 14, 15.*

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. *Phil. i. 2.*

Repent ye, for the Kingdom of heaven is at hand. *St. Matt. iii. 2. Advent.*

Prepare ye the way of the LORD, make straight in the desert a highway for our God. *Isaiah xl. 3.*

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *St. Luke ii. 10, 11. Christmas.*

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal. i. 11. Epiphany.*

Awake, awake; put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem. *Isaiah lii. 1.*

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the LORD hath afflicted me. *Lam. i. 12. Good Friday.*

He is risen. The Lord is risen indeed. *St. Mark xvi. 6. St. Luke xxiv. 34. Easter.*

This is the day which the LORD hath made; we will rejoice and be glad in it. *Psaln cxviii. 24.*

Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb. iv. 14, 16. Ascension.*

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal. iv. 6. Whitsun-day.*

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. *Psalm* xlv. 4.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. *St. John* iv. 23.

Holy, holy, holy, Lord God Almighty, which was, and is, and *Trinity-Sunday* is to come. *Rev.* iv. 8.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions; and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins; and blot out all mine iniquities. *Psalm* li. 9.
The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servant, O LORD; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John* i. 8, 9.

RESOLUTION IV.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Morning Prayer, change the rubric following the *Venite* so that it shall read as follows:

¶ *Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections of Psalms. And at the end of every Psalm, and likewise at the end of the Venite, Benedicite, Benedictus, Jubilate, may be, and at the end of the whole Portion or Selection from the Psalter, shall be sung or said the Gloria Patri.*

RESOLUTION V.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Morning Prayer, prefix to the *Jubilate Deo* the rubric:

¶ *Or this Psalm.*

RESOLUTION VI.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dio-

ceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Morning Prayer, change the rubric after the *Prayer for the President of the United States* so that it shall read as follows:

¶ *The following Prayers shall be omitted here when the Litany is said, and may be omitted when the Holy Communion is immediately to follow.*

RESOLUTION VII.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute the following for the opening Sentences in the Order for Daily Evening Prayer:

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab. ii. 20.*

LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. *Psaln xxvi. 8.*

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. *Psaln cxli. 2.*

O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him. *Psaln xcvi. 9.*

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psaln xix. 14, 15.*

Watch ye, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. *St. Mark xiii. 35, 36.* *Advent.*

Repent ye; for the Kingdom of heaven is at hand. *St. Matt. iii. 2.*

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Rev. xxi. 3.* *Christmas.*

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal. i. 11.* *Epiphany.*

Come ye, and let us walk in the light of the LORD. And he will teach us of his ways, and we will walk in his paths. *Isaiah ii. 5, 3.*

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Cor. v. 21.* *Good Friday.*

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. i. 7.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col. iii. 1.* *Easter.*

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *Heb. ix. 24.* *Ascension.*

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev. xxii. 17.* *Whitsun-day.*

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. *Psaln xliii. 3.*

Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. *Isaiah vi. 3.* *Trinity-Sunday.*

When the wicked man turneth away from his wickedness that he hath

committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions; and my sin is ever before me. *Psalm li. 3.*

Hide thy face from my sins; and blot out all mine iniquities. *Psalm li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm li. 17.*

Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the LORD our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psalm vi. 1.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgment with thy servant, O LORD; for in thy sight shall no man living be justified. *Psalm cxlii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*

RESOLUTION VIII.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute for the rubric prefixed to the Litany the following rubrics:

¶ *To be used on Sundays, Wednesdays, and Fridays, and on the Ember-days and Rogation days.*

¶ *To be used also on any day in Lent, at the discretion of the Minister.*

¶ *Note, That the Litany may be omitted altogether on Christmas-day, Easter-day, and Whitsun-day.*

RESOLUTION IX.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In Prayers and Thanksgivings upon Several Occasions, omit the present rubric, to wit:

¶ *To be used before the two final Prayers of Morning and Evening Service, immediately after the title, and insert after the word Prayers the following rubric:*

¶ *To be used before the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

RESOLUTION X.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Transfer the *Prayer to be used at Meetings of Convention* to a place immediately after the *Prayer for Congress*; change the word "Councils" to "Council"; and omit the word "present" in the two places where it occurs, so that the Prayer shall read as follows:

A Prayer to be used at Meetings of Convention.

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church *here* assembled in thy Name and Presence. Save us from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern us in *our* work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.*

Alter the rubric appended to the foregoing *Prayer*, so that it shall read as follows:

¶ *During or before the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned; the clause, here assembled in the Name, being changed to now assembled [or, about to assemble] in thy Name and Presence; and the clause, govern us in our work, to govern them in their work.*

RESOLUTION XI.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In Prayers and Thanksgivings upon Several Occasions, insert after the word *Thanksgivings*, the following rubric:

¶ *To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

RESOLUTION XII.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for the Administration of the Lord's Supper, for the rubric,

¶ *Then shall be read the Apostles' or Nicene Creed, etc.,*
substitute the following rubric, placing after it the *Creed*:

¶ *Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, that the Nicene Creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsun-day, and Trinity Sunday.*

IBELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again with

glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

RESOLUTION XIII.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for the Administration of the Lord's Supper, add to the Offertory Sentences the following:

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. *Exod. xxv. 2.*

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. *Deut. xvi. 16, 17.*

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. *1 Chron. xxix. 11.*

All things come of thee, O LORD, and of thine own have we given thee. *1 Chron. xxix. 14.*

RESOLUTION XIV.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute the following for the rubric immediately before the *Prayer for Christ's Church Militant*, in the Order for the Administration of the Lord's Supper:

¶ *And the Priest shall then place upon the Table so much bread and wine as he shall think sufficient.*

¶ *And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.*

¶ *Then shall the Priest say:*

RESOLUTION XV.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Insert after the Preface of the Confirmation Office,

¶ *Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say,*

Reverend Father in God, I present unto you *these children* [or *these persons*] to receive the Laying on of Hands.

RESOLUTION XVI.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Omit the Selections of Psalms, and in place thereof insert a Table of Selections and a Table of Proper Psalms, being the same as the Tables under the heading "The Order how the Psalter is appointed to be read."

RESOLUTION XVII.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Evening Prayer, as modified by the action of this General Convention, omit the first rubric after the *Bonum est confiteri*; to wit:

¶ Note, *That on any day in Lent, instead of the Magnificat, or Cantate Domino, or Bonum est confiteri, there may be said Psalm xlii. Quemadmodum.*

RESOLUTION XVIII.

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Evening Prayer, as modified by the action of this General Convention, omit the first rubric after the *Benedic, anima mea*, to wit:

¶ Note, *That on any day in Lent, instead of Nunc dimittis, or Deus miseratur, or Benedic, anima mea, there may be said Psalm xliii. Judica me, Deus.*

All the alterations and additions contained in the foregoing resolutions were adopted by the Convention of 1889, except the alteration under Resolution VIII.

APPENDIX XI.

REPORT OF THE CUSTODIAN OF THE STANDARD PRAYER BOOK.

To the General Convention of the Protestant Episcopal Church in the United States, holden in October, 1889. .

The Custodian of the Standard Prayer Book begs leave to report:

That, after the adjournment of the last General Convention, he received from the Secretaries of the two Houses, in accordance with Title I., Canon 19, § iii. of the Digest, copies of the alterations and additions in the Book of Common Prayer adopted by said Convention, certified by said Secretaries and attested by the Presiding Officers of the respective Houses; and that thereupon, in accordance with § iv. of the same Canon, he prepared a certificate, in the form of an Appendix to the Book of Common Prayer (a copy whereof is herewith submitted), showing what alterations and additions in said Book of Common Prayer were finally adopted by said General Convention, and their effect upon the structure of the Book of Common Prayer as it was before such alterations and additions were adopted; which certificate was signed by said Custodian and approved by the Presiding Bishop and by the Bishop of Connecticut and the Bishop of Long Island, appointed for that purpose by the House of Bishops; and the Custodian gave notice of such Appendix and of the Canonical requirements in regard thereto, to the several publishers of the Book of Common Prayer, having first for their protection, taken out a copyright of said Appendix according to law.

All which is respectfully submitted.

SAMUEL HART,

Custodian of the Standard Prayer Book.

APPENDIX XII.

REPORT OF THE CUSTODIAN OF THE STANDARD BIBLE.

Right Reverend Fathers in God.

The Custodian of the Standard Bible of the Church regrets to be compelled to say at the outset, that, during the three years last past, nothing has been effected in the matter of obtaining such an edition of the Word of God as can claim, by authority, to be *the Standard*. There has been no volume placed in his hands to guard and preserve for the purpose intended. Consequently, as was stated in the Custodian's Report, 1886, he has no definition of his duty in the matter, and no clear knowledge as to what edition (if any) is entitled to be called the Standard. Perhaps one of the Bishops (of whom information was sought) was correct in saying that he thought it quite likely the Custodian was appointed to find this much-to-be-desired edition, and then, when found, to "custodize" it.

It will not, I hope, be deemed improper, on my part, to offer a suggestion or two in the present state of the case. One such is substantially the same as was presented to the House of Bishops in 1886; viz., the obtaining by your authority a copy of the Oxford Bible of 1852, and requiring the Custodian to hold this book, so as to secure in all our churches copies of the Bible, fit and proper to be read in public services, with the Apocryphal Books included, of course.

If it be, as it seems, impossible to arouse the spirit of any wealthy Churchman or Churchwoman to the importance and high honor of securing a reproduction of the best-known edition in existence, and printing it here for the Church's use, then, as the next best thing, it may be expedient to appoint a commission of Bishops and other learned men, to examine and ascertain that edition which is most perfect, and thereupon, when this is done, to ask the Oxford University authorities to print copies for our use, with a title or other mark indicating that these are the *American Standard* copies.

On the supposition that this is practicable, the Custodian ventures further to suggest to the House of Bishops that, in the existing unsettled questions as to the adoption or use in our Churches of the Revised Version of 1881-1885, it is well worth while to consider in how far the *margin* of the accepted Standard may be utilized for noting such corrections, typographical or linguistic, as have been rightly and necessarily made by the Revisers, for giving the best results of criticism, and for securing approved textual references, headings of chapters, etc.

Still further, as the Church is "a Witness and a Keeper of Holy Writ," and in regard to versions for use in heathen lands is largely indebted to the American Bible Society, it might be proper and expedient to appoint a Committee of your venerable Body, to examine, as far as possible, these versions on texts or passages which serve to test and prove their value and accuracy.

Conscious of how little, thus far, the Custodian of the Standard Bible has been able to do in one of the most honorable of all services for Christ and the Church, viz., the guarding and protecting God's Holy Word in our own tongue from error or perversion, and hoping, if life and ability to work are vouchsafed to him till the next General Convention, he may present to the House of Bishops something worthy their notice, the present report is respectfully submitted.

JESSE AMES SPENCER.
Custodian of the Standard Bible.

NEW YORK, October 12, 1889.

APPENDIX XIII.

REPORT OF THE HYMNAL COMMITTEE.

THE Hymnal revised is herewith offered to the General Convention by the Committee appointed for this work.

The leading principles which have guided the Committee in the compilation of the Book are these:

1. To conform the contents and the arrangement of the Hymnal to the Book of Common Prayer.
2. To provide for the present needs and demands of the Church in her public worship and her increased activities, as the conditions have changed within the last twenty years.
3. To provide so fully for hymns in the various departments of Church life and work as to make unnecessary the purchase of additional books for special occasions.
4. To meet the necessities not merely of the larger City Parishes, but to include hymns which would satisfy the wants of smaller and remote missions and the needs of individual souls for the deepening, cultivation, and expression of their personal devotion.
5. To include, as far as possible, the expression of the varying schools of theological thought and phases of religious feeling in the Church.
6. To place as many as possible of the hymns for the various seasons under the heading of "General," where they can readily be found by means of the first-line references, and where yet they will naturally come into use throughout the year.

The Committee has had constantly in mind three canons by which to test the value of a hymn:

(a) That while undoubtedly one object of a hymn is to rouse devotional feeling, as indicated by the Apostolic injunction, "Speaking to one another in psalms and spiritual songs," and as abundantly illustrated by the texture of the Psalter; yet *expression* rather than *impression* should be the chief characteristic of a good hymn as a direct utterance of prayer or praise to God.

(b) That it was the duty of a Committee to criticise every hymn, and to present only such as come up to the recognized standards of the best authorities in hymnology, without *too* much regard to the prejudices or the associations of the past, or to the passing popularity of the present, based, both of them, upon the insecure and insufficient ground of sentiment; and also to dis sever the actual merits of each hymn from the accident of an attractive tune, which often sings into favor words quite unmeaning and unworthy of use.

(c) That while, other things being equal, a return to the original form of a hymn is desirable, it is perfectly legitimate, when the authors are not named in connection with the hymns, to change the language of a hymn which the Church chooses to adopt as part of its public worship.

Dr. Martineau, in the preface to his "Hymns of Praise and Prayer," argues for this liberty in the following language, on which the Committee is content to rest this claim: "In common with earlier Christians who turned the Psalter to their use, Watts altered David, and Wesley altered Watts; Jeremy Taylor, as well as Tate and Brady, was corrected by Bishop Heber; George Herbert by Bishop Horne; and the Moravian Hymns appear in their successive editions with various transformations. In the absence of this liberty there could be no literature of devotion common to Christendom. The whole hope of any

gathering together of Christians in a comprehensive 'City of God' depends on a gradual falling away of transitory from permanent emblems in the *sacra* transmitted from the past: and they can never be sifted out and lay bare the imperishable residuum unless each Communion is free to take what it can from the life of the rest, and so test the real range of possible sympathy."

The increased number of hymns is due to the actual need of meeting the exigencies, emergencies, and diversities already alluded to, and is justified by the size of those Hymnals which have secured the largest use.

The writing of this Preface brings to an end the work of the Committee, whose only further duty is to present the Report to the Body which appointed it. And it brings to an end an association of much labor, of mutual counsel and concession, of earnest interest and high aims, clouded by only two events; the removal from very valuable service to our American Church of the Bishop of Nova Scotia, who brought most cultivated taste and thought to our labors; and, to us, the far sadder removal, to the rest of Paradise, of our beloved brother, Albert Zabriskie Gray, in whom a character of most intense devoutness lent consecration to his ripe scholarship, his rich poetic feeling, and his rare and exquisite taste.

W. C. DOANE, D.D., *Bishop of Albany, Chairman.*

B. H. PADDOCK, D.D., *Bishop of Massachusetts.*

S. BENEDICT, D.D.

H. W. NELSON, JR., *Secretary.*

HENRY COPPEE, LL.D.

JAMES S. BIDDLE.

W. K. ACKERMAN.

APPENDIX XIV.—1.

CANONS OF ORDINATION REPORTED TO THE GENERAL CONVENTION OF 1889 BY THE JOINT COMMITTEE.

THE Joint Committee, to whom were referred the proposed Canons of Ordination, with accompanying resolutions (*vide Journal of 1886*, pp. 123, 303, 304, 306, and 137), beg leave to report the following Canons for adoption.

By order of the Committee.

H. A. NEELY, *Chairman.*

E. A. HOFFMAN, *Secretary.*

CANONS OF ORDINATION.

CANON 1.

OF ORDERS OF MINISTERS IN THIS CHURCH.

In this Church there shall always be these three Orders in the ministry, viz.: Bishops, Presbyters or Priests, and Deacons.

CANON 2.

GENERAL PROVISIONS WITH RESPECT TO THE PREPARATION FOR HOLY ORDERS AND ADMISSION THERETO.

§ i. [1.] All certificates or testimonials for which forms are supplied by Canon, must, in order to be valid, be in the words prescribed.

[2.] No Postulant, Candidate for Holy Orders, or student of theology shall sign any of the certificates prescribed in the following Canons relating to ordination.

[3.] Whenever a dated certificate or testimonial is required, the omission of the date shall render such certificate or testimonial liable to rejection.

[4.] Whenever a substitute for a prescribed certificate is presented to a Standing Committee, the Committee shall be the sole judge as to whether the exigency justifies the substitution.

§ ii. Whenever the testimonial of a Standing Committee is required, such testimonial must be signed at a meeting duly convened, and, in the absence of express provision to the contrary, by a majority of the whole Committee.

§ iii. Whenever the certificate of a Vestry is required, such certificate must be signed by a majority of the whole Vestry, at a meeting duly convened, and the fact must be attested by the Secretary of the said Vestry or by the Minister.

§ iv. Whenever any dispensation from the requirements of the Canons relating to Ordination is permitted, with the advice and consent of the Standing Committee, the application must be first made to the Bishop, and if he approves it, be by him referred to the Committee.

§ v. Whenever the question of granting a testimonial to a candidate for Holy Orders is under consideration by a Standing Committee, the certificates laid before them, though in due form, shall not be understood as intended to control the judgment of the Committee. But if, in the case of any applicant for admission as a candidate for Holy Orders, or for recommendation for ordination, a majority of the Standing Committee shall be unwilling to

proceed, although the required certificates have been laid before them and are in due form, it shall be their duty, without delay, to give to the Bishop and to the applicant their reasons, in writing, for refusal to recommend such applicant.

§ vi. No Bishop of this Church shall ordain any person to officiate in any Congregation or Church destitute of a Bishop, or situated beyond the limits of the United States, until the testimonials and certificates required by the Canons relating to Ordination shall have been supplied.

§ vii. [1.] There shall be appointed in each Diocese or Missionary Jurisdiction, by the Ecclesiastical Authority thereof, two or more Examining Chaplains, who shall hold their offices at the discretion of the said Ecclesiastical Authority, and whose duty it shall be thoroughly to test the preparation of all such candidates for Holy Orders as may by the Ecclesiastical Authority be sent to them for that purpose.

[2.] The reports of the Examiners shall be in writing, and attested by their signatures. If the applicant has been examined on more subjects than one, the report shall specify the result on each subject separately. No report shall be accepted in which these provisions are not complied with.

§ viii. [1.] Agreeably to the practice of the Primitive Church, the stated times of ordination shall be the Sundays following the Ember weeks.

[2.] But occasional ordinations may be held at other times as the Bishop shall appoint.

§ ix. Wilful violation or neglect by a candidate of any of the provisions of the Canons relating to Ordination shall be ground for refusal or postponement of his ordination.

CANON 3.

OF POSTULANTS.

§ i. [1.] A person desiring to become a candidate for Holy Orders must first apply to the Bishop of the Diocese or Missionary Jurisdiction to which he belongs, to be received as a Postulant.

[2.] But the Bishop, for reasons satisfactory to himself, may permit such application to be made to any other Bishop having jurisdiction in this Church.

§ ii. [1.] Every person desiring to be admitted a candidate for Holy Orders is, in the first instance, to consult his immediate Pastor, if he have one, setting before him the grounds of his desire for admission to the Ministry, together with such circumstances as may bear on his qualifications, or tend to affect his course of preparation.

[2.] If counselled to persevere in his intention, such person shall then, with letter of approval and introduction from his Pastor, give notice of such intention to his Bishop.

[3.] The Bishop may, for reasons satisfactory to himself, dispense with the provisions of this section, and receive the application directly.

§ iii. Should the applicant not be resident within any Diocese or Missionary Jurisdiction of this Church, any Bishop having jurisdiction in this Church shall be competent to receive and act upon such application.

§ iv. In his written application to the Bishop, the applicant shall state:

(a.) The dates of his birth, baptism, confirmation, and first communion;

(b.) Whether he has ever before applied for admission as a postulant or candidate for Holy Orders;

(c.) Whether he desires to become a candidate for Deacon's Orders only, or for Priest's Orders;

(d.) Whether he is prepared forthwith to make application to be received as a candidate.

§ v. Should the Bishop approve of the application he shall enter the name of the applicant upon the list of postulants, in a book to be kept for that purpose, and shall inform him of the fact and date of such entry.

§ vi. [1.] No Bishop shall accept as a postulant any person who has been refused admission as a candidate for Holy Orders, in any other Diocese or Missionary Jurisdiction, or who, having been admitted, has afterwards ceased to be a candidate, until such person shall have produced a certificate from the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction in which he has been refused admission, or has been a candidate, declaring the cause of such refusal or cessation of candidateship.

[2.] Should the Bishop, after the receipt of such certificate, see fit to accept the applicant as a postulant, he shall remit said certificate, or a copy thereof, to the Standing Committee, for their consideration, in the event of the said postulant applying to them to be recommended as a candidate for Holy Orders.

§ vii. A Standing Committee, acting as the Ecclesiastical Authority of a Diocese or Missionary Jurisdiction, shall be competent, by its President, to receive and act upon applications under this Canon from persons desiring to be received as postulants.

CANON 4.

OF CANDIDATES FOR HOLY ORDERS.

§ i. Candidates for Holy Orders are divided into two classes, viz., Candidates for Deacon's Orders only, and Candidates for the Priesthood.

§ ii. The Bishop, in keeping his list of postulants, shall note, in each case, to which class of candidates the postulant desires to be admitted.

§ iii. A postulant, having been duly received, may, thereafter, apply to the Standing Committee for a recommendation to the Bishop for admission as a candidate for Holy Orders; and he shall then lay before the Standing Committee the following papers, viz.:

(a.) An application, signed by himself, stating to what grade of the Ministry he desires to be ordained.

(b.) The Bishop's approval, in writing, of his design to become a candidate.

(c.) A certificate in the following words:

*To the Standing Committee of
Place,
Date,*

We, whose names are hereunder written, do certify from our personal knowledge, that A. B. is pious, sober, and honest; that he is attached to the doctrine, discipline and worship of the Protestant Episcopal Church, and that he is a communicant of the same in good standing. We do furthermore declare that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

(Signed,)

This certificate must be signed by the Minister of the Parish to which the applicant belongs, and by a majority of the whole Vestry, and must be attested by the Minister, or by the Secretary of the Vestry, as follows, viz.:

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of _____ Parish, duly convened at _____ on the day of _____, and that the names attached are those of all (or a majority of all) the members of the Vestry.

(Signed,)

Minister or Secretary.

§ iv. But should the Parish be without a Minister, it shall suffice that in his place the certificate be signed by some Presbyter of the Diocese or Missionary Jurisdiction in good standing, the reason for the substitution being stated in the attesting clause.

§ v. [1.] Should there be no organized Parish at the place of residence of the applicant, or should it be impracticable, through circumstances not

affecting his moral or religious character, to obtain the signatures of the Minister and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least —

(a.) One Presbyter of the Diocese or Missionary Jurisdiction, in good standing; and,

(b.) Four laymen, communicants of this Church, in good standing.

[2.] In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other Presbyter of this Church in good standing, and shall be in the following words, viz.:

I hereby certify, that the laymen whose names are attached to the foregoing certificate are communicants of this Church in good standing, and that the reasons for departing from the regular form are (here give the reasons.)

(Signed)

Presbyter of the Diocese or Missionary Jurisdiction of

§ vi. [1.] Should the applicant have been an ordained Minister or Licentiate in some other body of Christians, it may suffice, that the certificate be signed by — either

(a.) Eight laymen, members in good standing of the denomination from which the applicant has come, or

(b.) Eight laymen, members in good standing of the Protestant Episcopal Church, or

(c.) Eight laymen, members in good standing, in part members of this Church and in part of the denomination from which the applicant has come.

[2.] The genuineness of the signatures to such certificate and the good standing of the signers must be attested by some person known to a member of the Standing Committee in the following words, viz.:

I do hereby certify, that the names attached to the foregoing certificate are genuine, and are those of persons in good standing, members of (as the case may be.)

(Signed)

[3.] He shall, in such case, also lay before the Standing Committee a certificate, signed by two Presbyters of this Church, in good standing, and known to the Committee, in the following words, viz.:

To the Standing Committee of

Place,

Date,

We, the undersigned, Presbyters of the Protestant Episcopal Church, do hereby certify, that we are personally acquainted with A. B.: that he has become a communicant of this Church, and that we believe him to be pious, sober and honest. Furthermore, that after personal conversation with him as to his change of Ecclesiastical relations, we are satisfied that he is sincerely attached to the doctrine, discipline and worship of the Protestant Episcopal Church, and that his desire to leave the denomination to which he belonged has not arisen from any circumstance unfavorable to his moral or religious character, or on account of which it may be inexpedient to admit him to the Ministry of this Church.

(Signed)

§ v. Should such postulant not be a citizen of the United States, the Bishop to whom application is made shall require of him, with the notice of his intention to become a candidate, satisfactory evidence that he has at that time resided at least one year in the United States.

§ vii. [1.] If a postulant desires to be admitted a candidate for Priest's Orders, he must also, in addition to the certificates hereinbefore mentioned, lay before the Standing Committee a satisfactory diploma, or other satisfac-

tory evidence, that he is a graduate in Arts of some university or college in which the learned languages are duly studied.

[2.] But if the postulant desiring to become a candidate for the Priesthood be not a graduate as aforesaid, he shall, prior to his application to the Standing Committee, be remitted by the Bishop to the Examining Chaplains to be examined as to his knowledge of the English language and literature, and at least the first principles and general outlines of logic, rhetoric, mental and moral philosophy, physics and history, and the Latin and Greek languages. In a case of emergency, the Bishop may appoint any two or more learned Presbyters to hold such examination. *Provided*, however, that when a postulant has been a Minister or Licentiate of any other Christian body, the requisition of the diploma before described shall be absolute; unless, in some peculiar case, the Bishop may, in default thereof, with the advice and consent of two-thirds of the whole Standing Committee, see fit to remit such postulant to the examination here required.

[3.] Should a postulant, having attained the age of thirty years, wish a knowledge of the Latin, Greek and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, he may make written application to the Bishop to that effect, specifying the studies with regard to which he wishes a dispensation, and the reasons for the application.

[4.] Together with the application, he shall lay before the Bishop a certificate signed by at least two Presbyters of this Church in good standing, (themselves graduates in Arts,) and who shall be, if practicable, Examining Chaplains of the Diocese, and in the following words, viz.:

To the Right Reverend

Bishop of

Place,

Date,

The undersigned, Presbyters of the Protestant Episcopal Church, and graduates in Arts, feeling the serious responsibility before God and His Church assumed in doing anything to lower or to change the standard of learning to be required of one who is to be admitted to the Priesthood, and set as a Teacher of the Church, yet [here specifying the reasons] do submit that in the case of A. B. the dispensation asked for may be wisely granted.

(Signed)

[5.] The Bishop shall remit the application accompanied by the aforesaid certificate to the Standing Committee, with such comments as he may think fit endorsed thereon.

[6.] Should the Standing Committee approve the said application, they may, by a vote of not less than three-fourths of their whole body, recommend that the request of the candidate be granted.

[7.] At the time of acting upon any such application the Standing Committee shall cause to be entered upon their minutes the names of the two Presbyters endorsing the said application. And they shall report their action to their next Diocesan Convention, with the names of the said Presbyters.

[8.] No Presbyter ordained under this dispensation shall be transferred to another Diocese or Missionary Jurisdiction without the written request of the Ecclesiastical Authority of the said Diocese or Jurisdiction.

§ viii. The Standing Committee, on the receipt of the certificates prescribed in either case, as above, by this Canon, and having no reason to suppose the existence of any sufficient objection on grounds either physical, intellectual, moral or religious, to the admission of the applicant, may proceed to recommend a postulant for admission to candidateship, by a testimonial bearing the signatures of a majority of the whole Committee, and addressed to the Bishop, in the following words, viz.:

To the Right Reverend

Bishop of

Place,

Date,

We, whose names are hereunder written, being a majority of the whole Standing Committee of _____ and having been duly convened at _____, do tes-

tify, from personal knowledge or from certificates laid before us, that we believe that A. B. is pious, sober and honest; that he is attached to the doctrine, discipline and worship of the Protestant Episcopal Church, and that he is a Communicant of the said Church in good standing; and do furthermore declare that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

In witness whereof, we have hereunto set our hands, this day
of in the year of our Lord
 (Signed)

Standing Committee of

§ ix. [1.] The Bishop, on the receipt of the testimonial of the Standing Committee, in either case may proceed to admit the applicant as a candidate for Holy Orders; he shall thereupon record his name, with the date of his admission, in a book to be kept by the Bishop for that purpose, and shall notify the candidate of the fact and date of his admission; and he shall further notify the Standing Committee of the said fact and date, and also inform them whether the person has been admitted as a candidate for Deacon's Orders only or for the Priesthood.

[2.] The Bishop shall assign to each candidate for the Priesthood the texts of Scripture upon which he may think fit to require him to prepare discourses for presentation at his Examinations.

§ x. In any case when the Standing Committee is the Ecclesiastical Authority of the Diocese, such Committee shall be competent to do all acts assigned to the Bishop in this Canon.

§ xi. The Bishop of the Diocese, for the purposes of this and other Canons relating to Ordination, shall be understood, in cases so requiring, to signify an Assistant Bishop when so empowered under Title I., Canon 15, § v., a Missionary Bishop, or any other Bishop of this Church canonically in charge of a Diocese, or Missionary District, or Congregation in foreign parts.

§ xii. The provisions of this and of other Canons respecting candidates for Holy Orders extend to persons coming from places in the United States in which the Constitution of this Church has not been acceded to, equally with others.

CANON 5.

GENERAL PROVISIONS CONCERNING CANDIDATES FOR HOLY ORDERS.

§ i. [1.] The superintendence of all candidates for Holy Orders, both as to their daily life and as to the direction of their theological studies, pertains to the Bishop of the Diocese or Missionary Jurisdiction to which they belong. It is for the Bishop to determine the place at which, and the persons under whom, their studies shall be conducted.

[2.] In a Diocese under the Ecclesiastical Authority of a Standing Committee, the clerical members of the Committee shall, through their President, exercise such superintendence and direction.

§ ii. Care shall be taken that every candidate pursue his studies diligently and under proper direction, and that he do not indulge in vain or trifling conduct or in amusements unfavorable to that seriousness of deportment or to those pious and studious habits or that good report which become a person preparing for the Holy Ministry.

§ iii. [1.] A candidate once admitted must remain in canonical connection with the Diocese or Missionary Jurisdiction in which he has been admitted until his ordination, except as hereinafter otherwise provided.

[2.] The Bishop, or the clerical members of the Standing Committee when acting as the Ecclesiastical Authority, may permit a candidate to prosecute his studies elsewhere, without disturbing his canonical residence.

[3.] For reasons satisfactory to the Ecclesiastical Authority, letters of dismission may be given him on his own request to any other Diocese or Missionary Jurisdiction.

[4.] The convenience of attending any Theological or other Seminary shall not be held to be in itself a sufficient reason for change of canonical residence.

§ iv. [1.] Every candidate for Holy Orders, unless expressly released by the Ecclesiastical Authority over him, shall report himself personally or by letter at least once in every three months, and as much oftener as the said Authority may appoint, giving account of his manner of life and progress in his studies.

[2.] Failure to make such report, not accounted for to the satisfaction of the Ecclesiastical Authority, shall be ground for striking his name from the list of candidates.

§ v. A candidate for Holy Orders shall not be allowed to accept from any Diocesan Convention an appointment as a Lay Deputy to the General Convention.

§ vi. [1.] A candidate for Holy Orders may be licensed as a Lay Reader in the Diocese to which he belongs, subject to the restrictions contained in the Canon of Lay Readers.

[2.] Without special license he shall not take upon himself such functions.

[3.] Any violation of this law or of any of the provisions of the Canon "Of Lay Readers," unless satisfactorily explained, shall render him liable to forfeiture of his candidateship.

[4.] But with the consent of his own Bishop he may receive, under similar restrictions, such license as a Lay Reader from any other Bishop, for the Diocese of such Bishop only.

§ vii. [1.] Should the application for Holy Orders of a candidate for the same be finally rejected by the Bishop, or should his application to the Standing Committee for recommendation for ordination be rejected, it shall be the duty of the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction to give immediate notice of such rejection to every other Ecclesiastical Authority of this Church.

[2.] A candidate for Holy Orders in any Diocese or Missionary Jurisdiction of this Church, whose application for ordination shall have been formally rejected as above, shall not be ordained in any other Diocese or Missionary Jurisdiction, except upon renewal of candidateship, said candidateship to continue for not less than one whole year.

CANON 6.

OF THE LEARNING AND EXAMINATIONS OF A CANDIDATE FOR DEACON'S ORDERS ONLY.

§ i. A candidate for Deacon's Orders only, who shall fail to present himself for examination within three years from the date of his admission as such candidate, shall be liable, after due notice, to be dropped from the list of candidates, at the discretion of the Bishop.

§ ii. [1.] The Bishop, or, if the Diocese be vacant, the clerical members of the Standing Committee, shall assign to the candidate his Examiners, who shall be two or more Presbyters of good learning, and (if possible) Examining Chaplains of the Diocese, and who, upon due notification of the duty laid upon them, shall proceed as speedily as may be to its performance, in accordance with the provisions of this section.

[2.] The examination of a candidate for the Order of Deacons only shall be so conducted as may most thoroughly ascertain —

(a.) The extent of his acquaintance with the Holy Scriptures of the Old and New Testament, in every part of which he must be well versed.

(b.) His familiarity with the Book of Common Prayer, in all its parts and adjuncts, especially with the Order of Daily Prayer, with the text of the Articles, with the form and manner of making Deacons, and with the instructions therein given as to the duties of the office.

(c.) His sufficiency for the edifying performance of the services of the

Church, and ministering in the office of a Deacon, in all its parts and functions.

[3.] If the candidate has come from another religious body, he shall be also examined on those points in which the denomination from which he has come differs from this Church, with a view to test his information and soundness of doctrine with respect to the same.

This portion of the examination shall be conducted, in part at least, by written questions and answers, and the replies shall be placed on file.

[4.] The Examiners shall report, in writing, to the Bishop (or clerical members of the Standing Committee, as the case may be) the result, making separate report upon each of the subjects appointed for examination in this Canon, and in the following form, viz.:

• To the Right Reverend Bishop of
 (or the Clerical members of the Standing Committee of as
 the case may be.)
 Place,
 Date,
 We, the undersigned, Examining Chaplains of the Diocese of
 (or Presbyters of the Diocese of as the case may be,) having been
 assigned as Examiners of A. B., hereby certify that we have examined the
 said A. B., upon the subjects prescribed in Title I., Canon 6, Section ii.
 Feeling our responsibility before God, we do give our judgment as follows:

(Here specify the proficiency of the candidate upon each of the subjects appointed, as made apparent by the examination.)

(Signed)

[5.] The above examinations may be adjourned from time to time, at the discretion of the Examiners.

[6.] No Bishop shall ordain any person without having first, at some time, in the presence of two Presbyters, examined him upon the subjects prescribed as above.

CANON 7.

OF THE LEARNING AND EXAMINATIONS OF A CANDIDATE FOR PRIEST'S ORDERS.

§ i. A Candidate for Priest's Orders, not being a Deacon, who shall fail to present himself for examination for Deacon's Orders within three years from the date of his admission as such candidate, shall be liable, after due notice, to be dropped from the list of candidates, at the discretion of the Bishop.

§ ii. There shall be assigned to every candidate for Priest's Orders five separate examinations, to be held at such times and places, and with such adjournments from time to time, as the Examiners may appoint.

§ iii. [1.] The Bishop may invite the presence and assistance of any Presbyter to whom he may propose to assign the duty of presenting the candidate. And it shall be the privilege of such Presbyter to be present, should he desire it. But without such reason, no person, save the Bishop, shall be permitted to be present, without the consent of the appointed Examiners.

[2.] But no Bishop shall take order for the ordination of any person to the Priesthood without having first himself examined him upon all of the prescribed subjects, in the presence of two or more Presbyters.

§ iv. [1.] Should the candidate have come from another religious body, especial reference shall be had in all his examinations to the points upon which the denomination from which he has come differs from this Church.

[2.] So far as may be practicable, and to some extent at least, this portion

of the several examinations shall be conducted by written questions and answers, the replies to which shall be placed on file.

§ v. [1.] The *first* examination shall be on the books of Holy Scripture, the candidate being required to give an account of the different books and of their contents, to translate from the original Hebrew and Greek, and to explain such passages as may be proposed to him.

Provided, that in the case of a candidate to whom has been granted a dispensation from the knowledge of the Hebrew or Greek, his examination shall not extend to the original text in the language from the knowledge of which he has been dispensed, but only to the English text, and the interpretation thereof, with such other matters as are comprised in what are commonly known as Introductions to the Holy Scriptures.

[2.] The *second* examination shall be on the Evidences of Christianity.

[3.] The *third* examination shall be on Systematic Divinity and Christian Ethics.

[4.] The *fourth* examination shall be on Church History, Ecclesiastical Polity, the Constitution and Canons of this Church and those of the Diocese to which the candidate belongs.

[5.] The *fifth* examination shall be on the Book of Common Prayer, its history and contents, and especially the Book of Articles and the Ordinal.

§ vi. In all these examinations regard shall be had as closely as possible to the course of study established by the House of Bishops, and to the books therein recommended, or to equivalent works of more recent date.

§ vii. Except for urgent or special reasons, these examinations shall not be accumulated into one.

§ viii. At each of these examinations, the candidate shall read a sermon, composed by himself, on some passage of Holy Scripture, chosen by the Bishop or by himself, as the Bishop shall have determined.

§ ix. At either, or at all of the above examinations, the Examiners may, and at some one of them shall, subject the candidate to such proof of his ability to conduct the service of the Church in an edifying manner, and to deliver his sermons with propriety and effectiveness, as shall fully satisfy them of his competence for the public duties of the Holy Ministry.

§ x. The Examiners in any Diocese, if the Bishop so direct, may accept the examinations of the General Theological Seminary, or of any Theological Seminary of this Church, as part of the Canonical Examinations, whenever the Examiners are present at such examinations.

§ xi. Satisfaction given in any of these examinations shall in every case be certified to the Bishop in writing (or to the clerical members of the Standing Committee, as the case may be), with the signatures of all the Examiners and in the following form, viz.:

To the Right Reverend Bishop of
(or the Clerical members of the Standing Committee of as
the case may be.)

Place,
Date,

We, the undersigned, Examining Chaplains (or Presbyters, as the case may be) of the Diocese (or Missionary Jurisdiction) of
having been appointed Examiners of A. B., a candidate for Priest's Orders, hereby certify that we have examined the said A. B. upon the subjects prescribed in Title I., Canon 7, and, in accordance with what we believe to be the will of the Church, as set forth in her Ordinal and Canons, and feeling our responsibility before God for the evil which might come upon the Church through the admission of men insufficiently prepared for their work, we do give our judgment as follows: (Here specify the proficiency of the candidate on each of the subjects prescribed.)

(Signed)

§ xii. [1.] All the examinations of a candidate for Priest's Orders may take place, if desired by the candidate, before his ordination to the Diaconate.

[2.] The successful passage of the *first, second, and fifth* examinations shall suffice for his admission to Deacon's Orders.

§ xiii. After the candidate shall have successfully passed his examinations, and not before, he may apply to the Standing Committee for recommendation for ordination.

CANON 8.

OF ORDINATION TO THE DIACONATE.

§ i. Deacon's Orders shall not be conferred on any person under the age of twenty-one years complete.

§ ii. A candidate for Deacon's Orders only shall not be ordained within one year from his admission as such candidate.

§ iii. A candidate for Priest's Orders shall not be made Deacon within three years from his admission as such candidate, unless the Bishop, for urgent reasons, with the advice and consent of three-fourths of the whole Standing Committee, shall shorten the time of his candidateship, but in no case shall the time be shortened to less than six months.

§ iv. No person shall be ordained Deacon unless he be first recommended to the Bishop for ordination by the Standing Committee of the Diocese or Missionary Jurisdiction to which he belongs.

§ v. In order to such recommendation, he must lay before the Standing Committee:

(a.) An application therefor in writing, under his own signature, which shall state the date of his birth.

(b.) A certificate from the Bishop by whom he was admitted a candidate, declaring the date of his admission and the character of his candidateship. Provided, that when such certificate cannot be had, other evidence, satisfactory to the Committee, shall suffice.

(c.) A certificate from the Bishop, or, if the Diocese be vacant, from the President of the Standing Committee, to the effect that he has satisfactorily passed the examinations provided for in Canon 6, or in Canon 7.

(d.) A certificate from at least one Presbyter of this Church in good standing, and known to the Ecclesiastical Authority, in the following words, viz.:

To the Standing Committee of

Place,

Date,

I hereby certify that I am personally acquainted with A. B., and that I believe him to be well qualified to minister in the office of Deacon to the glory of God and the edification of His Church.

(Signed)

(e.) A certificate from the Minister and Vestry of the Parish of which he is a member, in the following words, viz.:

To the Standing Committee of

Place,

Date,

We, whose names are hereunder written, do certify, from personal knowledge or from evidence satisfactory to us, that A. B., for the space of three years last past, hath lived piously, soberly and honestly, and hath not since the date of his admission as a candidate for Holy Orders, written, taught or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church. And, moreover, we think him a person worthy to be admitted to the Sacred Order of Deacons.

(Signed)

*Minister of
Vestry of*

Parish,

This certificate must be attested by the Minister of the Parish, or by the Clerk or Secretary of the Vestry, as follows, viz.:

*I hereby certify, that A. B. is a member of _____ Parish, in
and a communicant in the same; that the foregoing certificate was adopted
at a duly convened meeting of the Vestry, and that the names attached are
those of a majority of the whole body.*

(Signed)

*Minister of
or Clerk or Secretary of Vestry.*

§ vi. Should the Parish to which the candidate belongs be vacant, it shall suffice if the foregoing certificate be signed by the Vestry and by some Presbyter of the Diocese in good standing. But in such case, the attesting clause shall state the reason for departure from the regular form.

§ vii. Should there be no organized Parish at the place of residence of the candidate, or, there being such Parish, should the candidate be unable, through circumstances not affecting his moral or religious character, to procure such certificate from the Minister and Vestry, the Standing Committee may accept a certificate in the same words, signed by one Presbyter of this Church in good standing, and six respectable laymen, communicants of this Church, the attesting clause in such case being subscribed by the Presbyter signing the certificate, or by some other Presbyter of this Church known to the Committee, in the following words, viz.:

I hereby certify, that all the signatures to the foregoing certificate are genuine, and are those of communicants of the Protestant Episcopal Church in good standing. I further certify, that the certificate was so signed for no reasons unfavorably affecting the moral or religious character of the candidate, but because — (here give the reasons for departing from the regular form.)

(Signed)

§ viii. [1.] The Standing Committee, on the receipt in either case of the certificates prescribed as above, and having reason to believe that all other canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, physical, intellectual or moral, may, at a meeting duly convened, a majority of all the Committee consenting, proceed to recommend the candidate for ordination by a testimonial addressed to the Bishop in the following words, viz.:

To the Right Reverend

Bishop of

*We, whose names are hereunder written, being a majority of the whole
Standing Committee of _____, and having been duly convened at
_____, do testify that A. B. hath laid before us satisfactory certificates that
for the space of three years last past he hath lived piously, soberly, and hon-
estly, and hath not, since his admission as a candidate for Orders, written,
taught, or held anything contrary to the doctrine or discipline of the Protes-
tant Episcopal Church; and we hereby recommend him for admission to the
Sacred Order of Deacons. In witness whereof, we have hereunto set our
hands, this _____ day of _____ in the year of our Lord*

(Signed)

Standing Committee of

[2.] This testimonial shall be signed by all consenting to its adoption.

§ ix. [1.] The testimonial above prescribed having been presented to the Bishop, and there being no known objection to the ordination of the candidate on grounds physical, intellectual or moral, the Bishop shall require him to sign the declaration prescribed by Article 7 of the Constitution of this Church, and shall then proceed to take order for the ordination at such time and place as may to him seem best, giving the preference whenever practicable to one of the Ember Seasons.

[2.] But no appointment for the ordination of any candidate shall be made until the above testimonial from the Standing Committee shall have been actually received.

CANON 9.

OF DEACONS.

§ i. Every Deacon shall be subject to the regulation of the Bishop of the Diocese or Missionary Jurisdiction for which he has been ordained (or, if there be no Bishop, to that of the clerical members of the Standing Committee, acting by their President), until he receive letters of dismission therefrom to some other Diocese or Missionary Jurisdiction, and be thereupon accepted as a clergyman by such other Diocese or Jurisdiction. He shall officiate in such places as the Bishop (or the clerical members of the Standing Committee, as the case may be) may direct.

§ ii. No Deacon who shall not have passed the Examinations for Priest's Orders, shall be transferred to another Diocese or Missionary Jurisdiction without the written request of the Ecclesiastical Authority of the said Diocese or Jurisdiction.

§ iii. [1.] No Deacon shall be settled as Rector over a parish or congregation, or permitted, except in time of war, to accept a chaplaincy in the Army or Navy.

[2.] If appointed to minister in a parish or congregation of a Rector, he shall be entirely subject to the direction of such Rector in all his ministrations.

[3.] If appointed to minister in a parish or congregation without a Rector, he shall, if not under the immediate direction of the Bishop, be placed under the authority of some neighboring Presbyter, by whose directions, subordinately to the Bishop, he shall in all things be governed.

[4.] A candidate for Deacon's Orders only, who has been ordained to the Diaconate, may thereafter be admitted by his Bishop a candidate for Priest's Orders, on compliance with the provisions of Title I., Canon 4, § vii. But in such case he shall not by his previous examinations for the Diaconate be relieved from any of those prescribed in Title I., Canon 7, for candidates for the Priesthood.

CANON 10.

GENERAL PROVISIONS RELATING TO ORDINATION TO THE PRIESTHOOD.

§ i. No person shall be ordered Priest until he has been a Deacon one full year, except when, by the advice and consent of a majority of the whole Standing Committee, the time may be shortened.

§ ii. Priest's Orders shall not be conferred upon any one until he shall have attained the age of twenty-four years complete.

§ iii. A candidate for Priest's Orders shall not be ordained Priest within three years from his admission as such candidate, unless the Bishop, for urgent reasons, with the advice and consent of three-fourths of the whole Standing Committee, shall shorten the time of his candidateship to not less than one year; but in case the candidate was not admitted a candidate for Priest's Orders until he was a candidate for Deacon's Orders only; or was admitted under a dispensation from any of the regular examinations, the time of his candidateship shall not be shortened to less than two years.

§ iv. A Candidate for Priest's Orders, who has been a student of theology, or minister, or licentiate, in any other body of Christians, which provides thorough theological training for the Ministry, may be allowed, as part of the duration of his candidateship, by the Bishop with the advice and consent of the Standing Committee, the period during which he may have been a student of theology, provided the time so allowed shall not exceed two years.

CANON 11.

OF ORDINATION TO THE PRIESTHOOD.

§ i. A candidate for Priest's Orders, on making application for his ordination to the Priesthood, shall lay before the Standing Committee:

(a.) A certificate from the Bishop, or if the Diocese be vacant, from the President of the Standing Committee, attesting that he has satisfactorily passed all the examinations required in Title I., Canon 7.

(b.) A certificate from two Presbyters in the following words, viz.:

To the Standing Committee of

Place,

Date,

We do hereby certify that A. B., a candidate for Priest's Orders, for the space of three years last past (or since the day of in the year , that being the date of his admission to Deacon's Orders), hath lived piously, soberly, and honestly, and hath not, so far as we know or believe, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church. And, moreover, we think him a person worthy to be admitted to the Sacred Order of Priests. This certificate is founded on our personal knowledge of the said A. B. for one year last past, and for the residue of the time upon evidence satisfactory to us.

(Signed)

(c.) A certificate from the Vestry of the Parish where he resides, in the following words, viz.:

To the Standing Committee of

Place,

Date,

We, whose names are hereunder written, do certify, from personal knowledge or from evidence satisfactory to us, that A. B., for the space of three years last past (or since the day of in the year , that being the date of his admission to the Diaconate), hath lived piously, soberly, and honestly, and hath not written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church. And, moreover, we think him a person worthy to be admitted to the Sacred Order of Priests.

(Signed)

This certificate must be attested by the Minister of the Parish, or by the Clerk or Secretary of the Vestry, as follows:

I hereby certify that A. B. is a resident of Parish, in The foregoing certificate was adopted at a duly convened meeting of the Vestry of Parish; and the names attached are those of a majority of the whole Vestry.

(Signed)

(Minister of , or Clerk or Secretary of the Vestry.)

(d.) Should the Parish be vacant, or should the candidate be himself the Minister thereof, it shall suffice that the foregoing certificate be signed by a majority of the whole Vestry and attested by the Clerk or Secretary in the same words as before, but with an additional clause explanatory of the omission of the signature of the Minister.

(e.) Should there be no organized Parish at the place of residence of the candidate, or there being such Parish, should he be unable, through circumstances not affecting unfavorably his moral or religious character, to procure such certificate from the Minister and Vestry, the Standing Committee, if the circumstances seem to them to justify such a course, may accept a certificate in the same words, signed by one Presbyter of this Church in good standing, and six respectable laymen, communicants of this Church, the attestation in such case being made by the Presbyter signing the certificate, or by some

other Presbyter of this Church known to the Committee, and in the following words, viz.:

I do hereby certify that the lay signatures to the foregoing certificate are genuine, and are those of communicants of the Protestant Episcopal Church in good standing. I further certify that the certificate was so signed for no reason unfavorably affecting the moral or religious character of the candidate, but because — (here giving the reasons for departing from the regular form.)

(Signed)

§ ii. The certificates above prescribed having been presented to the Standing Committee, they may proceed to recommend the Deacon for Priest's Orders, by a testimonial addressed to the Bishop in the following words, viz.:

To the Right Reverend _____, Bishop of _____
We, whose names are hereunder written, being a majority of the whole Standing Committee of _____, the said Committee having been duly convened at _____, do testify that A. B., a candidate for Priest's Orders, hath laid before us satisfactory certificates that for the space of three years last past (or since the _____ day of _____, in the year _____, that being the date of his admission to Deacon's Orders), he hath lived piously, soberly, and honestly, and hath not written, taught, or held anything contrary to the doctrine or discipline of this Church; and we hereby recommend him for admission to the Sacred Order of Priests. In witness whereof, we have hereunto set our hands, this _____ day of _____, in the year of our Lord

(Signed)

Standing Committee of _____

§ iii. The Bishop, having received the said testimonial from the Standing Committee, may proceed to take order for the ordination of the Candidate to the Priesthood.

Provided, That no person shall be ordained Priest until he shall have produced evidence satisfactory to the Bishop that he is engaged with some church, parish, or congregation, or as a missionary under the Ecclesiastical Authority of some Diocese or Missionary Jurisdiction or of some Missionary Society recognized by the General Convention, or as a professor, tutor, or instructor in some college, or academy, or other seminary of learning, duly incorporated, or as a chaplain in the Army or Navy of the United States.

APPENDIX XIV.—2.

THE FOREGOING CANONS OF ORDINATION AS AMENDED AND ADOPTED BY THE HOUSE OF BISHOPS.

CANON 1.

OF ORDERS OF MINISTERS IN THIS CHURCH.

In this Church there shall always be these three Orders in the Ministry, viz. : Bishops, Presbyters or Priests, and Deacons.

CANON 2.

OF POSTULANTS.

§ i. [1.] Every person desiring to be admitted a candidate for Holy Orders is, in the first instance, to consult his immediate Pastor, if he have one, set-

ting before him the grounds of his desire for admission to the Ministry, together with such circumstances as may bear on his qualifications, or tend to affect his course of preparation.

[2.] If counselled to persevere in his intention, such person shall then, with letter of approval and introduction from his Pastor, give notice of such intention to the Bishop of the Diocese or Missionary Jurisdiction to which he belongs.

[3.] The Bishop may, for reasons satisfactory to himself, dispense with the provisions of this section, and receive the application directly.

[4.] But the Bishop, for reasons satisfactory to himself, may permit such application to be made to any other Bishop having jurisdiction in this Church.

§ ii. Should the applicant not be resident within any Diocese or Missionary Jurisdiction of this Church, any Bishop having jurisdiction in this Church shall be competent to receive and act upon such application.

§ iii. In his written application to the Bishop, the applicant shall state :

(a.) The dates of his birth, baptism, confirmation and first communion;

(b.) Whether he has ever before applied for admission as a postulant or candidate for Holy Orders;

(c.) Whether he is prepared forthwith to make application to be received as a candidate.

§ iv. Should the Bishop approve of the application he shall enter the name of the applicant upon the list of postulants, in a book to be kept for that purpose, and shall inform him of the fact and date of such entry.

§ v. [1.] No Bishop shall accept as a postulant any person who has been refused admission as a candidate for Holy Orders, in any other Diocese or Missionary Jurisdiction than his own, or, who having been admitted, has afterwards ceased to be a candidate, until such person shall have produced a certificate from the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction in which he has been refused admission, or has been a candidate, declaring the cause of such refusal or cessation of candidateship. And if such postulant or candidate be afterward ordained he may not be transferred to the Diocese in which he has been refused, unless upon written request from the Ecclesiastical Authority of the same.

[2.] Should the Bishop, after the receipt of such certificate, see fit to accept the applicant as a postulant, he shall remit said certificate, or a copy thereof, to the Standing Committee, for their consideration, in the event of the said postulant applying to them to be recommended as a candidate for Holy Orders.

§ vii. A Standing Committee, acting as the Ecclesiastical Authority of a Diocese or Missionary Jurisdiction, shall be competent, by its President, to receive and act upon applications under this Canon from persons desiring to be received as postulants.

CANON 3.

OF CANDIDATES FOR HOLY ORDERS.

§ i. Candidates for Holy Orders are divided into two classes, viz., Candidates for Deacon's Orders only, and Candidates for the Priesthood.

§ ii. Any such person shall apply for recommendation to the Standing Committee of the Diocese of the Bishop to whom his notice of intention has been given;

§ iii. A postulant, having been duly received, may, thereafter, apply to the Standing Committee for a recommendation to the Bishop for admission as a candidate for Holy Orders; and he shall then lay before the Standing Committee the following papers, viz.:

(a.) An application signed by himself.

(b.) The Bishop's approval, in writing, of his design to become a candidate.

(c.) A certificate in the following words:

To the Standing Committee of

Place,

Date.

We, whose names are hereunder written, do certify from our personal knowledge, that A. B. is pious, sober and honest; that he is attached to the doctrine, discipline and worship of the Protestant Episcopal Church, and that he is a communicant of the same in good standing. We do furthermore declare that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

(Signed)

This certificate must be signed by the Minister of the Parish to which the applicant belongs, and by a majority of the whole Vestry, and must be attested by the Minister, or by the Secretary of the Vestry, as follows, viz.:

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of _____ Parish, duly convened at _____ on the _____ day of _____ and that the names attached are those of all (or a majority of all) the members of the Vestry.

(Signed)

Minister or Secretary.

§ iv. But should the Parish be without a Minister, it shall suffice that in his place the certificate be signed by some Presbyter of the Diocese or Missionary Jurisdiction in good standing, the reason for the substitution being stated in the attesting clause.

§ v. [1.] Should there be no organized Parish at the place of residence of the applicant, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Minister and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least —

(a.) One Presbyter of the Diocese or Missionary Jurisdiction, in good standing; and,

(b.) Four laymen, communicants of this Church, in good standing.

[2.] In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other Presbyter of this Church in good standing, and shall be in the following words, viz.:

I hereby certify, that the laymen whose names are attached to the foregoing certificate are communicants of this Church in good standing, and that the reasons for departing from the regular form are (here give the reasons.)

(Signed)

Presbyter of the Diocese, or Missionary Jurisdiction, of _____

§ vi. [1.] Should the applicant have been a Minister or Licentiate, in some other body of Christians, it may suffice, that the certificate be signed by — Either

(a.) Eight laymen, members in good standing of the denomination from which the applicant has come, or

(b.) Eight laymen, members in good standing of the Protestant Episcopal Church, or

(c.) Eight laymen, members in good standing, in part members of this Church and in part of the denomination from which the applicant has come.

[2.] The genuineness of the signatures to such certificate and the good standing of the signers must be attested by some person or persons known to a member of the Standing Committee, in the following words, viz.:

I do hereby certify, that the names attached to the foregoing certificate are genuine, and are those of persons in good standing, members of (as the case may be).

(Signed)

[3.] He shall, in such case, also lay before the Standing Committee a certificate, signed by two Presbyters of this Church, in good standing, and known to the Committee, in the following words, viz.:

To the Standing Committee of

Place,

Date,

We, the undersigned, Presbyters of the Protestant Episcopal Church, do hereby certify, that we are personally acquainted with A. B.: that he has become a communicant of this Church, and that we believe him to be pious, sober and honest. Furthermore, that after personal conversation with him as to his change of Ecclesiastical relations, we are satisfied that he is sincerely attached to the doctrine, discipline and worship of the Protestant Episcopal Church, and that his desire to leave the denomination to which he belonged has not arisen from any circumstances unfavourable to his moral or religious character, or on account of which it may be inexpedient to admit him to the Ministry of this Church.

(Signed)

§ vii. [1.] If a postulant desires to be admitted a candidate for Priest's Orders, he must also, in addition to the certificates hereinbefore mentioned, lay before the Bishop a satisfactory diploma, or other satisfactory evidence, that he is a graduate in Arts of some university or college in which the Latin and Greek languages are duly studied, and that he has had a thorough collegiate training in the same.

[2.] But if the postulant desiring to become a candidate for the Priesthood be not a graduate as aforesaid, he shall be remitted by the Bishop to the Examining Chaplains, to be examined as to his knowledge of the English language and literature, and at least the first principles and general outlines of logic, rhetoric, mental and moral philosophy, physics and history, and the Latin and Greek languages. In a case of emergency, the Bishop may appoint any two or more learned Presbyters to hold such examination.

[3.] Should a postulant wish a knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, he may make written application to the Bishop to that effect, specifying the studies with regard to which he wishes a dispensation, and the reasons for the application.

[4.] Together with the application, he shall lay before the Bishop a certificate signed by at least two Examining Chaplains of the Diocese in the following words, viz.:

To the Right Reverend

Bishop of

Place,

Date,

The undersigned Examining Chaplains of the Diocese of
sensible of the serious responsibility assumed in doing anything to lower the standard of learning to be required of one who is to be admitted to the Priesthood, and set as a Teacher in the Church, yet [here specifying the reasons] do submit that in the case of A.B. the dispensation asked for may be wisely granted.

(Signed)

[5.] The Bishop shall remit the application accompanied by the aforesaid certificate to the Standing Committee, with such comments as he may think fit indorsed thereon.

[6.] Should the Standing Committee approve the said application, they may, by a vote of not less than two-thirds of their whole body, recommend that the request of the candidate be granted.

§ viii. The Standing Committee, on the receipt of the certificates prescribed in either case, as above, by this Canon, and having no reason to suppose the existence of any sufficient objection on grounds either physical, intellectual, moral or religious, to the admission of the applicant, may proceed to recom-

mend a postulant for admission to candidateship, by a testimonial bearing the signatures of a majority of the whole Committee, and addressed to the Bishop in the following words, viz.:

To the Right Reverend *Bishop of*

Place,

Date,

We, whose names are hereunder written, being a majority of the whole Standing Committee of and having been duly convened at do testify, from personal knowledge or from certificates laid before us, that we believe that A. B. is pious, sober, and honest; that he is attached to the doctrine, discipline and worship of the Protestant Episcopal Church, and that he is a Communicant of the said Church in good standing; and do furthermore declare that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

In witness whereof, we have hereunto set our hands, this day of in the year of our Lord
(Signed)

Standing Committee of

§ ix. [1.] The Bishop, on the receipt of the testimonial of the Standing Committee, in either case may proceed to admit the applicant as a candidate for Holy Orders; he shall thereupon record his name, with the date of his admission, in a book to be kept by the Bishop for that purpose, and shall notify the candidate of the fact and date of his admission.

[2.] The Bishop shall assign to each candidate for the Priesthood the texts of Scripture upon which he may think fit to require him to prepare discourses for presentation at his Examinations.

§ x. The Bishop of the Diocese, for the purposes of this and other Canons relating to Ordination, shall be understood, in cases so requiring, to signify an Assistant Bishop when so empowered under Title I., Canon 15, § v., a Missionary Bishop, or any other Bishop of this Church canonically in charge of a Diocese, or Missionary Jurisdiction, or Congregation in foreign parts.

CANON 4.

GENERAL PROVISIONS CONCERNING CANDIDATES FOR HOLY ORDERS.

§ i. [1.] The superintendence of all candidates for Holy Orders, both as to their daily life and as to the direction of their theological studies, pertains to the Bishop of the Diocese or Missionary Jurisdiction to which they belong. It is for the Bishop to determine the place at which, and the persons under whom, their studies shall be conducted.

[2.] In a Diocese under the Ecclesiastical Authority of a Standing Committee, the clerical members of the Committee shall, through their President, exercise such superintendence and direction.

§ ii. Care shall be taken that every candidate pursue his studies diligently and under proper direction, and that he do not indulge in vain or trifling conduct, or in amusements unfavourable to that seriousness of deportment or to those pious and studious habits or that good report which become a person preparing for the Holy Ministry.

§ iii. [1.] A candidate once admitted must remain in canonical connection with the Diocese or Missionary Jurisdiction in which he has been admitted until his ordination, except as hereinafter otherwise provided.

[2.] The Bishop, or the clerical members of the Standing Committee when acting as the Ecclesiastical Authority, may permit a candidate to prosecute his studies outside of the Diocese or Missionary Jurisdiction, without disturbing his canonical residence.

[3.] For reasons satisfactory to the Ecclesiastical Authority, letters dimissory may be given him on his own request to any other Diocese or Missionary Jurisdiction.

[4.] The convenience of attending any Theological or other Seminary shall not be held to be in itself a sufficient reason for change of canonical residence.

§ iv. [1.] Every candidate for Holy Orders, unless expressly released by the Ecclesiastical Authority over him, shall report himself personally or by letter at least once in every three months, and as much oftener as the said authority may appoint, giving account of his manner of life and progress in his studies.

[2.] Failure to make such report, not accounted for to the satisfaction of the Ecclesiastical Authority, shall be ground for striking his name from the list of candidates.

§ v. A candidate for Holy Orders shall not be allowed to accept from any Diocesan Convention an appointment as a Lay Deputy to the General Convention.

§ vi. [1.] A candidate for Holy Orders may be licensed as a Lay Reader in the Diocese or Jurisdiction to which he belongs, subject to the restrictions contained in the Canon of Lay Readers.

[2.] Without this license he shall not take upon himself such functions.

[3.] Any violation of this law or of any of the provisions of the Canon "Of Lay Readers," unless satisfactorily explained, shall render him liable to forfeiture of his candidateship.

[4.] But with the consent of his own Bishop he may receive, under similar restrictions, such license as a Lay Reader from any other Bishop, for the Diocese of such Bishop only.

§ vii. [1.] Should the application for Holy Orders of a candidate for the same be finally rejected by the Bishop, or should his application to the Standing Committee for recommendation for ordination be rejected, or should his name be stricken from the list of candidates, it shall be the duty of the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction to give immediate notice thereof to every other Ecclesiastical Authority of this Church.

[2.] A candidate for Holy Orders in any Diocese or Missionary Jurisdiction of this Church, whose application for ordination shall have been formally rejected as above, or whose name shall have been stricken from the list, shall not be ordained in any other Diocese or Missionary Jurisdiction, except upon renewal of candidateship, said candidateship to continue for not less than one whole year, and when ordained he may not be transferred to the Diocese or Jurisdiction by which he had been rejected, without the consent of the Ecclesiastical Authority of the same.

CANON 5.

OF THE LEARNING AND EXAMINATIONS OF A CANDIDATE FOR DEACON'S ORDERS ONLY.

§ i. A candidate for Deacon's Orders only, who shall fail to present himself for examination within three years from the date of his admission as such candidate, shall be liable, after due notice, to be dropped from the list of candidates, at the discretion of the Bishop.

§ ii. [1.] The Bishop, or, if the Diocese be vacant, the clerical members of the Standing Committee, shall assign to the candidate his Examiners, who shall be two or more Presbyters of good learning, and (if possible) Examining Chaplains of the Diocese or Jurisdiction, and who, upon due notification of the duty laid upon them, shall proceed as speedily as may be to its performance, in accordance with the provisions of this section.

[2.] The examination of a candidate for the Order of Deacons only shall be so conducted as may most thoroughly ascertain:

(a.) The extent of his acquaintance with the Holy Scriptures of the Old and New Testament, in every part of which he must be well versed.

(b.) His familiarity with the Book of Common Prayer, in all its parts and

adjuncts, especially with the Order of Daily Prayer, with the text of the Articles, with the form and manner of making Deacons, and with the instructions therein given as to the duties of the office.

(c.) His sufficiency for the edifying performance of the services of the Church, and ministering in the office of a Deacon, in all its parts and functions.

[3.] If the candidate has come from another religious body, he shall be also examined on those points in which the denomination from which he has come differs from this Church, with a view to test his information and soundness of doctrine with respect to the same.

This portion of the examination shall be conducted, in part at least, by written questions and answers, and the replies shall be placed on file.

[4.] The examiners shall report, in writing, to the Bishop (or, if the Diocese be vacant, to the clerical members of the Standing Committee) the result, making separate report upon each of the subjects appointed for examination in this Canon, and in the following form, viz.;

To the Right Reverend Bishop of (or, the Clerical
members of the Standing Committee of , as the case may be.)
Place,
Date.

We, the undersigned, Examining Chaplains of the Diocese of
(or Presbyters of the Diocese of , as the case may be,) *having*
been assigned as Examiners of A. B., hereby certify that we have examined
the said A. B. upon the subjects prescribed in Title I., Canon 6, Section ii.
Sensible of our responsibility, we do give our judgment as follows:

(Here specify the proficiency of the candidate upon each of the subjects appointed, as made apparent by the examination.)

(Signed)

[5.] The above examinations may be adjourned from time to time, at the discretion of the Examiners.

[6.] No Bishop shall ordain any person without having first at some time examined him in the presence of two Presbyters.

CANON 6.

OF THE LEARNING AND EXAMINATIONS OF A CANDIDATE FOR PRIEST'S ORDERS.

§ i. A candidate for Priest's Orders, not being a Deacon, who shall fail to present himself for examination for Deacon's Orders within three years from the date of his admission as such candidate, shall be liable, after due notice, to be dropped from the list of candidates, at the discretion of the Bishop.

§ ii. There shall be assigned to every candidate for Priest's Orders five separate examinations, to be held at such times and places, and with such adjournments from time to time, as the Examiners may appoint.

§ iii. [1.] The Bishop may invite the presence and assistance of any Presbyter to whom he may propose to assign the duty of presenting the candidate. And it shall be the privilege of such Presbyter to be present, should he desire it. But without such reason, no person, save the Bishop, shall be permitted to be present without the consent of the appointed Examiners.

[2.] But no Bishop shall take order for the ordination of any person to the Priesthood without having first himself examined him in the presence of two or more Presbyters.

§ iv. [1.] Should the candidate have come from another religious body, especial reference shall be had in all his examinations to the points upon which the denomination from which he has come differs from this Church.

[2.] So far as may be practicable, and to some extent at least, this portion of the several examinations shall be conducted by written questions and answers, the replies to which shall be placed on file.

§ v. [1.] The *first* examination shall be on the books of Holy Scripture, the candidate being required to give an account of the different books and of their contents, to translate from the original Hebrew and Greek, and to explain such passages as may be proposed to him.

Provided, That in the case of a candidate to whom has been granted a dispensation from the knowledge of the Hebrew or Greek, his examination shall not extend to the original text in the language from the knowledge of which he has been dispensed, but only to the English text, and the interpretation thereof, with such other matters as are comprised in what are commonly known as Introductions to the Holy Scriptures.

[2.] The *second* examination shall be on the Evidences of Christianity.

[3.] The *third* examination shall be on Systematic Divinity and Christian Ethics.

[4.] The *fourth* examination shall be on Church History, Ecclesiastical Polity, the Constitution and Canons of this Church and those of the Diocese to which the candidate belongs.

[5.] The *fifth* examination shall be on the Book of Common Prayer, its history and contents, and especially the Book of Articles and the Ordinal.

§ vi. In all these examinations regard shall be had as closely as possible to the course of study established by the House of Bishops, and to the books therein recommended, or to equivalent works of more recent date.

§ vii. Except for urgent or special reasons, these examinations shall not be accumulated into one.

§ viii. In the course of these examinations, the candidate shall read or deliver three sermons composed by himself, on some passage of Holy Scripture, chosen by the Bishop or by himself, as the Bishop shall have determined.

§ ix. At either or at all of the above examinations, the Examiners may, and at some one of them shall, subject the candidate to such proof of his ability to conduct the service of the Church in an edifying manner, and to deliver his sermons with propriety and effectiveness, as shall fully satisfy them of his competence for the public duties of the Holy Ministry.

§ x. Satisfaction given in any of these examinations shall in every case be certified to the Bishop in writing (or to the clerical members of the Standing Committee, as the case may be), with the signatures of all the Examiners, and in the following form, viz.:

To the Right Reverend Bishop of (or, the Clerical
members of the Standing Committee of , as the case may be.)
Place,
Date,

We the undersigned, Examining Chaplains (or Presbyters, as the case may be) of the Diocese (or Missionary Jurisdiction) of , having been appointed Examiners of A. B., a candidate for Priest's Orders, hereby certify that we have examined the said A. B. upon the subjects prescribed in Title I., Canon 7, and, in accordance with what we believe to be the will of the Church, as set forth in her Ordinal and Canons, and sensible of our responsibility for the evil which might come upon the Church through the admission of men insufficiently prepared for their work, we do give our judgment, as follows: (Here specify the proficiency of the candidate on each of the subjects prescribed.)

(Signed)

§ xi. [1.] All the examinations of a candidate for Priest's Orders may take place, if desired by the candidate, before his ordination to the Diaconate.

[2.] The successful passage of the *first*, *second*, and *fifth* examinations shall suffice for his admission to Deacon's Orders.

CANON 7.

OF ORDINATION TO THE DIACONATE.

§ i. Deacon's Orders shall not be conferred on any person under the age of twenty-one years complete.

§ ii. A candidate for Deacon's Orders only shall not be ordained within one year from his admission as such candidate.

§ iii. A candidate for Priest's Orders shall not be made Deacon within three years from his admission as such candidate, unless the Bishop, for urgent reasons, with the advice and consent of three-fourths of the whole Standing Committee, shall shorten the time of his candidateship, but in no case shall the time be shortened to less than six months; *Provided*, further, that in case of a person who has attained the age of thirty-five years, and who has been duly confirmed and admitted to the Holy Communion of this Church, desires to become a Candidate for Priest's Orders with a dispensation from the usual period of candidateship, but not from any canonical examination prescribed for the Diaconate and Priesthood, and who applies for this dispensation on the ground of mature age and experience in speaking and teaching publicly, he being also a graduate in arts of some reputable college or university, the Bishop may, by and with the advice and unanimous consent of the Standing Committee, and with the approval of two of the neighboring Bishops, admit him at once to Deacon's Orders.

§ iv. No person shall be ordained Deacon unless he be first recommended to the Bishop for ordination by the Standing Committee of the Diocese or Missionary Jurisdiction to which he belongs.

§ v. In order to such recommendation, he must lay before the Standing Committee:

(a.) An application therefor in writing, under his own signature, which shall state the date of his birth.

(b.) A certificate from the Bishop by whom he was admitted a candidate, declaring the date of his admission, and the character of his candidateship. *Provided*, that when such certificate cannot be had, other evidence, satisfactory to the Committee, shall suffice.

(c.) A certificate from at least one Presbyter of this Church in good standing, and known to the Ecclesiastical Authority, in the following words, viz.:

To the Standing Committee of

Place,

Date,

I hereby certify, that I am personally acquainted with A. B., and that I believe him to be well qualified to minister in the office of Deacon to the glory of God and the edification of His Church.

(Signed)

(d.) A certificate from the Minister and Vestry of the Parish of which he is a member, in the following words, viz.:

To the Standing Committee of

Place,

Date,

We, whose names are hereunder written, do certify, from personal knowledge or from evidence satisfactory to us, that A. B., for the space of three years last past, hath lived piously, soberly and honestly, and hath not, since the date of his admission as a candidate for Holy Orders, written, taught or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church. And, moreover, we think him a person worthy to be admitted to the Sacred Order of Deacons.

(Signed)

Minister of
Vestry of

Parish,

This certificate must be attested by the Minister of the Parish, or by the Clerk or Secretary of the Vestry, as follows, viz.:

I hereby certify, that A. B. is a member of _____ Parish, in _____ and a communicant in the same; that the foregoing certificate was adopted at a duly convened meeting of the Vestry, and that the names attached are those of a majority of the whole body.

(Signed)

*Minister of
or Clerk or Secretary of Vestry.*

§ vi. Should the Parish to which the candidate belongs be vacant, it shall suffice if the foregoing certificate be signed by the Vestry and by some Presbyter of the Diocese in good standing. But in such case, the attesting clause shall state the reason for departure from the regular form.

§ vii. Should there be no organized Parish at the place of residence of the candidate, or, there being such Parish, should the candidate be unable, through circumstances not affecting his moral or religious character, to procure such certificate from the Minister and Vestry, the Standing Committee may accept a certificate in the same words, signed by one Presbyter of this Church in good standing and six respectable laymen, communicants of this Church, the attesting clause in such case being subscribed by the Presbyter signing the certificate, or by some other Presbyter of this Church known to the Committee, in the following words, viz.:

I hereby certify, that all the signatures to the foregoing certificate are genuine, and are those of communicants of the Protestant Episcopal Church in good standing. I further certify, that the certificate was so signed for no reasons unfavorably affecting the moral or religious character of the candidate, but because — (here give the reasons for departing from the regular form.)

(Signed)

§ viii. [1.] The Standing Committee, on the receipt in either case of the certificates prescribed as above, and having reason to believe that all other canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, physical, intellectual or moral, may, at a meeting duly convened, a majority of all the Committee consenting, proceed to recommend the candidate for ordination by a testimonial addressed to the Bishop in the following words, viz.:

To the Right Reverend

Bishop of

We, whose names are hereunder written, being a majority of the whole Standing Committee of _____ and having been duly convened at _____ do testify that A. B. hath laid before us satisfactory certificates that for the space of three years last past he hath lived piously, soberly and honestly, and hath not, since his admission as a candidate for Orders, written, taught or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and we hereby recommend him for admission to the Sacred Order of Deacons. In witness whereof, we have hereunto set our hands, this _____ day of _____ in the year of our Lord

(Signed)

Standing Committee of

[2.] This testimonial shall be signed by all consenting to its adoption.

§ ix. [1.] The testimonial above prescribed having been presented to the Bishop, and there being no known objection to the ordination of the candidate on grounds physical, intellectual or moral, the Bishop shall require him to sign the declaration prescribed by Article 7 of the Constitution of this Church, and shall then proceed to take order for the ordination at such time and place as may to him seem best, giving the preference whenever practicable to one of the Ember Seasons.

[2.] But no appointment for the ordination of any candidate shall be made

until the above testimonial from the Standing Committee shall have been actually received.

CANON 8.

OF DEACONS.

§ i. Every Deacon shall be subject to the regulation of the Bishop of the Diocese or Missionary Jurisdiction for which he has been ordained (or, if there be no Bishop, to that of the clerical members of the Standing Committee, acting by their President), until he receive letters dimissory therefrom to some other Diocese or Missionary Jurisdiction, and be thereupon accepted as a clergyman by such other Diocese or Jurisdiction. He shall officiate in such places only as the Bishop (or the clerical members of the Standing Committee, as the case may be) may direct.

§ ii. No Deacon who shall not have passed the Examinations for Priest's Orders, shall be transferred to another Diocese or Missionary Jurisdiction without the written request of the Ecclesiastical Authority of the said Diocese or Jurisdiction.

§ iii. [1.] No Deacon shall be settled as a Rector over a Parish or Congregation, or permitted, except in time of war, to accept a chaplaincy in the Army or Navy.

[2.] If appointed to minister in a Parish or Congregation of a Presbyter, he shall act under the direction of such Presbyter in all his ministrations.

[3.] If appointed to minister in a Parish or Congregation without a Rector, he shall, if not under the immediate direction of the Bishop, be placed under the authority of some neighbouring Presbyter, by whose directions, subordinately to the Bishop, he shall in all things be governed.

[4.] A candidate for Deacon's Orders only, who has been ordained to the Diaconate, may thereafter be admitted by his Bishop a candidate for Priest's Orders, on compliance with the provisions of Title I., Canon 4, § vii. But in such case he shall not by his previous examinations for the Diaconate be relieved from any of those prescribed in Title I., Canon 7, for candidates for the Priesthood.

CANON 9.

GENERAL PROVISIONS RELATING TO ORDINATION TO THE PRIESTHOOD.

§ i. Priest's Orders shall not be conferred upon any one until he shall have attained the age of twenty-four years complete.

§ ii. No person shall be ordered Priest until he has been a Deacon one full year, except when, by the advice and consent of a majority of the whole Standing Committee, the time may be shortened.

§ iii. A candidate for Priest's Orders shall not be ordained Priest within three years from his admission as such candidate, unless the Bishop, for urgent reasons, with the advice and consent of three-fourths of the whole Standing Committee, shall shorten the time of his candidateship to not less than one year; but, in case the candidate was not admitted a candidate for Priest's Orders until he was a candidate for Deacon's Orders only, or was admitted under a dispensation from any of the regular examinations, the time of his candidateship shall not be shortened to less than two years.

§ iv. A candidate for Priest's Orders, who has been a student of theology, or minister, or licentiate, in any other body of Christians which provides thorough theological training for the Ministry, may be allowed, as part of the duration of his candidateship, by the Bishop with the advice and consent of the Standing Committee, the period during which he may have been a student of theology, provided the time so allowed shall not exceed two years.

CANON 10.

OF ORDINATION TO THE PRIESTHOOD.

§ i. A candidate for Priest's Orders, on making application for his ordination to the Priesthood, shall lay before the Standing Committee:

(a) A certificate from the Bishop, or if the Diocese be vacant, from the President of the Standing Committee, attesting that he is of sufficient age, that the term of his candidatureship and the time of his service in the Diaconate have been completed.

(b) A certificate from two Presbyters in the following words, viz.:

To the Standing Committee of

Place,

Date,

We do hereby certify, that A. B., a candidate for Priest's Orders, for the space of three years last past (or since the day of in the year , that being the date of his admission to Deacon's Orders), hath lived piously, soberly, and honestly, and hath not, so far as we know or believe, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church. And, moreover, we think him a person worthy to be admitted to the Sacred Order of Priests. This certificate is founded on our personal knowledge of the said A. B., for one year last past, and for the residue of the time upon evidence satisfactory to us.

(Signed)

(c) A certificate from the Vestry of the Parish where he resides, in the following words, viz.:

To the Standing Committee of

Place,

Date,

We, whose names are hereunder written, do certify, from personal knowledge, or from evidence satisfactory to us, that A. B., for the space of three years last past (or since the day of in the year , that being the date of his admission to the Diaconate) hath lived piously, soberly, and honestly, and hath not written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church. And, moreover, we think him a person worthy to be admitted to the Sacred Order of Priests.

(Signed)

This certificate must be attested by the Minister of the Parish, or by the Clerk or Secretary of the Vestry, as follows:

I hereby certify, that A. B. is a resident of Parish, in

The foregoing certificate was adopted at a duly convened meeting of the Vestry of Parish; and the names attached are those of a majority of the whole Vestry.

(Signed)

Minister of

or Clerk or Secretary of the Vestry.

(d) Should the Parish be vacant, or should the candidate be himself the Minister thereof, it shall suffice that the foregoing certificate be signed by a majority of the whole Vestry, and attested by the Clerk or Secretary in the same words as before, but with an additional clause explanatory of the omission of the signature of the Minister.

(e) Should there be no organized Parish at the place of residence of the candidate, or there being such Parish, should he be unable, through circumstances not affecting unfavorably his moral or religious character, to procure such certificate from the Minister and Vestry, the Standing Committee, if the circumstances seem to them to justify such a course, may accept a certificate in the same words, signed by one Presbyter of this Church in good standing, and six respectable Laymen, communicants of this Church, the attestation in such case being made by the Presbyter signing the certificate, or by some other Presbyter of this Church known to the Committee, and in the following words, viz.:

I do hereby certify, that the Lay signatures to the foregoing certificate are genuine, and are those of Communicants of the Protestant Episcopal Church in good standing. I further certify, that the Certificate was so signed for no reason unfavourably affecting the moral or religious character of the candidate, but because (here giving the reasons for departing from the regular form.)

(Signed)

§ ii. The certificates above prescribed having been presented to the Standing Committee, they may proceed to recommend the Deacon for Priest's Orders, by a testimonial addressed to the Bishop in the following words, viz.:

To the Right Reverend

Bishop of

We, whose names are hereunder written, being a majority of the whole Standing Committee of , the said Committee having been duly convened at , do testify, that A. B., a candidate for Priest's Orders, hath laid before us satisfactory certificates, that for the space of three years last past (or since the day of in the year , that being the date of his admission to Deacon's Orders) he hath lived piously, soberly, and honestly, and hath not written, taught, or held anything contrary to the doctrine or discipline of this Church: and we hereby recommend him for admission to the Sacred Order of Priests. In witness whereof, we have hereunto set our hands, this day of in the year of our Lord

(Signed)

Standing Committee of

§ iii. No person shall be ordained Priest until he shall have produced evidence satisfactory to the Bishop that he is engaged with some Church, Parish, or Congregation, or as a Missionary, under the Ecclesiastical Authority, of some Diocese or Missionary Jurisdiction, or of some Missionary Society recognized by the General Convention, or as a professor, tutor, or instructor in some college or academy, or other seminary of learning, duly incorporated, or as a chaplain in the Army or Navy of the United States.

CANON 11.

GENERAL PROVISIONS WITH RESPECT TO THE PREPARATION FOR HOLY ORDERS AND ADMISSION THERETO.

§ i. [1.] All certificates or testimonials, for which forms are supplied by Canon, should, in order to be valid, be in the words prescribed.

[2.] No Postulant, Candidate for Holy Orders, or student of theology shall sign any of the certificates prescribed in the following Canons relating to Ordination.

[3.] Whenever a dated certificate or testimonial is required, the omission of the date shall render such certificate or testimonial liable to rejection.

[4.] Whenever a substitute for a prescribed certificate is presented to a Standing Committee, the Committee shall be the sole judge as to whether the exigency justifies the substitution.

§ ii. Whenever the testimonial of a Standing Committee is required, such testimonial must be signed at a meeting duly convened, and, in the absence of express provision to the contrary, by a majority of the whole Committee.

§ iii. Whenever the certificate of a Vestry is required, such certificate must be signed by a majority of the whole Vestry, at a meeting duly convened, and the fact must be attested by the Secretary of the said Vestry or by the Minister.

§ iv. Whenever any dispensation from the requirements of the Canons relating to Ordination is permitted, with the advice and consent of the Standing Committee, the application must be first made to the Bishop, and if he approves it, be by him referred to the Committee.

§ v. If, in the case of any applicant for admission as a candidate for Holy Orders, or for recommendation for ordination, a majority of the Standing Committee shall be unwilling to proceed, although the required certificates have been laid before them, and are in due form, it shall be their duty, without delay, to give to the Bishop their reasons, in writing, for refusal to recommend such applicant.

§ vi. No Bishop of this Church shall ordain any person to officiate in any Congregation or Church destitute of a Bishop, or situated beyond the limits of the United States, until the testimonials and certificates required by the Canons relating to Ordination shall have been supplied.

§ vii. [1.] There shall be appointed in each Diocese or Missionary Jurisdiction, by the Ecclesiastical Authority thereof, two or more Examining Chaplains, who shall hold their offices at the discretion of the said Ecclesiastical Authority, and whose duty it shall be thoroughly to test the preparation of all such candidates for Holy Orders as may by the Ecclesiastical Authority be sent to them for that purpose.

[2.] The reports of the Examiners shall be in writing, and attested by their signatures. If the applicant has been examined on more subjects than one, the report shall specify the result on each subject separately. No report shall be accepted in which these provisions are not complied with.

§ viii. [1.] Agreeably to the practice of the Primitive Church, the stated times of ordination shall be the Sundays following the Ember weeks.

[2.] But occasional ordinations may be held at other times, as the Bishop shall appoint.

§ ix. Wilful violation or neglect by a candidate of any of the provisions of the Canons relating to Ordination shall be ground for refusal or postponement of his ordination.

APPENDIX XV.

REPORT OF THE COMMISSION ON THE REVISION OF THE COURSE OF THEOLOGICAL STUDY.

For the early history of the movement in favor of a revision of the course of theological studies, we refer to the Journal of 1856, page 206; to that of 1868, pages 232, 264, 265. In 1856 a Committee was formed, consisting of Bishops Whittingham, Elliott, Johns, Burgess, Williams, Atkinson, and H. Potter. Absolute unanimity was required of this Committee, and as divers Bishops desired to retain entire personal freedom in directing the studies of their candidates, it is not surprising that their report, in 1859 (see Journal, p. 172), is a mere statement of the impossibility of action under such instructions. Though they asked to be discharged, they were instructed to sit again; but, the period of the war intervening, nothing seems to have been done. In 1868 the Bishop of Pittsburgh revived the subject, and a Committee was chosen by ballot, consisting of the Bishops of Ohio, Maryland, and Connecticut, to which were added, by *viva voce* vote, the Bishops of North Carolina and Western New York. What they briefly reported in 1871 may be found on page 304 of the Journal of that date. The Committee had made some progress in their work when the decease of their learned and venerated chairman (see p. 341, Journal of 1874) rendered the completion of their work impossible. The vacancy was filled by adding the name of Dr. Bedell (Bishop of Ohio), in place of his lamented predecessor, who fell asleep March 13, 1873.

Vigorous efforts were made, under the consequent chairmanship of Bishop Whittingham, to produce the desired result. After much correspondence and consultation with learned divines, whose opinions were invited by a circular letter, the Bishops of Maryland, Connecticut, and Western New York met in Baltimore Oct. 17, 1873, and the Bishop of Pittsburgh was so kind as to sit with the Committee, by invitation. Divine Service in St. Barnabas' Church was attended, to implore the guidance of the Spirit of wisdom, and on the succeeding day (St. Luke's Day) they received the Holy Communion together in the same place. Their attendance upon daily services was continued until their adjournment on the 21st of the month.

Inquiries as to the nature and extent of the powers and functions of the Committee proved a pre-requisite. In the well-furnished library of the acting chairman a mass of material was before our eyes, and the question arose; to what extent we might judiciously include books of reference with those actually required for text-books. We also discussed the propriety and expediency of draughting three outlines of studies; e.g. (1) those to be required for Deacons not to be licensed as preachers; (2) those to be required for Deacons expecting a license to preach; and (3) those to be rigorously exacted of all candidates for the Priesthood. A higher (Normal) course of preparation was also proposed with the purpose of inciting highly educated candidates to the *maximum* of attainments. All present proceeded to nominate works for a list of Normal studies. By marking with letters (*a*, *b*, *c*) the books of this list required for lower degrees of attainment, it was thought a great advantage would result. The higher rule would be placed before all; less honorable courses would be sufficiently indicated; the Normal Standard would thus appeal, it was hoped, to the consciences of all qualified to adopt it, and sacred learning would receive a new development in our seminaries.

It was resolved to recommend a course of reading and study for Postulants

also, with the hope of directing their aims and exertions, while in a preparatory course, to this Normal Standard, and to the importance of being qualified to adopt it.

To diligent research and conference whole days were thus devoted by your Committee; the examples of learned English bishops and divines were examined; while the difficulties of our missionary bishops in obtaining and qualifying candidates received our attention and sympathy until the 11th October, 1876. The declining health of the Bishop of Maryland rendered repeated efforts to secure other meetings abortive, as we were reluctant to take any steps without his presence and invaluable aid. At successive meetings in Philadelphia, between the 11th and 16th of October, there were present all the members of the Committee. It was finally resolved that each member should prepare such a draught of an ideal course as might satisfy the wants of his own Diocese, and embody the convictions of his own experience, one object of this being to compare the actual capabilities of candidates in divers parts of the country, resulting from inequalities of primary education. We adjourned to meet in Baltimore, Jan. 24, 1877, but this purpose was not carried out. The Journal of 1877 (p. 251) shows that a verbal report was made, and the Committee was continued. The Report of 1880 (see Journal, p. 235) explains the inability of the Committee to conclude their work. Two meetings only had been held, and further delays were occasioned by the lamented death of our chairman, and the protracted illness of the Bishop of North Carolina. Bishop Whittingham had gone to his repose Oct. 17, 1879, and Bishop Atkinson, equally beloved and regretted, followed him on the 4th of January, 1881.

Since then, your Committee has consisted of the Bishops of Connecticut, California, Ohio, and Western New York, and chiefly from the material collected previously (see Report of 1886) has been digested the report now presented. The lapse of time and the results of much reflection and experience have greatly diminished the original schemes, but they are contented with a plan which seems, for practical purposes, the best. The Course of Study originally adopted in 1804 will (*pro forma*) remain unchanged for reasons that shall be stated. We have not ventured to interfere with the rights and preferences of our Right Reverend brethren by theoretical plans for their candidates. Reflecting that the Canons prescribe the classes of studies to be pursued and the Examinations to be held, under the Course of 1804, we have felt sure that our only duty is to present an enlarged list of authors, from which choice can be made, in adapting the old course to the demands of our own period. We have drawn up our list, therefore, without distinguishing books of mere reference from those upon which the student must pass examinations. Each Bishop will direct his candidate according to his own judgment, and we doubt not that, in general, an almost entire agreement will be found among us as to the result. The same authors may not always be by all preferred, but equivalents will be supplied and the demands of the Canons met.

The Committee were unanimous in their opinion that the original draught of a course of studies, signed by Bishop White and adopted by the House of Bishops in 1804, is a document of permanent value and ought not to become obsolete. In days when great libraries were unknown in the land, when books were few and costly, and when, almost without exception, such books as were necessary to the edification of Churchmen, Lay and Clerical, had to be imported from England, it is instructive to note what were the works relied upon and regarded as requisites for theological education. Nor is this old list of historical interest merely, for much of our early legislation was doubtless influenced by these authors, and it cannot be doubted that they may throw light upon the writings of our fathers and upon their recorded opinions. Nor is it unimportant to keep before the eyes of the present generation a list of books in which are named many that have become rare; which may have been surpassed by those of recent authors, but with which the well-furnished

divine of our times ought not to be wholly unacquainted. As a tribute to the venerable men who laid the foundations of our theological learning, and also for practical ends, we therefore present as part of our report, their excellent work as follows:

COURSE OF ECCLESIASTICAL STUDIES,

Established by the House of Bishops, in the Convention of 1804, in pursuance of a Resolution of the preceding General Convention.

In attending to this subject a considerable difficulty occurs, arising out of the difference of the circumstances of Students, in regard not only to intellectual endowments and preparatory knowledge of Languages and Science, but to access to authors, and time to be devoted to a preparation for the Ministry. For, in accommodating to those whose means are slender, we are in danger of derogating from the importance of religious knowledge; while, on the other hand, although we should demand all that is desirable, we shall be obliged to content ourselves, in some cases, with what is barely necessary.

In consideration of the above, it will be expedient to set down such a course of study as is accommodated to a moderate portion of time and means, and afterwards to suggest provisions as well for a more limited as for a more enlarged share of both.

Let the Student be required to begin with some books in proof of the *Divine Authority of Christianity*, such as Grotius on the *Truth of the Christian Religion*; Jenkins on the *Reasonableness of Christianity*; Paley's *Evidences*; Leslie's *Methods with the Jews and Deists*; Stillingfleet's *Origines Sacre*; and Butler's *Analogy*. To the above should be added some books which give a knowledge of the objections made by Deists. For this, Leland's *View* may be sufficient; except that it should be followed by answers to Deistical writers since Leland, whose works and the answers to them may be supposed known to the Student. It would be best, if circumstances permit, that he should read what the Deists themselves have written.

After the books in proof of Revelation, let the Student, previously to the reading of any System of Divinity, study the *Scriptures* with the help of some approved *Commentators*, such as Patrick and Lowth on the *Old Testament*, and Hammond, or Whitby, or Doddridge, on the *New*; being aware, in regard to the last-mentioned author, of the points on which he differs from our Church, although it be with moderation and candor. During such, his study of the *Scriptures*, let him read some work or works which give an account of the *design* of the different *books*, and the *grounds* on which their respective *authority* is asserted; for instance, Father Simon's *Canon of Scripture*; Collier's *Sacred Interpreter*; Gray's *The Old Testament*, and Percy's *The New*. Let the Student read the *Scriptures* over and over, referring to his *Commentators* as need may require, until he can give an account of the *design* and *character* of each *book*, and explain the more *difficult passages* of it. He is supposed to know enough of *Profane History* to give an account of that also, whenever it mixes with the *Sacred*. There are certain important subjects which may be profitably attended to, as matters of distinct study, during the course of the general study of Scripture. For instance: the Student having proceeded as far as the *Deluge*, may read some *author* who gives a larger account than the *Commentators*, of the particulars attached to that crisis; and also the principles on which are founded the different systems of *Chronology*: all which will be found clearly done in the *Universal History*. In reading the book of *Leviticus*, it will be useful to attend to some connected scheme of the *sacrifices*; such as is exhibited by Bishop Kidder in his *Introduction to the Pentateuch*, and by Mr. Joseph Mede in some of his discourses. A more full and interesting interpretation of the *Prophecies* than can be expected from the *Commentators*, will be desirable; and for this purpose let Bishop Newton's *Work* be taken. Between the study of the *Old Testament* and that of the *New*,

should be read Prideaux' and Shuckford's *Connections*. With the *New Testament* should be taken some book relating to the *Harmony of the Gospels*, as M'Knight's, or Bishop Newcome's. Let the student, before entering on the *Gospels*, read Dr. Campbell's *Introductory Dissertations*. Towards the close of the *Gospels*, the subject of the *Resurrection* should be particularly attended to; for which purpose let there be taken either Mr. West on the subject, or Bishop Sherlock's *Trial of the Witnesses*.

After the study of the Scriptures, let attention be given to *Ecclesiastical History*, so far as to the *Council of Nice*. This period is distinctly taken, from a desire that the *portion of history preceding it*, as well as the *opinions* then entertained, may be learned from *original Writers*: which may be considered as one of the best expedients for the guarding of the Student against many *errors of modern times*. The writers of that interval are not numerous or bulky. Eusebius is soon read through; and so are the Apostolic Fathers. Even the other writers are not voluminous, except Origen, the greater part of whose works may be passed over. The *Apostolic Fathers* may be best read in Cotelerius's edition; but there are translations of most of them by Archbishop Wake, and the Rev. William Reeves. Cave's *Lives of the Apostles and Fathers* may be profitably read at this period.

This stage of the student's progress seems the most proper for the study of the two questions, of our *Lord's Divinity*, and of *Episcopacy*. The aspect of *early works* on these subjects best enables us to ascertain in what shape they appeared to the respective writers. And it is difficult to suppose, on the ground of what we know of human nature, that, during the first *three centuries*, either the *character of Christ* should have been conceived of as materially different from what had been the representation of it by the *first teachers* of our religion; or that there should have been a material change of *Church Government*, without opposition to the innovation. For the former question, let the works of Bishop Bull and the Rev. Charles Leslie be taken; to which may well be added the late controversy between Bishop Horsley and Dr. Priestley. And, for the latter, Mr. Hooker's *Ecclesiastical Polity*, Archbishop Potter on *Church Government*, and Daubeny's *Guide to the Church*. As the Lord Chancellor King published a book on the *discipline of the primitive Church*, in which he has rested Episcopacy on insufficient grounds, unwarily admitted by many on his authority; let the Student read his book, and the refutation of it in Mr. Slater's *Original Draught of the Primitive Church*.

After this, let the student go on with the *History of the 4th Century*, from Mosheim. But it will be of advantage to him to turn to Fleury's *History* for the *Epitomes* there given of the writings of the eminent men who abounded in *that century* and part of the next. Let him then return to Mosheim, and go on with that writer to the *Reformation*. Here let him pause and study, as the main hinges of *Popery*, its pretences to *supremacy and infallibility*; on which there will be found satisfactory matter in Mr. Chillingworth's *Religion of Protestants a Safe Way to Salvation*, and Dr. Barrow's *Treatise of the Pope's Supremacy*. Here also let there be read Father Paul's *History of the Council of Trent*. Then let the student resume Mosheim. But it will be best, if, for a more minute knowledge of the *history of the Church of England* since the *Reformation*, he take along with him Collier's *History*; a very able work; but in the reading of which some allowance must be made for peculiar prejudices. On coming, in the reign of Elizabeth, to the questions which arose between the *Divines of the Established Church* and the *Presbyterians*, then known by the name of *Puritans*, let recourse be again had to Mr. Hooker's *Work*, and to the *London Cases*. Then let Mosheim be proceeded with to the end.

After these studies, and not before, let *Divinity* be read in a *systematic method*. Bishop Pearson's *Exposition of the Creed* may be considered as a small system; and, on account of the excellence of the work, is recom-

mended; as also, Bishop Burnet's *Exposition of the Thirty-nine Articles*. Then let a larger system be taken; suppose Stackhouse's *Body of Divinity*, with the addition of the following modern works; *Elements of Christian Theology*, by the present Bishop of LINCOLN, and *The Scholar Armed*. That many works of this sort are not mentioned, is because we think their utility is principally confined to arrangement, and suppose that the knowledge they convey is to be obtained from the Scriptures and judicious Commentators.

It seems necessary to this course of study, to recommend the *Sermons* of some of the most distinguished preachers; who have so abounded in the Church of England for some ages past, that the only matter will be, from among many of great name, to select a convenient number. And for this purpose, we refer to the list at the end.

It seems not unnecessary to require attention to the *history of the Common Prayer*, the *grounds* on which the *different services* are constructed, and the *meaning* of the *Rubrics*. Perhaps a careful study of Dr. Wheatley on the *Common Prayer*, and of the late work of Mr. Reeves, will be sufficient.

Some books should be read on the *duties of the Pastoral Office*; such as St. Chrysostom on the *Priesthood*, Bishop Burnet on the *Pastoral Cure*, and Bishop Wilson's *Parochialia*. It is however, to be remembered, that one reason of studying carefully the Book of Common Prayer and its Rubrics, is that, by the help of these, in connection with what belongs in Scripture to the ministerial character, sufficient information of its duties may be had. A knowledge of the *Constitution and the Canons* should be held absolutely necessary.

To set down what books shall be *essential*, no *Student* to be *ordained* without being *fully prepared to answer* on them, is more difficult. The *lowest requisition* is as follows:—Paley's *Evidences*; Mosheim, with a reference to Mr. Hooker for the *Episcopacy*; Stackhouse's *Body of Divinity*; and Mr. Reeves on the *Common Prayer*; the *Constitution and Canons of the Church*; allowing in the *study of the Scriptures* a latitude of choice among approved *Commentators*: it being understood, that if the student cannot, on the grounds contained in some good commentary, *give an account of the different books*, and *explain* such *passages* as may be *proposed* to him, this is of itself a *disqualification*.

In the beginning it was intimated, that the course to be recommended would be disproportioned to the means of some, and fall short of what would be within the compass of others. For the benefit of the latter, we publish the following list of books on the different branches of ecclesiastical knowledge.

During the whole course of study, the student will endeavour, by the grace of God, to cultivate his heart by attention to *devotional* and *practical* treatises; several of which will be mentioned in the general list that follows

LIST.

Library for a Parish Minister, prefixed to "Elements of Christian Theology," by the Right Reverend the present Bishop of Lincoln.

The books mentioned are divided into four classes.

"The first, (1) containing such as relate to the exposition of the Old and New Testaments; the second, (2) such as serve to establish the divine authority of the Scriptures; the third, (3) such as explain the doctrines and discipline of the Church, and the duties of its Ministers; and the fourth, (4) miscellaneous, including Sermons and Ecclesiastical History.

"Class the first.

"BIBLE, with marginal references, 8vo.
CRUTTWEIL'S Concordance of Parallels, 4to.
BUTTERWORTH'S Concordance, 8vo.

PATRICK, LOWTH, and WHITBY, on the Old and New Testament, 6 vols. folio.
 DODDRIDGE's Family Expositor, 6 vols. 8vo.
 POOL's Synopsis, 5 vols. folio.
 COLLIER's Sacred Interpreter, 2 vols. 8vo.
 JENNINGS' Jewish Antiquities, 2 vols. 8vo.
 LOWMAN's Rationale of the Hebrew Ritual, 8vo.
 GRAY's Key to the Old Testament, 8vo.
 HOME's Scripture History of the Jews, 2 vols. 8vo.
 PARKHURST's Greek Lexicon, 4to.
 CAMPBELL's Translation of the Gospels, 2 vols. 4to.
 MARSH's Michaelis, 3 vols. 8vo.
 BOWYER's Conjectures on the New Testament, 4to.
 MACKNIGHT's Harmony, 4to.
 MACKNIGHT on the Epistles, 3 vols. 4to.
 LOWMAN on the Revelation, 8vo.
 OLIVER's Scripture Lexicon, 8vo.
 MACBEAN's Dictionary of the Bible, 8vo.

"Class the second.

"STILLINGFLEET's Origines Sacrae, 2 vols. 8vo.
 CLARKE's Grotius, 8vo.
 CLARKE's Evidences of Natural and Revealed Religion, 8vo.
 LARDNER's Works, 11 vols. 8vo.
 PALEY's Evidences, 2 vols. 8vo.
 PALEY's Horæ Paulinæ, 8vo.
 JENKINS on the Certainty and Reasonableness of Christianity, 2 v. 8vo.
 LELAND on the Advantage and Necessity of Revelation, 2 vols. 8vo.
 LELAND's View of Deistical Writers, 2 vols. 8vo.
 BUTLER's Analogy, 8vo.
 CAMPBELL on Miracles, 2 vols. 8vo.
 NEWTON on the Prophecies, 2 vols. 8vo.
 KETT's History the Interpreter of Prophecy, 3 vols. 12mo.
 LELAND on the Divine Authority of the Old and New Testament, 2 vols. 8vo.

"Class the third.

"BURNET's History of the Reformation, 3 vols. folio.
 BURNET's Exposition of the 39 Articles, 8vo.
 BURNET's Pastoral Care, 8vo.
 PEARSON on the Creed, 2 vols. 8vo.
 NICHOLLS on the Common Prayer, 8vo.
 WHEATLEY on the Common Prayer, 8vo.
 SHEPHERD on the Common Prayer, 8vo.
 WILSON's Parochialia, 12mo.
 WALL on Infant Baptism, 2 vols. 8vo.
 SECKER on the Catechism, 12mo.
 SECKER's Charges, 8vo.
 The Homilies, by Sir ADAM GORDON, 8vo.
 DAUBENY's Guide to the Church.
 DAUBENY's Appendix to do., 2 vols.

"Class the fourth.

"CUDWORTH's Intellectual System, 2 vols. 4to.
 HOOKER's Ecclesiastical Polity, 3 vols. 8vo.
 BINGHAM's Antiquities, 2 vols. folio.
 BROUGHTON's Dictionary of all Religions, 2 vols. folio.
 SHUCKFORD's Connection, 4 vols. 8vo.
 PRIDEAUX' Connection, 4 vols. 8vo.

ECHARD's Ecclesiastical History, 2 vols. 8vo.
 MOSHEIM's Ecclesiastical History, 6 vols. 8vo.
 BURN's Ecclesiastical Law, 4 vols. 8vo.
 Common Place Book to the Holy Bible, 4to.
 BARROW's Works, 2 vols. folio.
 TILLOTSON's Works, 3 vols. folio.
 CLARKE's Sermons, 8 vols. 8vo.
 SHERLOCK's Sermons, 5 vols. 8vo.
 SECKER's Sermons, 9 vols. 8vo.
 SCOTT's Christian Life, 5 vols. 8vo.
 Whole Duty of Man, 12mo.
 Scholar Armed, 2 vols. 8vo.
 Tracts by Society for Christian Knowledge, 12 vols. 12mo."

*In addition to the preceding may be recommended the following List of
Sermons and devotional and practical Books.*

Sermons by Bishop PEARCE.
 Sermons by Bishop WILSON.
 Sermons by Bishop HORNE.
 Sermons by Bishop PORTEUS.
 Sermons by Dr. JORTIN.
 Sermons by Dr. BRADY.
 Sermons by the late Right Rev. Bishop SEABURY, of this Church.
 Sermons by the late Rev. Dr. SMITH, of the same.
 Bishop GIBSON's Tracts.
 Bishop HORNE's Commentary on the Psalms.
 Rev. WILLIAM JONES's (of Nayland) Works.
 NELSON's Festivals and Fasts of the Church.
 NELSON's Practice of true Devotion.
 NELSON's Christian Sacrifice.
 Bishop TAYLOR's Rule of Holy Living and Dying.
 SCUGAL's Life of God in the Soul of Man.
 Dr. SHERLOCK on Death.
 Dr. SHERLOCK on Judgment.
 Dr. SHERLOCK on a Future State.
 Dr. SHERLOCK on Providence.

By order of the House of Bishops.

WILLIAM WHITE,
Presiding Bishop.

N. B. The Bishop of Lincoln in 1804 was Tomline, afterwards translated to Winchester.

It has seemed unnecessary to include any books of the above list in the new draught herewith presented. But it is hardly necessary to add that this is not because the greater part of them are no longer requisite for the Student. The reverse is the case, and the above list entire is adopted, as of permanent utility, by this Committee.

The mere apparatus of study, such as grammars, lexicons, chrestomathies, and such like, is not included in our list. Excellent works of this sort abound; but, year by year improved books are coming from the press and are preferred by professors for their pupils, each one according to his own system of instruction. Obviously, it would be of little use to include works of this class, which, for the moment, are in fashion, highly honorable as they are to their accomplished authors.

And it need only be added that the List which follows contains the titles of some books which are not wholly approved by ourselves, and which will be equally distrusted by our brethren. But such are mostly books of reference merely, with which a scholar must have some acquaintance, and which help to enlarge the student's range of thought and observation.

We have adopted as the scheme for further classifications, the following, which was supplied by the Bishop of Maryland, so long our venerated Chairman.

- I. Encyclopædic Works.
 - Introduction to Scriptures.
 - The Canon.
 - Criticism of the Text.
 - Editions of Text and Versions.
- II. Interpretation of Scripture.
- III. Christian Evidences.
- IV. Church History.
 - a. General.
 - b. Ante-Nicene.
 - c. Councils.
 - d. Mediæval.
 - e. Reformation.
 - (1) Anglican.
 - (2) Saxon.
 - (3) Swiss.
 - f. Church of England.
 - (1) Early.
 - (2) Middle.
 - (3) Modern.
 - g. American.
 - h. Biography.
- V. Doctrinal Theology.
- VI. Moral Theology.
- VII. Church Polity.
- VIII. Church Law.
- IX. Liturgics.
- X. Homiletics.
- XI. Pastoral Theology and Church Work.
- XII. Polemics.
 - a. Romish Controversy.
 - b. Sectarian Controversy.

And from the schemes presented by members of the Committee, we present the following minimized result. The list is not over large, and comprises works comparatively accessible, practically valuable, and likely to be of lasting worth, as requisites of theological education. If it should surprise some that of recent works, important for their bearings upon questions of the day, only a few are herein named, the reason for this feature is, that contemporary literature is ready at hand, and the Church is supplied with just and discriminating reviews of popular authors, such as might be of use to the student, enabling him to deal with subjects which are temporarily uppermost in the public mind. These are of transient value, probably, and can only be proved otherwise by the progress of human thought and discovery. The next decade of years will change the whole state of modern discussion, and new works will take the place even of the ablest authors who are now contributing serviceable material for students. It has been our object to provide a list of authors, such as, in our judgment, may indeed be surpassed by those who profit by their labors, but who for a century to come will at least be often referred to as helps to theological learning.

I.

Introductions to Study.

The Holy Bible, Hebrew, Septuagint, Vulgate.
 Peshito Syriac New Testament.
 The English Bible, Bagster's Editions.

- Horne, Introduction.
 Jarvis, Church of the Redeemed.
 Jahn, Introduction.
 Jahn, Archæology.
 Jarvis, Introduction to Sacred Chronology.
 Blair, Chronological Tables.
 Kitto, Dictionary of the Bible.
 Young, Concordance.
 Cosin on the Canon.
 Westcott on the Canon.
 Wordsworth on the Canon.
 Jones on the Canon.
 Winer, Grammar of the New Testament.
 Handbook to Grammar of the New Testament.
 Trench, Greek Synonyms.
 Whately, Greek Synonyms.
 Scrivener, Introduction to N. T. Criticism.
 Scrivener, Six Lectures on the Text.
 Scrivener, Text of Stephens, with various readings of Beza, Elzevir,
 Lachmann, Tischendorf, and Tregelles.
 Burgon, Last Twelve Verses of St. Mark.
 Lee on Inspiration.
 Burgon on Inspiration.
 Forster, Text of the Three Witnesses.
 Westcott, History of the English Bible.
 Westcott, Bible in the Church.
 Churton, The Apocrypha.
 Mozley, Lectures on the Old Testament.
 French, Studies in the Gospels.
 Forster, Historical Geography of Arabia.
 Rawlinson, Herodotus.
 Stanley, Sinai and Palestine.
 Van Lennep, Bible Lands.
 Thomson, The Land and the Book.
 Murdock, Peshito Syriac Testament, translated.
 Fairbairn, Typology.
 Jukes, Types of Genesis.
 Außerlen, Divine Revelation.
 Delitzsch, Biblical Psychology.
 Morison, Life and Times of St. Bernard.
 NOTE. — A key to the rise of Scholasticism, and the state of the Western Church at the
 close of the Patristic Period of Theology.
 Cattermole, Literature of the Church of England.
 Parker, Glossary of Architecture.
 Hook, Church Dictionary.

II.

Interpretation.

- Wordsworth, Holy Bible with Notes and Introductions.
 Cambridge Bible, for Schools and Colleges.
 Alford, Greek Testament.
 Conybeare and Howson, St. Paul.
 Lewin, St. Paul.
 Lightfoot, Epistles.
 Ellicott, Epistles.
 Leighton, St. Peter.
 Turner, Commentaries.
 Burgon, Plain Commentary.

Trench, Parables and Miracles.
 Speaker's Commentary.
 Horne on the Psalms.
 Perowne on the Psalms.
 Delitzsch on the Psalms.
 Neale on the Psalms.
 Stier, Words of the Lord Jesus, Risen Saviour, Apostles, and Angels.
 Lowth's Isaiah.
 Davison on Prophecy.
 Maclear, Class-books of Old and New Testament History.
 Hengstenberg, Christology.
 Isaac Williams on the Passion.
 Isaac Williams, Devotional Commentary on the Gospels.
 Delitzsch on Job and Isaiah.
 Wright, Ecclesiastes.
 Thrupp, Canticles.
 Bengel, The Gnomon.
 Blunt, Undesigned Coincidences.
 Edersheim, Israel under the Judges.
 Edersheim, Israel under David and Solomon.
 Edersheim, Prophecy and History.
 Edersheim, Life and Times of Jesus the Messiah.
 Pusey on Daniel.
 Pusey on Minor Prophets.
 Westcott, Introduction to Study of the Gospels.
 Payne Smith, Prophecy a Preparation for Christ.
 Farrar, The Witness of History to Christ.
 Sadler, The Four Gospels and the Acts.
 Trench, Apocalypse, Seven Churches.
 Apocalypse, Commentary, by S. P. C. K.
 Wordsworth, Apocalypse.

III.

McIlvaine, Evidences.
 Rawlinson's Historical Evidences.
 Young, Christ of History.
 Christlieb, Modern Doubt and Christian Belief.
 Mozley on Miracles.
 Birks' Bible and Modern Thought.
 Row, Jesus of the Evangelists.
 Row, Moral Teaching of the New Testament.
 Row, Christian Evidences and Modern Thought.
 Lightfoot, Essays on Supernatural Religion.
 Hessey, Moral Difficulties of the Bible.
 Lyttleton, St. Paul.
 Soame Jenyns, Internal Evidence.
 Croslegh, Christianity judged by its Fruits.
 Ellicott, Being of God.
 Flint, Theism; also Anti-Theism.

IV.

Church History.

Eusebius, and Early Historians.
 Blunt, First Three Centuries.
 Mahan, First Three Centuries.
 Milman, History of Christianity.
 Milman, History of Latin Christianity.

Robertson, Church History.
 Murdock, Edition of Mosheim.
 Gieseler, Ecclesiastical History.
 Schaff, Church History.
 Smith, Students' Ecclesiastical History.

N. B. In this and other useful books, note the confusion introduced by speaking of primitive bishops of Rome as "popes," and by failing to distinguish between "primacy" and the dogmatic "supremacy," recently proclaimed.

Jacobson, Apostolic Fathers.
 Lightfoot, Apostolic Fathers.
 Kaye, Justin Martyr, Clement of Alex., and Tertullian.
 Kaye, Council of Nicæa.
 Dupin, Ecclesiastical Writers.
 Bingham, Antiquities.
 Newman, The Arian Heresy.
 Stanley, Eastern Church.
 Landon, Manual of Councils.
 Bryce, Holy Roman Empire.
 Pears, Fall of Constantinople.
 Hussey, Rise of the Papal Power.
 Michaud, Crusades.
 Maclear, Apostles of Mediæval Europe.
 Hardwick, Middle Ages.
 Trench, Mediæval Church History.
 Döllinger, Fables of the Middle Ages.
 Bowden, Life of Gregory VII.
 Sarpi, Father Paul's Council of Trent.
 Ranke, History of Popes.

N. B. Written from a German standpoint, with no conception of the Catholic Church as viewed by Orientals and Anglicans.

Ullman, Reformers before the Reformation.
 Ullman, Savonarola: Encyclopedia Britannica.
 D'Aubigné, Reformation, Lutheran and Swiss.
 Dorner, Protestant Theology.
 Kahnis, German Protestantism.
 Le-Bas, Life of Wiclif.
 Gillett, Life and Times of John Huss.
 Bede, Historical Works, or Moberly's translation.
 Bright, Student's English Church History.
 Churton, Early English Church.
 Soames, Anglo-Saxon Church.
 Church, Life of Anselm.
 Cooke, Life and Work of St. Columba.
 Massingherd, English Reformation.
 Southey, Book of the Church.
 Southey, Reply to Butler.
 Wordsworth, Theophilus Anglicanus.

NOTE. An American edition, enlarged for American use, was published by the late Hugh Daney Evans, LL.D.

Courayer, — Anglican Ordinations.
 Evans, Anglican Ordinations.
 Percival, Apostolic Succession.
 Stubbs, Registrum Anglicanum.
 Anderson, History of the Colonial Church.

NOTE. This work is of great importance to the American student, as it enables him to trace the History of the American Church, to its origin in the earliest period of Missions on this Continent.

White, History of the American Church.
 Wilberforce, History of the American Church.

Perry, History of the American Church.
 Hook, Lives of the Archbishops.
 Wordsworth, Ecclesiastical Biography.
 Hook, Ecclesiastical Biography.
 Walton, Lives.
 Beardsley, Life of Bishop Seabury.
 Wilson, Life of Bishop White.
 Sprague, Annals of the American Episcopal Pulpit.
 Denison, History of American Church Missions.

V.

Dogmatics.

Pearson, On the Creed.
 Waterland, Athanasian Creed.
 Maclear, Introduction to the Creeds.
 Fuller, Origin and Uses of Creeds.
 Barrow, Exposition of the Creed.
 Bull, Defence of the Nicene Faith.
 Cary, Testimony of the Fathers to the XXXIX. Articles.
 Browne, Thirty-Nine Articles.
 The Homilies.
 Bull, on the Trinity.
 Jones, on the Trinity.
 Waterland, on the Trinity.
 Westcott, Revelation of the Father.
 Liddon, Divinity of Christ.
 Sadler, Emmanuel.
 Anselm, Cur Deus Homo.
 Scott, Mediatorial Offices.
 St. Basil, on the Holy Ghost.
 Barrow, Divinity of the Holy Ghost.
 Gloster Ridley, Lectures on the Holy Ghost.
 Hare, Mission of the Comforter.
 Moberley, Administration of the Holy Spirit.
 Dale, Atonement.
 Magee, Atonement.
 Oxenham, Atonement.
 Westcott, Resurrection.
 Wordsworth, The One Religion.
 Waterland, Regeneration and Justification.
 McIlvaine, Righteousness by Faith.
 Bull, Harmonia Apostolica.
 Faber, on Election.
 Hobart, State of the Departed.
 Abbott, Catalogue of Authors on Future Life.
 Wall, on Infant Baptism.
 Jerram, on Infant Baptism.
 Taylor, on Confirmation.
 Wordsworth, on Confirmation.
 Wordsworth (Miscellanies), Confession and Absolution.
 Wordsworth (Miscellanies), on Holy Communion.
 Guettée, Comparison of Doctrine, Greek, Anglican, and Roman.
 Hagenbach, History of Doctrine.
 Martensen, Christian Dogmatics.
 Norris, Rudiments of Theology.
 Shedd, History of Doctrine.
 Waterland, on the Eucharist.
 Trevor, on the Eucharist.

Scudamore, *Notitia Eucharistica*.
 Trench, *Unconscious Prophecies of Heathenism*.
 Mozley, *Ruling Ideas in Early Ages*.
 Mill, *Sermons and Works*.

For Comparison.

Procopowicz (*De Processione*), on the Procession of the Holy Spirit.
 Macarius, *Théologie Dogmatique Orthodoxe*.

VI.

Moral Theology.

Butler, *Ethical Discourses*.
 Whewell, *Syllabus of Butler's System*.
 Sanderson, *Ethical Works*.
 Taylor, *Ductor Dubitantum*.

NOTE. — This great work has been censured for adopting some errors of the older Latin casuists.

Taylor, *Holy Living and Life of Christ*.
 Taylor, *Doctrine and Practice of Repentance*.
 Taylor, *Holy Living and Holy Dying*.
 Hopkins, *Study of Man*.
 Meyrick, *Roman Moral Theology*.
 Pascal, *Provincial Letters*.
 Barrow, *Ethical Sermons*.
 Schroeder, *Maxims of Washington*.

NOTE. — For forming a high-toned American character, and as a means of preparation for the instruction of American youth, this is an important manual.

VII.

Church Polity.

Hooker, *Ecclesiastical Polity*.

NOTE. — The Fifth Book specially, Keble's edition.

Potter, *Church Government*.
 Palmer, on the Church.
 Wilson, *Church Identified*.
 McIlvaine, *Holy Catholic Church*.
 Cotterill, *Genesis of the Church*.
 Onderdonk, *Episcopacy and Scripture*.
 Jervis, *Gallican Church*.
 Neale, *Church of Utrecht*.
 Bossuet, *Defence of Gallicanism*.
 Ffoulkes, *Christendom's Divisions*.
 Dollinger, *Lectures on the Reunion of Churches*.
 Stephens, on the English Constitution.
 Seabury, *Continuity of the English Church*.
 Wordsworth, *Church Music and Hymnody*.
 Joyce, *Acts of the Church in Convocations*.

VIII.

Church Law.

Fulton, *Index Canonum*.
 Dupin, *Ancient Discipline*.
 Hoffman, *Law of the Church*.
 Hoffman, *Ritual Law*.
 Vinton, *Manual*.
 Phillimore, *Ecclesiastical Law*.
 Hefele, *History of Councils*.
 Schulte and Richter, *Canones et Decreta Concilii Tridentini*.

IX.

Liturgics.

- Freeman, Principles of Divine Service.
 Blunt, Annotated Prayer Book.
 Proctor, on the Common Prayer.
 Blakeny, on the Common Prayer.
 Keeling, *Liturgiæ Britannicæ*.
 Lathbury, History of the Prayer Book.
 Brett, Liturgies.
 Hammond, Liturgies Eastern and Western.
 Burbidge, Liturgies and Offices.
 Pfaff, Fragment of Irenæus.
 Brady, *Clavis Calendaria*.
 Seabury, Theory and Use of the Church Calendar.
 Daniel, History, Language, and Contents of the Prayer Book.
 Comber, Companion to the Temple.
 Donaldson, Early Liturgies.
 NOTE.—By Macdonald, Merry, & Donaldson, Ante-Nicene Series.
 Warren, Liturgy and Ritual of the Celtic Church.
 Romanoff, Rites and Customs of the Græco-Russian Church..
 Badger, Nestorians and their Rituals.
 Hammond, Ancient Liturgy of Antioch.
 Marriott, Testimony of the Catacombs.
 Marriott, *Vestiarium Christianum*.

X.

Homiletics.

- Taylor, Advice to the Clergy.
 McIlvaine, on Preaching Christ.
 Bull, Companion for Candidates for Holy Orders.
 Hort, Instructions to the Clergy.
 Brooks, on Preaching.
 Beautain, on Extempore Preaching.
 Gresley, on Preaching.
 Ware, on Extempore Preaching.
 Alexander, Thoughts on Preaching.
 Storrs, on Extempore Preaching.
 Broadus, on Preparation and Delivery.
 Shedd, Homiletics.
 Theremin, Eloquence a Virtue.
 Vinet's Homiletics.

NOTE.—See List of 1804.

- Kidd, on Elocution.
 Moore, Thoughts on Preaching.

XI.

Pastoral Theology.

- Herbert, Country Parson.
 Bedell, The Pastor.
 Oxenden, Pastoral Office.
 Bridges, Christian Ministry.
 Wilberforce, Ordination Addresses.
 Gott, Parish Priest of the Town.
 Woodford, The Great Commission.
 How, Pastor in Parochia.

How, Pastoral Work.
 Burgon, Pastoral Office.
 Wilberforce, Words of Counsel.
 Norris, Pastoral Theology.
 Brinckman, Care of the Sick.
 Bramley, St. Gregory's Pastoral Pattern.
 Wilberforce, Catechist's Manual.
 Sadler, Church Teacher's Manual.
 Bather, Catechising.
 Southey, Life of Wesley.
 Huntingdon, Church Work in Large Towns.
 Benson, The Seven Gifts.
 Meyrick, Outcast and Poor.
 Muhlenberg, Evangelical Catholic Papers.
 Evans, Bishopric of Souls.
 Blunt, Duties of the Parish Priest.
 Cope and Stretton, Visitatio Infirmorum.

For Devotional Use.

Andrewes, Devotions, Greek and Latin, or translated.
 Wilson, Sacra Privata.
 Armstrong, Pastor in the Closet.
 Heygate, Ember Hours.

XII.

Polemics.

Waterland, Controversial Writings.
 Curteis, Dissent.
 Wedgewood, John Wesley.
 Garnier, Church or Dissent.
 Sadler, Church Doctrine, Bible Truth.
 Wordsworth, Infant Baptism: a Letter.
 Dale, Classic Baptism.
 Dale, Judaic Baptism.
 Bull, Vindication of the Church of England.
 Bull, Corruptions of the Church of Rome.
 Littledale, Treatises on Roman Subjects.
 Guettée, The Papacy Schismatical.
 Guettée, The Papacy Heretical.
 Gladstone, Vatican Decrees.
 Wordsworth, Vatican Council.
 Leto, Vatican Council.
 Sarpi, Council of Trent.
 Hopkins, End of Controversy Controverted.
 Roscoe, Memoirs of Scipio de Ricci.
 Burgon, Letters from Rome.
 Wordsworth, Notes in France, Italy, and at Rome.
 Guettée, History of the Jesuits.
 Cosin, Transubstantiation.

It will be an easy task for those Bishops who may prefer to enlarge or to abridge this list (or who may be satisfied with it in the imperfect state in which the Committee have been content to leave it), to give it to their candidates with annotations, indicating approved editions which from time to time will appear, and also the cautions with which particular authors should be read. This compilation has been made in favor of no narrow school, but with a designed comprehensiveness, excluding only a class of writers who, though often godly and well-learned, have been justly censured for a morbid

or an immoderate turn of mind, at variance with the fresh and wholesome spirit of the Common Prayer, and of the large freedom, within bounds, awarded to all her children by the Anglican Church. If their suggestions shall prove serviceable to their brethren, and shall help to form the minds and characters of successive generations of the American clergy, their most sanguine hopes will be more than realized. To this end they invoke upon their labors the blessing of the great Bishop and Shepherd of souls. They subjoin the requisite resolutions:

Resolved, That the Report of the Committee be accepted, and the enlarged course therein reported be approved.

Resolved, The House of Deputies concurring, that the enlarged course of theological studies, approved by this House, be printed with the Digest of Canons, as an Appendix.

JOHN WILLIAMS.
WM. INGRAHAM KIP.
G. T. BEDELL.
A. CLEVELAND COXE.

OCTOBER, 1889.

APPENDIX XVI.

TREASURER'S REPORT, OCT. 4, 1889.

Dr. BUCHANAN WINTHROP, *Treasurer, in account with the General Convention of the Protestant Episcopal Church.*

Cr.

1888.		Clergy.	Asst.		1889.		V'cher.	
Mar.	To received from W. W. Astor, late Treasurer . . . . .	. . . . .	. . . . .	\$2,352 84	By Cheque to C. L. Hutchins .	68	\$250 00
"	12 Diocese of Georgia, assessments 1883, 1885, 1886, 1888 . . .	39	-	289 00	" " C. L. Hutchins .	69	50 00	
"	19 Diocese of Louisiana	33	\$1 00	33 00	" " C. L. Hutchins .	70	39 45	
Aug.	6 Diocese of Quincy, (balance assessment 1885, 1886)	25	-	29 00	" " Leonard Sibley .	71	112 00	
Sept.	5 Diocese of Quincy	25	1 00	25 00	" " W. Tatlock . . .	72	36 35	
"	Diocese of California, (on account assessment 1886)	68	-	125 00	" " W. Tatlock . . .	73	85 48	
Oct.	3 Diocese of Springfield, (assessment 1886)	40	3 00	120 00	" " Bishop Williams .	74	200 00	
				\$2,953 84				
Oct.	To Balance due General Convention . . . . .	. . . . .	. . . . .	\$2,180 56	By Balance to the account . .		\$2,180 56
							\$2,953 84	

NEW YORK, Oct. 4, 1889,

F. and O. E.

BUCHANAN WINTHROP, *Treasurer.*

APPENDIX XVII.

OFFICES OF DEVOTION TO BE USED ON SEVERAL OCCASIONS BY THE HOUSE OF BISHOPS.

I.

Form of Devotion for opening and closing the Daily Sessions of the House.

1. A selection of Scripture.

2. The Lord be with you:

Ans. And with thy spirit.

O Lord! Show thy mercy upon us.

Ans. And grant us thy salvation.

O God! Make clean our hearts within us:

Ans. And take not thy Holy Spirit from us.

O God the Father of Heaven; have mercy upon us miserable sinners.

O God the Father of Heaven; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

O God the Holy Ghost, we thy unworthy servants most humbly beseech thee to be our Light and Strength in our present work. Come to us, and teach us what to do, that by thy help we may please thee in all things. Let not ignorance draw us astray, nor respect of persons corrupt our doings. Illuminate our minds and sanctify our hearts, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God world without end. Amen.

Collect.

O blessed Saviour! the Lord of the Harvest, who knowest that the laborers are few, we beseech thee, according to thy most sure word of promise, to send forth laborers into thine harvest, to our comfort and thy great glory.

Ans. We beseech thee to hear us, good Lord.

Our Father, etc. Amen.

The grace of our Lord Jesus Christ, etc. Amen.

[Amended October 19 and 21, 1889.]

Or this:

1. Selection from Holy Scripture.

2. Creed.

3. *Gloria Patri* to be said or sung.

4. *Collect.*

O God, who dost teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit; Grant us thy servants, the Bishops and Pastors of thy flock, by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

5. *Collect for the First Sunday after the Epiphany.*

O Lord, we beseech Thee mercifully to receive the prayers of thy people who call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

6. *Collect for St. Peter's Day.*

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle St. Peter many excellent gifts, and commandedst him earnestly to feed thy flock, make, we beseech thee, all Bishops and Pastors diligently to preach thy Holy Word, and the people obediently to follow the same; through Jesus Christ our Lord. *Amen.*

7. *Also, the following Prayer.*

Bless, O gracious Father, thine Holy Catholic Church; fill it with truth and grace; where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where it is amiss, reform it; where it is right, strengthen and confirm it; where it is divided and rent asunder, heal the breaches of it, O thou Holy One of Israel; through Jesus Christ our Lord. *Amen.*

8. Our Father, etc.

9. The grace of our Lord Jesus Christ, etc.

[Adopted October 16, 1889.]

II.

A Form to be used before balloting for a Presbyter to be nominated to a Missionary Bishopric.

1. Lesson, to be read by a Bishop designated by the Presiding Bishop, to wit: Exodus iv. 1-12; Isaiah vi. 1 to 8; Acts xx. 17; or Revelation, vii. 9.

2. *Veni Creator Spiritus*, the longer form.

3. Versicles: The Lord be with you.

Ans. And with thy spirit.

4. Secret Prayer, for which there shall silence be kept for ■ space.

5. The Lord's Prayer.

6. The grace of our Lord Jesus Christ, etc.

III.

A Form to be used when the House is ready to vote on the Confirmation of a Bishop-elect.

The Presiding Bishop shall bid the House to Prayer, and after silence shall have been kept for a space, he shall say:

1. The Collect for the Fifth Sunday after the Epiphany.

2. The Collect for the Ninth Sunday after Trinity.

3. The Collect for the Nineteenth Sunday after Trinity.

4. The grace of our Lord Jesus Christ, etc.

[See Journal of 1874, p. 303.]

APPENDIX XVIII.

ACTION OF THE STANDING COMMITTEE OF THE DIOCESE OF KENTUCKY ON THE RESOLUTIONS ADOPTED BY THE BOARD OF MISSIONS.

DIOCESE OF KENTUCKY,
LOUISVILLE, November 20, 1889.

Rev. Chas. L. Hutchins, D.D., Secretary of the General Convention :

REVEREND AND DEAR SIR, — At a meeting of the Standing Committee held Nov. 19, 1889, the Secretary read the following resolutions adopted by the General Convention sitting as the Board of Missions, Oct. 14, 1889, and communicated to us by the Secretary thereof:

Resolved, That the Board of Missions request the Diocese of Kentucky to permit the Bishop of that Diocese to devote six months to the work of presenting the interests of the work among the colored people and especially to the churches of the North.

Upon the consideration of this resolution the following minutes were adopted:

Resolved, 1st, That we as a Standing Committee have no such authority as is contemplated in the action of the General Convention.

2d, That such consent can be given only by the Diocesan Council duly assembled, which cannot be till May, 1890, too late for action on this subject.

3d, The needs of the Church in the Diocese of Kentucky are the first care of the Bishop, which we cannot ignore, and yet, recognizing the grave importance of the work of the Church among the colored people, in which we feel the most profound interest, we advise that the Bishop comply with the request of the General Convention as far as, in his judgment, can be done without serious detriment to the welfare and progress of the Church in the Diocese of Kentucky.

Resolved, That a copy of these be sent to the Bishop and to the Secretary of the General Convention.

A true copy.

WM. CORNWALL, *Secretary.*

APPENDIX XIX.

REPORT OF THE BISHOP OF HAITI.

To the General Convention of the Protestant Episcopal Church in the United States of America.

A sad temporal calamity has befallen the Mission since my last triennial report. On the 4th of July, 1888, the church, rectory, and a dependent building were totally consumed by fire in Port-au-Prince. This catastrophe has sadly deranged the work at the base of our operations. By the kindness of the American Methodist congregation here their edifice has been placed at our disposal for one service on Sundays, at an hour when it is not used by that congregation for divine worship. The urgent necessity for immediate aid from abroad to reconstruct the missionary edifices at our headquarters is set forth in my annual report to the Board of Managers for the present year.

This incendiary was the signal for a political revolution, which broke out on the 5th of August following at Cape Haitien, and resulted in the overthrow of the then existing government five days later. This political revolution further degenerated into a civil war in October following, between two ambitious parties among the revolutionists themselves, each contending for the ascendancy. This internecine strife desolated the country until the end of August of the present year. The definite triumph of one of the parties has now brought about a cessation of hostilities, and the work of re-establishing a definite government by a general election has now begun. There is a hopeful prospect that this end may be reached without further trouble; and that peace will now be maintained. This state of things, through which we have just passed, has sadly crippled and circumscribed our aggressive operations during the past twelve months.

Nevertheless, though temporarily arrested in its development, the work has not gone backward. In 1887 a new chapel was constructed at Deslandes, in the district of Léogane, making the fourth place set apart for worship in that district. In 1888 another chapel was built at Thomonde in the district of Lascabobas, making the third place of worship in that district in connection with Mirébalais. At Cayes the Rev. Mr. Benedict had the work of construction resumed, in June last, on the church edifice that was begun there in 1882, but which was suspended for want of funds in 1883. He had the moral courage to do this in spite of the fact that the civil war was then still raging. The funds that enabled him to undertake it represent the personal sacrifices that the members of that poor congregation have imposed upon themselves for several years past, together with some local contributions on the part of well-wishers of the cause. But although the work will thus be advanced towards completion, yet the funds in hand will not fully accomplish this object. An opportunity, therefore, still remains for some generous friends abroad to come to the help of this poor, struggling congregation, in carrying on to completion their heroic and most laudable undertaking.

Two Deacons have also been added to our Missionary Staff since the last triennial report. One of them has been assigned to the work at Thomonde, which is prospering under his gospel labors; and the other, ordained by the Bishop of Connecticut, acting for the Bishop of Haïti, at the completion of

his studies abroad, is yet to be assigned to a field of labors after his arrival here, an occurrence which is now daily expected.

Last year three students finished the three years course in our Normal and Industrial School. Two went forth to occupy different stations in the district of Léogane, and the third to a station in Mirébalais. All three began work at once as primary school teachers. Their prospects were encouraging; but the civil war arrested their progress. The two schools in the Léogane district, however, continued under all the disadvantages of the troubled state of the country, and are now looking hopefully forward to greater usefulness. At Mirébalais the teacher was obliged to suspend operations and enter into the service of the government, from which he is not yet relieved. Meanwhile, two more students from that district have entered the Normal and Industrial School, and are now about completing the first year of the course. This school has a field of great usefulness before it, as an auxiliary to our Gospel work. This usefulness it will accomplish, if generous contributions shall be placed at its disposal, to enable it to receive a few more students from various localities, and to carry on agricultural labors and other manual industries with proper implements and suitable outfits.

A plan for a Medical Mission and a Theological Training School has been set on foot with the approbation of the Board of Managers. With a little more generous aid from the friends of Missions abroad we could soon bring these two projects within the range of practical realization. We hope that this aid may not fail to be given for the execution of those three important institutions, which are so indispensable as instrumentalities for the efficient prosecution of our Gospel work.

Hence, to sum up, we must say that our work here has not been carried on during the past three years without a great drawback, among many difficulties, and even amidst sore discouragements. Nevertheless, the work has not only held the ground previously gained, but has also moved forward. We therefore take fresh courage and solemnly consecrate ourselves anew to the task before us with the firm resolve, in dependence on the Spirit of God, still to move onward, waging an uncompromising warfare against the citadels of error, vice, sin, and crime around us, and demanding their unconditional surrender in the Name of the Lord of Hosts.

JAMES THEODORE HOLLY,
Bishop of Haiti.

PORT-AU-PRINCE, September 10, 1889.

APPENDIX XX.

CHANGES IN THE CANONS ADOPTED IN THE GENERAL CONVENTION OF 1889.

WE do hereby certify that upon a careful examination of the Minutes and Message Books of the two Houses of the General Convention held in the City of New York, in the month of October A.D. 1889, we find the following changes to have been made in the Canons of this Church.

The following Canon to be entered in the Digest and numbered Title I., Canon 10, Of Deaconesses, was adopted as follows. (See Message 142, House of Deputies.)

Title I., Canon 15, Section iii. Clause 2, was amended so as to read:

[2.] The evidence of the consent of the different Standing Committees shall be in the form prescribed for the House of Deputies in General Convention; and, without the aforesaid requisites, no consecration shall take place during the recess of the General Convention; but in case the election of a Bishop shall take place within three months before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting.

Title I., Canon 15, Section v. was amended so as to read:

§ v. When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, or by reason of the extent of his Diocese, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall, in all cases, succeed the Bishop in case of surviving him: *Provided*, that before the election of an Assistant Bishop for the reason of extent of Diocese, the consent of the General Convention, or during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees must be had and obtained. Prior to any election of an Assistant Bishop, the Bishop of the Diocese shall consent in writing to such election, and in such consent he shall state the duties which he thereby assigns to the Assistant Bishop when duly elected and consecrated. And in case of the inability of the Bishop of the Diocese to issue the aforesaid consent to the election of an Assistant Bishop, the Standing Committee of the Diocese may request the Convention to issue such letter of consent. And the request of the said Standing Committee shall be accompanied by medical certificates of the inability of the Bishop of the Diocese to issue such written consent.

No person shall be elected or consecrated a Suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese at the same time.

Title I., Canon 15, Section vi., Clause 7, was amended so as to read:

[7.] Any Bishop or Bishops elected and consecrated under this Section shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of Bishop in any organized Diocese within the United States. And whenever a Diocese shall have been organized within the jurisdiction of such Missionary Bishop, if he shall be chosen Bishop of such Diocese, he may accept the office without vacating his Missionary appointment: *Provided*, that he continue to discharge the duties of Missionary Bishop within the residue of his original jurisdiction, if there be such residue.

Title I., Canon 19, Sections iii. and iv. were amended so as to read:

§ iii. Upon the adjournment of any General Convention, the Secretaries of the two Houses shall deliver to the Custodian of the Standard Prayer Book true and exact copies of all alterations and additions in the Book of Common Prayer which have been adopted by the said General Convention in accordance with Article 8 of the Constitution: and such copies, duly certified by said Secretaries, and attested by the Presiding Officers of the respective Houses, shall be preserved by the Custodian of the Standard Prayer Book; and the Secretary of the House of Deputies shall take out a copyright of said alterations and additions according to law. And he shall also send a copy of the same to the Ecclesiastical Authority of every Diocese, and to every clergyman of this Church.

§ iv. Until a Standard Book of Common Prayer shall hereafter be duly set forth and established, by the General Convention, all issues or editions of the Book of Common Prayer shall contain, as an appendix to each volume published, a certificate to be prepared and signed by the Custodian of the Standard Prayer Book aforesaid, and approved by the Presiding Bishop and two other Bishops, showing what alterations and additions in the Book of Common Prayer the General Conventions of 1886 and 1889 adopted, and their effect upon the structure of the Book of Common Prayer as it was before such alterations and additions were adopted. And copies of this certificate shall be sent by the Custodian to every Bishop of the Church. And it shall not be lawful for any Bishop, or other officer in any Diocese, to attest any issue or edition of the Book of Common Prayer to be hereafter published, unless the same shall contain the certificate of the Custodian, approved by the Bishops as aforesaid.

Title III., Canon 3, Section iii., Clause 7, was amended so as to read:

[7.] To aid the Presiding Bishop, or the Bishop in charge of these foreign Churches, in administering the affairs of the same, and in settling such questions as may, by means of their peculiar situation, arise, there shall be a Standing Committee, to consist of communicants of this Church, who shall be chosen and elected as follows: Each Church or Congregation, thus in union with the General Convention, shall have the right to nominate, to the Bishop in charge, one person, who shall be a communicant, and the General Convention shall nominate four persons, of whom two at least shall be Clergymen, who shall hold office until the General Convention next ensuing, and until their successors are elected, and together they shall constitute the said Standing Committee, of which the Bishop in charge of said foreign Churches shall be the chairman. A majority of all the members shall be a quorum. This Standing Committee shall be a Council of Advice to the Bishop. They shall be summoned on the requisition of the Bishop, whenever he shall desire their advice. And they may meet of their own accord and agreeably to their own rules, when they may be disposed to advise the Bishop.

Title III., Canon 7, Article IV., was amended so as to read:

ARTICLE IV. There shall be appointed at every triennial meeting of the General Convention a Missionary Council, comprising all the Bishops of this Church, all the members of the Board of Managers, and in addition thereto at least one clerical and one lay member for each Diocese, which shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Managers with the approval of the Presiding Bishop, which shall be competent to take all necessary action in regard to the Missionary work of the Church which shall not conflict with the general policy of the Board as from time to time determined at its triennial sessions. It shall be competent for the Bishop of a Diocese to fill vacancies in the representation of his Diocese, occurring by removal, resignation, or death during the recess of the General Convention.

There shall also be appointed in like manner a Board of Managers, to be selected from the Missionary Council, comprising the Presiding Bishop as President, and fifteen other Bishops, fifteen Presbyters, and fifteen laymen, who shall have the management of the general missions of this Church; and, when the Board of Missions is not in session, shall exercise all the corporate powers of the Domestic and Foreign Missionary Society; they shall remain in office until their successors are chosen, and they shall have power to fill any vacancies that may occur in their number:

Provided, That the election to fill such vacancies shall be restricted to an election from the members of the Missionary Council.

All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Society, and of the Board of Managers, shall be *ex-officio* members of the Board and have all the rights and privileges of the elected members, except the right to vote.

Whenever demanded by one-fifth of the members present, a majority of two-thirds of the members voting shall be necessary to any act of the Board. In all annual appropriations, and in entering upon or abandoning any Missionary field, as also in changing the By-laws, a majority must be present. For all other business the Board may, by a By-law, determine the quorum.

The Board of Managers shall make a full and complete triennial report to the General Convention, constituted as the Board of Missions, on or before the third day of the Session of the General Convention, and a similar report to the Missionary Council at its annual meetings, comprising such an outline of the Missionary work prosecuted during the preceding year as may serve to give a comprehensive view of the progress, prospects, and present condition of the work of the Society in the several parts of the Domestic and Foreign fields.

There shall be appointed at each meeting of the General Convention and of the Missionary Council a Committee consisting of two Bishops, two Presbyters, and two laymen, together with the General Secretary of the Board of Missions, whose duty it shall be to arrange an order of work for the ensuing meeting of the Board of Missions, or of the Missionary Council.

The following changes are to be made in the numbering of the Canons: Of Title I., Canons 10-23 are to be numbered respectively, 11-24.

Attest:

WILLIAM STEVENS PERRY,
Bishop of Iowa,

A. A. WATSON,
Bishop of East Carolina,

On the part of the House of Bishops.

FREDERIC PARKER DAVENPORT,
CAUSTEN BROWNE,

On the part of the House of Deputies.

APPENDIX XXI.

RULES OF ORDER.—HOUSE OF BISHOPS.

Adopted, 1859. *Amended*, 1862, 1868, 1871, 1874, 1877, 1880, 1883, 1886, and 1889.

FIRST DAY OF THE SESSION.

1. The House shall meet for business at such time and place as shall have been duly notified by the Presiding Bishop or Chairman of the House to the members of this House, and shall be called to order by the Presiding Bishop, or, in his absence, by the Senior Bishop present. (As amended October 18, 1886.)

2. Any Bishop appearing in the House of Bishops for the first time after his consecration, shall then be presented to the President by one or more Bishops, and if such be present, by one or more Bishops who took part in his consecration.

3. The roll of members shall be called by the Secretary, or the Assistant Secretary of the session of the House last preceding, or, in their absence, by a Secretary appointed *pro tem*.

4. If any member or members of this House shall have died since its last meeting, the Presiding Bishop shall then announce, without word or comment, the fact and the date of such death, after which he shall say the Lord's Prayer, together with the following prayer and collects:

"We bless thy Holy Name for all thy servants, who, having finished their course in faith, do now rest from their labors. And we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that, at the day of the general resurrection, we, with all those who are of the mystical Body of thy Son, may be set on His right hand, and hear that His most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*"

The Collect for All Saints' Day.

The Collect in the Visitation Office: "O God, whose days," etc.

The grace of our Lord, etc.

[As amended October 21, 1886.]

5. The House shall then proceed to elect a Secretary. If but one candidate be nominated, the election shall be *viva voce*; if more than one, by ballot.

6. With the approbation of the Presiding Officer, the Secretary may, at any period of the session, appoint an Assistant Secretary.

7. The House shall then proceed to elect a Chairman of the House, who shall be Assessor to the Presiding Bishop, and in his absence, or at his request, shall be the Presiding Officer of the House, and to whom the Presiding Bishop may assign any duties connected with his office, from which, from time to time, he may desire to be relieved. He shall continue in office until the Triennial General Convention following that in which he was elected.

[Amended October 5, 1889.]

DAILY ORDER.

I. Bishops shall be selected by the Secretary by lot on the first day of the Session, whose duty it shall be, in the order of such selection, to take charge of the united Morning Service of the General Convention. [As amended October 7, 1886.]

II. The House shall meet for business one hour after the hour appointed for the said Morning Service, unless otherwise ordered at the previous adjournment. When the President shall have taken the chair, new members may be introduced, as on the first day. The roll shall then be called, after which the House shall be bidden to prayer by the President, but after the third day of the Session, the roll shall not be called, unless by order of the House. The Minutes of the last meeting shall then be read by the Secretary, and acted upon by the House.

III. On the second day of the Session, after prayers, the Presiding Bishop shall lay before the House a statement of his official acts during the recess of the General Convention.

IV. On days when the Bishops are expected to meet with the Deputies and others in the Board of Missions, during any part of the forenoon, the first business shall be the consideration of such matters as the Committee on the Despatch of Business shall report as urgently demanding attention. After that shall follow consideration of Messages from the House of Deputies not disposed of, and a call for reports from Standing Committees; then may follow any other business for which time shall remain. If the Board of Missions shall adjourn before the customary hour for adjournment of the House of Bishops, the House shall resume its sitting. Any part of this rule may be suspended by a majority vote.

V. The business of the House shall be disposed of in the order following:

- a. Communications from the President.
- b. Petitions and Memorials.
- c. Messages from the House of Deputies not yet disposed of.
- d. Motions of references [adopted October 26, 1886].
- e. Reports from Standing Committees, in the order in which the Committees are named in the First General Rule.
- f. Reports of Commissions.
- g. Reports from Special Committees.
- h. Miscellaneous business.

VI. The Order of the Day shall be taken up at the hour appointed, unless postponed by a vote of two-thirds of the members present.

It shall be the duty of the Secretary to prepare and place upon the table in front of his desk, each morning after the opening of the House, a calendar of all Orders of the Day not yet discharged.

VII. Bishops invited to honorary seats may be introduced by the President whenever no other business occupies the House.

GENERAL RULES.

I. As an indication of our humble dependence upon the Word and Spirit of God, and following the example of Primitive Councils, a copy of the Holy Scriptures shall always be reverently placed in view at the meetings of this House.

II. There shall be added to other Religious Services of this House the Administration of the Holy Communion once in every week. [Adopted October 26, 1886.]

III. Committees shall be appointed by the Chairman of the House unless otherwise ordered. The Bishop first named on the Committee shall act as its convener, and each Committee at its first meeting shall elect its own Chairman [as amended October 18, 1886, and October 5, 1889]. Whenever an appointment to any place or position is made by direct action of the House, such appointment shall be by ballot. [Amended October 20, 1886.]

The Standing Committees, to be announced not later than the third day of the Session, shall be as follows:

1. On the Prayer Book.
2. On Amendments to the Constitution.
3. On Canons.
4. On the Pastoral Letter, of which the Presiding Bishop shall be Chairman.
5. On the conduct of all Religious Services connected with the Convention.
6. On Domestic Missions.
7. On Foreign Missions.
8. On Christian Education.
9. On the Consecration of Bishops.
10. On the Nomination of Missionary Bishops.
11. On the Admission of New Dioceses.
12. On the General Theological Seminary.
13. On Memorials and Petitions.
14. On Unfinished Business.
15. On Despatch of Business.
16. On Rules of Order. (As amended October 8, 1886.)

Each of these Committees shall consist of not more than five nor less than three members, at the discretion of the Chairman of the House, except that the Committee on Canons shall consist of seven members.

IV. No memorial, petition, or address shall come before this House unless presented by the Chairman of the House, or some other Bishop present.

V. Nothing other than reports and other documents printed for the use and by order of the House, except the private correspondence of its members, shall be distributed in the House without having first been intrusted to the Secretary, and submitted to the approval of the Presiding Officer. (Adopted October 21, 1886.)

VI. All resolutions shall be reduced to writing; and no motion shall be considered as before the House until seconded.

VII. Members in discussion shall address the Chair, and shall confine themselves to the point in debate. No member shall speak more than twice in the same debate without leave of the House.

VIII. Every member present shall, on a division, be counted, unless personally interested in the question to be decided. When, in taking a question, the President's vote produces a tie, the motion shall be considered as lost.

IX. The ayes and nays may be required by any three members, and shall in such cases be entered on the Journal.

X. When a question is under consideration no motion shall be received unless to lay it upon the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide it; and motions for any of these purposes shall have precedence in the order herein named. Motions to lay upon the table and to adjourn shall be decided without debate. A motion to adjourn shall always be in order.

XI. On motion duly put and carried, the House may resolve itself into a Committee of the Whole, when a Chairman of the same shall be elected. The Junior Bishop present shall act as Clerk of the Committee, and make a record of its action.

XII. Reports of Committees shall be in writing, and shall be received, of course, and without motion, for acceptance, unless re-committed by vote of the House. Reports recommending or requiring any action or expression of opinion by the House shall be accompanied by specific resolutions.

XIII. Reports of Committees appointed to sit during the recess, if not acted upon at once, shall, when presented, be made the Order of the Day for a time fixed.

XIV. All questions of order shall be decided by the Chair without debate, but appeal may be taken from such decision. On such appeal no member shall speak more than once without express leave of the House.

XV. Amendments shall be considered in the order in which they are moved. When a proposed amendment is under consideration, a motion to amend the same may be made. No after-amendment to such second amendment shall be in order, but a substitute for the whole matter may be received. No proposition on a subject differing from the one under consideration shall be received under color of a substitute.

XVI. A question, being once determined shall stand as the judgment of the House, and shall not be again drawn into debate during the same session of the Convention, except with the consent of two-thirds of the House. A motion to reconsider can only be made by one who voted with the majority on the previous determination of the question.

XVII. Messages from the House of Deputies shall be handed by the Secretary of this House to the President, to be laid before the House as early as may be convenient. Committees from the House of Deputies shall be admitted immediately.

XVIII. The Committee on Despatch of Business shall, each day, before the adjournment of the House, report any action of the House of Deputies which is liable to acquire the effect of law without the concurrence of this House.

XIX. Two of the Bishops shall be appointed by the Chair to act with the Secretary in preparing daily reports of the action of this House, and furnishing them, at their discretion, to public journalists.

XX. It shall be competent to the House of Bishops to convene as, or, being convened, to resolve itself into, a Council of Bishops, at which only members of the House of Bishops and elected officers of the Council shall be present, and in which one of the members of the Council, chosen for that purpose, shall act as Clerk. (Adopted October 23, 1883.)

XXI. Bishops admitted to honorary seats shall be conducted to the seats assigned to them by the Bishops who introduce them; and, except when privileged business is before the House, or when this House resolves itself into a Council of Bishops, shall at all times be entitled to be present.

XXII. In the event of the calling a special meeting of the House of Bishops, notice shall be issued for the same, and delivered or posted at least forty-five days before the first day of the proposed meeting. A request shall accompany the notice that an answer be returned as early as convenient from each Bishop, stating whether he will be able to attend or no. In the event of the failure to obtain a favorable reply from a sufficient number of the Bishops to constitute a majority of the whole House, notice of such failure shall be sent to each of the Bishops at least twelve days before the first day of the proposed session, and the call for such meeting shall be held as satisfied, and of no further effect. (Adopted April 24, 1884. Again, October 18, 1886.)

XXIII. The ballot for the nomination of a Missionary Bishop shall not be had until the third day after the presentation of the names of Presbyters suggested for the office, without unanimous consent, and it is recommended that the Administration of the Holy Communion precede the ballot. (Adopted October 24, 1889.)

XXIV. None of the Rules of Order shall be suspended without the concurrence of two-thirds of the members present.

XXV. These Rules shall be in force in subsequent Sessions of this House until otherwise ordered.

STANDING ORDERS OF THE HOUSE OF BISHOPS.

Adopted 1832. — Amended 1877-1889.

I. The Senior Bishop of the Church present at any General Convention is the Presiding Bishop in the House of Bishops.

2. The Senior Bishop of this Church is the Presiding Bishop for all other purposes contained in the Canons.

3. The Senior Bishop of this Church present at any Consecration of a

Bishop is the Presiding Bishop for that solemnity, unless some other Bishop shall have been assigned to such service on any special occasion by the Presiding Bishop, or, in his absence, by the Bishops present at the Consecration.

4. Seniority among the Bishops is according to the time of the Consecration of each Bishop.

5. Two or more of the Bishops shall be appointed at each General Convention to take charge, together with the Secretary of the House of Bishops, of the Journal of its proceedings, and to see that the whole or such parts of it as the House may direct be entered in its proper place in the Journal of the General Convention.

6. The House of Bishops shall assemble on every morning during the period of the General Convention, except the Lord's Day, for business, unless adjournment beyond that morning has been ordered by vote of the House.

7. The Daily Session of this House shall be closed with the Benediction, pronounced by the Bishop presiding. (Adopted October 20, 1886.)

8. The Standing Committee on the Nomination of Missionary Bishops shall receive and report any information touching any one who has been nominated for election as Missionary Bishop, and especially any information concerning the intellectual, moral, and physical qualifications of the person nominated, with dates of birth and graduation, and specific statements as to theological attainments, proficiency in languages ancient and modern, and as to any specialty in sacred studies to which he may have devoted himself. (Journal of 1883, p. 76.)

9. The Secretary of the House of Bishops shall keep, in a suitable book to be provided for the purpose, a Record of the members and officers of the House from the beginning, and shall record therein the names of the Bishops who are or have been members of this House, the date and place of their consecration, the names of their consecrators, together with the date of the termination, by death, resignation, or otherwise, of the membership of such Bishops as have ceased to have a seat in this House; all which facts shall be recorded only upon official information, for which it shall be the duty of the Secretary to call upon such persons as may be competent to furnish the same. The said book of record shall be the official Register of this House, and the Roll of the House made up therefrom by the Secretary shall be by him certified to its presiding officer, who shall at each regular or special session of the House communicate the same to the House, as its official Roll, so soon as he shall have taken the Chair. Such Roll shall be subject to change only by vote of the House. (Adopted October 28, 1887.)

10. In making up the list of the Bishops who have retained their constituted right to seats in this House, the Secretary be instructed to leave the name of any Bishop resigned in the place which he occupies in the order of his consecration, with the addition of the word "Bishop," which shall be considered as the sufficient official title of such resigned Bishop. (Adopted October 24, 1889.)

11. In the event of the loss by any Bishop of his seat in the House of Bishops, with the consequent omission of his name from the Roll, and his return to the House, his name shall be entered on the Roll at the place corresponding with the time of such return. (Adopted October 24, 1889.)

APPENDIX XXII.

RULES OF ORDER. — HOUSE OF DEPUTIES.

Adopted, 1880. Amended, 1883, 1886, and 1889.

Title III., Canon 1, § i.

[4.] The Rules and Orders of the House of Deputies shall be in force in the ensuing General Convention until the organization thereof, and until they be amended or repealed by the said House.

1. The daily sessions of this House shall be opened with the Morning Service of the Church.

2. When the President takes the chair, no member shall continue standing, or shall afterwards stand up, except to address the Chair.

3. When the President shall have taken the chair, the Roll of Members shall be called, and the Minutes of the preceding day read; but the same may be dispensed with by a majority of the House, to be decided without debate.

4. At the opening of the session, the President shall appoint the following Standing Committees, to wit:

- I. On the State of the Church, to consist of one member from each Diocese, two members from the Delegations from Missionary Jurisdictions, and one from the Jurisdiction of Foreign Churches; and
- II. On the General Theological Seminary.
- III. On Missions.
- IV. On the Admission of New Dioceses.
- V. On the Consecration of Bishops.
- VI. On Amendments to the Constitution.
- VII. On Canons.
- VIII. On Expenses.
- IX. On Unfinished Business.
- X. On Elections.
- XI. On the Prayer Book.
- XII. On Christian Education.
- XIII. On Memorials of Deceased Members.
(Each to consist of thirteen members.)
- XIV. On Rules of Order (to consist of five members); to which Committee shall be referred, without debate, all proposed amendments to the Rules of Order.

5. The Daily Order of Business shall be as follows:

- I. Reading the Minutes.
- II. Communications from the President.
- III. Reports from Standing Committees, in the following order:
 1. On Elections.
 2. On the Admission of New Dioceses.
 3. On Rules of Order.
 4. On the Consecration of Bishops.
 5. On Amendments to the Constitution.
 6. On Canons.
 7. On the General Theological Seminary.
 8. On the State of the Church.

- 9. On Expenses.
- 10. On Missions.
- 11. On the Prayer Book.
- 12. On Christian Education.
- 13. On Unfinished Business.
- 14. On Memorials of Deceased Members; and
- 15. Special Committees in the order of appointment.
- IV. Petitions and Memorials.
- V. Motions and Resolutions.
- VI. Business on the Calendar.

6. The Secretary shall keep a Calendar of Business, on which reports from Committees, resolutions which lie over, and other matters undisposed of, indicating the subject of each item, shall be placed in the order in which they are presented, a printed copy of which Calendar shall be furnished to each member.

7. At twelve o'clock, unless there be an Order of the Day, or as soon thereafter as the Order of the Day shall be disposed of, the business on the Calendar shall be taken up and disposed of, in the order in which it stands thereon; and a vote of two-thirds of the members present shall be required to take up any matter out of its order on the Calendar, or to make any matter the Order of the Day for a particular time.

8. All propositions involving expense shall be referred to the Committee on Expenses before being considered, except propositions to print.

9. All resolutions shall be reduced to writing, presented to the Secretary, and by him read to the House; and no motion shall be considered before the House unless seconded.

10. If the question under debate contains several distinct propositions, the same shall be divided, at the request of any member, and a vote taken separately, except that a motion to strike out and insert shall be indivisible.

11. When a question is under consideration, no motion shall be received, unless to lay it upon the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, or to amend it; and motions for any of these purposes shall have precedence in the order herein named. If a motion to lay on the table an amendment be carried, the matter before the House shall be proceeded with as if no such amendment had been offered. The motions to lay upon the table, and to adjourn, shall be decided without debate. The motion to adjourn shall always be in order.

12. There shall be no debate upon a resolution which proposes to refer any matter to a Committee, or upon a motion to recommit any subject which has been before a Committee. But the member who offers such a resolution or motion may speak five minutes for the purpose of explaining its object. And if objection be made to the consideration of a resolution designed for the action of the House, without reference to a Committee, it shall lie over, and come up the next day as unfinished business. But by a vote of two-thirds of the members present, the House may at once consider the resolution. All messages from the House of Bishops communicating any legislative action on their part shall, without debate, be referred to the proper Committee.

13. When a proposed amendment is under consideration, a motion to amend the same may be made. No after-amendment to such second amendment shall be in order; but a substitute for both amendments may be received, which, if adopted, shall operate as an amendment to the original proposition. No proposition on a subject different from the one under consideration shall be received under color of an amendment or substitute.

14. In all questions decided numerically, the motion to reconsider must be made by one Deputy, and seconded by another who voted in the majority; or, in case of equal division, by those who voted in the negative; and in case of a vote by Orders, where there is a concurrence of both Orders, a motion to reconsider shall be made by a majority of a Deputation from any Diocese

of either Order voting in the majority; and, in case of a non-concurrence of Orders, the motion to reconsider shall come from a majority of a Deputation from a Diocese of that Order which gave the majority in the negative; and, in either case, a motion to reconsider shall be seconded by a majority of any Deputation of either Order, without regard to its previous vote. And all motions to reconsider shall be made and seconded on the day the vote is taken, or the next succeeding day.

15. The Reports of all Committees shall be in writing, and shall be received of course, and without motion for acceptance, unless recommitted by vote of the House. All reports recommending or requiring any action or expression of opinion by the House shall be accompanied by a resolution for the action of the House therein.

16. No new business shall be introduced for the consideration of the House after the twelfth day of its session, except by a vote of two-thirds of the members present.

17. Whenever the election of a Bishop, the approval of his testimonials, or assent to his consecration, shall be considered, the House shall sit with closed doors.

18. All questions of order shall be decided by the Chair without debate; but any member may appeal from such decision, and on such appeal no member shall speak more than once, without express leave of the House.

19. The names of the movers of resolutions shall appear upon the Minutes of the House.

20. Every member who shall be in the House when any question is put, shall, on a division, be counted, unless he be personally interested in the question under consideration.

21. While the President is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

22. When any member is about to speak or deliver any matter to the House, he shall, with due respect, address himself to the President, confining himself strictly to the point in debate.

23. No member shall speak more than twice in the same debate, nor longer than fifteen minutes at one time, without leave of the House.

24. All Committees shall be appointed by the President, unless otherwise ordered.

25. When the House is about to rise, every member shall keep his seat until the President leaves his chair; and before the President leaves the chair, he may make any communication to the House, or cause any notice to be read by the Secretary.

26. No member shall absent himself from the service of the House, unless he have leave, or be unable to attend.

27. When memorials or petitions are presented, their contents shall be concisely stated by the Deputy presenting them, and they shall be referred or laid upon the table, unless by a majority vote the memorial or petition shall be ordered to be read.

28. Reports of Committees appointed to sit during the recess, if not acted upon at once, shall, when presented, be made the Order of the Day for a time fixed.

29. No applause shall be permitted during the sessions of the House.

30. Messages from the House of Bishops shall be handed by the Secretary of this House to the President, to be laid before the House as early as may be convenient.

31. Seats upon the platform shall be occupied by officers of the Convention or their representatives, members of the House of Bishops, and such other persons only as by special vote of the Convention shall be so authorized.

32. No one shall be admitted to the floor of the House except Deputies, Presidents of Colleges recognized as Church Colleges by the Committee on Christian Education, Clergymen of this Church, and of other branches of

the Church Catholic with which this Church is in Communion who may be sojourning in the city where the General Convention is assembled, Managers, Secretaries, and Treasurers of the Board of Missions, Trustees, Professors, and students of the General and other Theological Seminaries of this Church, other students of Theology who are candidates for Holy Orders in this Church, former members of the House of Deputies, and the Clergy, Wardens, and Vestrymen of the Church in which the House of Deputies may sit.

33. No rule shall be suspended unless with the assent of two-thirds of the members present.

A correct copy.

Attest:

CHAS. L. HUTCHINS,
Secretary.

APPENDIX XXIII.

JOINT RULE ON THE POWERS OF JOINT COMMITTEES.

1. JOINT Special Committees, having made their final Report, are to be considered as having exhausted their functions, and can only be revived by the concurrent action of the two Houses.

2. It shall be the privilege of either House to refer to a Joint Committee any matter relating to the subject for which it was appointed; but neither House shall have the power, without the consent of the other, to instruct the Joint Committee as to any particular line of action.

Adopted by the House of Deputies on the twelfth day of the session, 1883.

(See Journal, p. 223.)

Adopted by the House of Bishops on the seventeenth day of the session, 1883. (See Journal, p. 86.)

A correct copy.

Attest:

CHAS. L. HUTCHINS,
Secretary of the House of Deputies.

Digest of the Canons

FOR THE GOVERNMENT OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

United States of America,

PASSED AND ADOPTED IN GENERAL CONVENTIONS.

TOGETHER WITH

The Constitution.

PRINTED FOR THE CONVENTION.

1890.

Table of Contents.

	PAGE
The Constitution	5
Title I.—OF THE ORDERS IN THE MINISTRY, AND OF THE DOCTRINE AND WORSHIP OF THE CHURCH . .	17
Title II.—OF DISCIPLINE	90
Title III.—OF THE ORGANIZED BODIES AND OFFICERS OF THE CHURCH	122
Title IV.—MISCELLANEOUS PROVISIONS	141
Index to the Digest	148

CONSTITUTION.

Constitution,

ADOPTED IN GENERAL CONVENTION,

IN PHILADELPHIA, OCTOBER, 1789.

ARTICLE 1.

THERE shall be a General Convention of the Protestant Episcopal Church in the United States of America on the first Wednesday in October, in every third year, from the year of our Lord one thousand eight hundred and forty-one; and in such place as shall be determined by the Convention; and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the Convention, the Presiding Bishop shall have it in his power to appoint another convenient place (as near as may be to the place so fixed on) for the holding of such Convention: and special meetings may be called at other times, in the manner hereafter to be provided for; and this Church, in a majority of the Dioceses which shall have adopted this Constitution, shall be represented, before they shall proceed to business; except that the representation from two Dioceses shall be sufficient to adjourn; and in all business of the Convention freedom of debate shall be allowed.

General Convention.

Change of Place.

Special Meetings.

Quorum.

Freedom of Debate.

ARTICLE 2.

The Church in each Diocese shall be entitled to a representation of both the Clergy and the Laity. Such representation shall consist of not more than

House of Deputies.

CONSTITUTION.

Clergymen
and Laymen.

four Clergymen and four Laymen, communicants in this Church, residents in the Diocese, and chosen in the manner prescribed by the Convention thereof; and in all questions when required by the Clerical or Lay representation from any Diocese, each Order shall have one vote; and the majority of suffrages by Dioceses shall be conclusive in each Order, provided such majority comprehend a majority of the Dioceses

Vote by Dio-
ceses and
Orders.

represented in that Order. The concurrence of both Orders shall be necessary to constitute a vote of the House of Deputies. If the Convention of any Diocese should neglect or decline to appoint Clerical Deputies, or if they should neglect or decline to appoint Lay Deputies, or if any of those of either Order appointed should neglect to attend, or be prevented by sickness or any other accident, such Diocese shall nevertheless be considered as duly represented by such Deputy or Deputies as may attend, whether Lay or Clerical. And if, through the neglect of the Convention of any of the Churches which shall have adopted or may hereafter adopt this Constitution, no Deputies, either Lay or Clerical, should attend at any General Convention, the Church in such Diocese shall nevertheless be bound by the acts of such Convention.

Dioceses un-
represented
are bound.

ARTICLE 3.

House of
Bishops.

The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies composed of Clergy and Laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative

Negative up-
on the Lower
House.

CONSTITUTION.

thereupon; and all acts of the Convention shall be authenticated by both Houses. And in all cases the House of Bishops shall signify to the House of Deputies their approbation or disapprobation (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member *ex officio*, and shall vote with the Clerical Deputies of the Diocese to which he belongs; and a Bishop shall then preside.

ARTICLE 4.

The Bishop or Bishops in every Diocese shall be chosen agreeably to such rules as shall be fixed by the Convention of that Diocese; and every Bishop of this Church shall confine the exercise of his Episcopal Office to his proper Diocese, unless requested to ordain, or confirm, or perform any other act of the Episcopal Office in another Diocese by the Ecclesiastical Authority thereof.

Jurisdiction of
Bishops.

ARTICLE 5.

A Protestant Episcopal Church in any of the United States, or any Territory thereof, not now represented, may, at any time hereafter, be admitted on acceding to this Constitution; and a new Diocese, to be formed from one or more existing Dioceses, may be admitted under the following restrictions, viz.: —

Admission of
New Dioceses.

No new Diocese shall be formed or erected within the limits of any other Diocese, nor shall any Diocese be formed by the junction of two or more

CONSTITUTION.

Consent required.

Dioceses, or parts of Dioceses, unless with the consent of the Bishop and Convention of each of the Dioceses concerned, as well as of the General Convention, and such consent shall not be given by the General Convention until it has satisfactory assurance of a suitable provision for the support of the Episcopate in the contemplated new Diocese.

Limit of Presbyters and Parishes.

No such new Diocese shall be formed which shall contain less than six Parishes, or less than six Presbyters who have been for at least one year canonically resident within the bounds of such new Diocese, regularly settled in a Parish or Congregation, and qualified to vote for a Bishop. Nor shall such new Diocese be formed if thereby any existing Diocese shall be so reduced as to contain less than twelve Parishes, or less than twelve Presbyters who have been residing therein and settled and qualified as above mentioned: *Provided*, that no city shall form more than one Diocese.

Rights of the Diocesan and the Assistant Bishops.

In case one Diocese shall be divided into two or more Dioceses, the Diocesan of the Diocese divided may elect the one to which he will be attached, and shall thereupon become the Diocesan thereof; and the Assistant Bishop, if there be one, may elect the one to which he will be attached; and if it be not the one elected by the Bishop, he shall be the Diocesan thereof.

Constitution and Canons of New Dioceses.

Whenever the division of a Diocese into two or more Dioceses shall be ratified by the General Convention, each of the Dioceses shall be subject to the Constitution and Canons of the Diocese so divided, except as local circumstances may prevent, until the same may be altered in either Diocese by the Convention thereof. And whenever a Diocese shall be formed out of two or more existing Dio-

CONSTITUTION.

ceses, the new Diocese shall be subject to the Constitution and Canons of that one of the said existing Dioceses to which the greater number of Clergymen shall have belonged prior to the erection of such new Diocese, until the same may be altered by the Convention of the new Diocese.

ARTICLE 6.

The mode of trying Bishops shall be provided by the General Convention. The Court appointed for that purpose shall be composed of Bishops only. In every Diocese, the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese. None but a Bishop shall pronounce sentence of admonition, suspension, or degradation from the Ministry, on any Clergyman, whether Bishop, Presbyter, or Deacon.

Ecclesiastical
Courts, Trials,
and Sentences.

ARTICLE 7.

No person shall be admitted to Holy Orders until he shall have been examined by the Bishop, and by two Presbyters, and shall have exhibited such testimonials and other requisites as the Canons, in that case provided, may direct. Nor shall any person be ordained until he shall have subscribed the following declaration:—

Requisites for
Ordination.

I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrines and Worship of the Protestant Episcopal Church in the United States.

Declaration.

No person ordained by a foreign Bishop shall be permitted to officiate as a Minister of this Church, until he shall have complied with the Canon or Canons in that case provided, and have also subscribed the aforesaid Declaration.

Admission of
Foreign Clergy

CONSTITUTION.

ARTICLE 8.

The Book of
Common
Prayer.

Alterations or
Additions,
how to be
made.

The Lection-
ary, how it
may be
amended.

A Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and a Form and Manner of making, ordaining, and consecrating Bishops, Priests, and Deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those Dioceses which shall have adopted this Constitution. No alteration or addition shall be made in the Book of Common Prayer, or other Offices of the Church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese, and adopted at the subsequent General Convention. *Provided, however,* That the General Convention shall have power, from time to time, to amend the Lectionary; but no act for this purpose shall be valid which is not voted for by a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies.

ARTICLE 9.

Alterations of
this Constitu-
tion.

This Constitution shall be unalterable, unless in General Convention, by the Church, in a majority of the Dioceses which may have adopted the same; and all alterations shall be first proposed in one General Convention, and made known to the several Diocesan Conventions, before they shall be finally agreed to, or ratified, in the ensuing General Convention.

CONSTITUTION.

ARTICLE 10.

Bishops for foreign countries, on due application therefrom, may be consecrated, with the approbation of the Bishops of this Church, or a majority of them, signified to the Presiding Bishop; he thereupon taking order for the same, and they being satisfied that the person designated for the office has been duly chosen, and properly qualified: the Order of Consecration to be conformed, as nearly as may be, in the judgment of the Bishops, to the one used in this Church. Such Bishops, so consecrated, shall not be eligible to the Office of Diocesan, or Assistant Bishop, in any Diocese in the United States, nor be entitled to a seat in the House of Bishops, nor exercise any Episcopal authority in said States.

Consecration
of Bishops for
Foreign Coun-
tries.

*Done in the General Convention of the Bishops,
Clergy, and Laity of the Church, the 2d day of
October, 1789.*

NOTE. — When the Constitution was originally adopted, in August, 1789, the first Article provided that the triennial Convention should be held on the first Tuesday in August. At the adjourned meeting of the Convention, held in October of the same year, 1789, it was provided that the second Tuesday in September, in every third year, should be the time of meeting. The time was again changed to the third Tuesday in May, by the General Convention of 1804. 1804.

History of
Alterations.

The first Article was put into its present form at the General Convention of 1841. 1841.

The second Article was put into its present form at the General Convention of 1856. 1856.

The third Article was so altered by the General Convention of 1808, as to give the House of Bishops 1808.

CONSTITUTION.

a full veto upon the proceedings of the other House.

1874. The fourth Article was put into its present form at the General Convention of 1874.

1871. The fifth Article was put into its present form at the General Convention of 1871.

1841. The sixth Article was put into its present form at the General Convention of 1841.

1811. The second sentence of the eighth Article was adopted at the General Convention of 1811.

1829. The words "or the Articles of Religion" were added to the eighth Article by the General Convention of 1829.

1877. The third sentence of the eighth Article was adopted at the General Convention of 1877.

1844. The tenth Article was finally agreed to, and ratified, in the General Convention of 1844.

1838. The Convention of 1838 adopted the following alterations, to wit:—

Striking out the word "States" wherever it occurred in the first and second Articles, except where it followed the word "United" in the first part of the first Article, and inserting in lieu of the word "States" the word "Dioceses." Striking out the word "States" wherever it occurred in the second, third, and fourth Articles, and inserting in lieu thereof the word "Dioceses."

Striking out the words "or district" in the fourth Article.

Striking out the word "State" in the sixth Article, and inserting the word "Diocese."

Striking out the word "States" in the eighth Article, and inserting the word "Dioceses"; and in the eighth Article striking out the words "or State" after the words "every Diocese."

CONSTITUTION.

Striking out the word "States" in the ninth Article, and inserting the word "Dioceses." Striking out the word "State" in the ninth Article, and inserting the word "Diocesan."

The words "House of Deputies" were substituted for the word "Convention" in the fourteenth line of the second Article, and in the twelfth line of the third Article, at the General Convention of 1886. 1886.

Digest of the Canons.

Title I.

OF THE ORDERS IN THE MINISTRY, AND OF THE
DOCTRINE AND WORSHIP OF THE CHURCH.

CANON 1.

Of the Orders of Ministry in this Church.

IN this Church there shall always be three Orders in the Ministry, namely: Bishops, Priests, and Deacons.

Three Orders
of Ministry.

CANON 2.

*Of the Admission of Persons as Candidates for
Holy Orders.*

§ i. All persons seeking admission to the Ministry of this Church are to be regarded as Candidates for Holy Orders, or as Postulants for admission to Candidateship.

Who ~~are~~
deemed Can-
didates, or
Postulants.

§ ii. [1.] Every person desiring to be admitted Candidate for Holy Orders is, in the first instance, to consult his immediate Spiritual Pastor or Rector, setting before him, freely and fully, the grounds of his desire for admission to the Ministry, together with such circumstances in his personal constitution, relations, and position, as may bear on his qualifications, or tend to affect his course of preparation.

Consultation
with Rector.

[2.] If counselled to persevere in his intention, such person shall then, with letter of approval and

Notice of In-
tention.

Of the Admission of Candidates for Holy Orders.

introduction from the Pastor or Rector, personally, if possible, or by letter, give notice of his intention to the Bishop of the Diocese, stating whether he has ever applied for admission as a Candidate in any other Diocese; (2) whether he is prepared at once to apply for recommendation to be admitted Candidate; (3) or, if not so prepared, where he proposes to prosecute preparatory studies, and whether he expects or desires aid in such studies while a Postulant; and (4) the time and place of his Baptism, Confirmation, and first Communion: *Provided*, however, that nothing herein contained shall prevent the Bishop, for reasons satisfactory to himself, from receiving such application and notice, without such letter of approval and introduction, if the same, when applied for, be not given by such Pastor or Rector.

Proviso.

To what Bishop Application must be made.

Transfer permitted.

An applicant previously refused admission not to be received without a Certificate.

[3.] Such notice must be given to the Bishop of the Diocese in which the person is actually resident, and can be received by none other.

[4.] A Bishop may, at his discretion, permit the transfer of such application to the Bishop of another Diocese, for reasons seeming to him to justify such transfer.

[5.] A Bishop may not receive such application from a person who has been refused admission as a Candidate in any other Diocese, or who, having been admitted, has afterward ceased to be a Candidate, until he shall have caused such person to produce a certificate from the Bishop in whose Diocese he has been refused admission, or has been a Candidate, declaring the cause of refusal, or of cessation of Candidateship; and such certificate shall be laid

Of the Admission of Candidates for Holy Orders.

before the Standing Committee of the Diocese in which such second application shall be made.

[6.] A Standing Committee, acting under canonical provision as the Ecclesiastical Authority of a Diocese, in vacancy, or for other causes, shall be competent to receive and do all assigned to the Bishop in the foregoing clauses.

Standing Committee.

§ iii. [1.] The Postulant for admission to Candidateship may at any time, after application to the Bishop duly made, apply to the Standing Committee of the Diocese for recommendation to the Bishop for admission as a Candidate.

Application of Postulant for Candidateship.

[2.] In order thereto, he shall, with his application, lay before the Committee *testimonials*, in the following words:

Testimonials for Standing Committee

We, whose names are hereunder written, testify, from our personal knowledge and belief, that A. B. is pious, sober, and honest; that he is attached to the doctrine, discipline, and worship of the Protestant Episcopal Church, and that he is a Communicant of the said Church in good standing; and do furthermore declare that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

[3.] Such testimonials shall be signed either by the Rector and a majority of the Vestry of the Parish or Congregation to which the Postulant may belong, said Vestry being duly convened, and this fact being explicitly stated on the face of the testimonials, or, in circumstances justifying such alternative, by at least one Presbyter and four respectable Laymen, Communicants of the Protestant Episcopal Church.

to be signed by Rector and Vestry,

or Presbyter and four Laymen.

[4.] The Standing Committee shall be sole judge of the propriety of receiving testimonials signed by others than a Rector and Vestry.

Committee sole judge.

Of the Admission of Candidates for Holy Orders.

Testimonials
may be dis-
pensed with.

[5.] A majority of members of a Standing Committee having the requisite personal knowledge of a Postulant for recommendation, may, at the discretion of the Committee, dispense with the presentation of testimonials by a Rector and Vestry, or by others of the Clergy and Laity.

Certificate
from Standing
Committee.

[6.] The Standing Committee, on the receipt of such testimonials, or, in its discretion, on the personal knowledge of its members, being duly satisfied that there is not sufficient objection on grounds either physical, intellectual, moral, or religious, may proceed to recommend a Postulant for admission to Candidateship, by a certificate bearing the signatures of a majority of all the members of the Committee, and addressed to the Bishop of the Diocese, in the following words:

We, whose names are hereunder written, do certify that (from personal knowledge, or from testimonials laid before us, as the case may be) we believe that A. B. is pious, sober, and honest; that he is attached to the doctrine, discipline, and worship of the Protestant Episcopal Church, and that he is a Communicant of the said Church in good standing; and do furthermore declare that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

A cultivation
of the fruits
of the Spirit
expected of
Postulants
and Candi-
dates.

[7.] In the action of the Bishop on the first application of any Postulant for admission to Candidateship, and in that of the Standing Committee on application for its recommendatory certificate, it is always understood, and it is also at proper opportunities to be made known to every Candidate, for whatever Order of the Ministry, and enforced upon his consideration, that the Church expects of all such Candidates what can never be brought to the test of any outward standard, — an inward fear and

Of the Admission of Candidates for Holy Orders.

worship of Almighty God, a love of religion and a sensibility to its holy influences, a habit of devout affection, and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone His sacred influences can be manifested.

§ iv. [1.] Upon receipt of a certificate from the Standing Committee, recommending a Postulant for admission to Candidateship, the Bishop shall require such Postulant to make signification of his intention, whether it be to become a Candidate for the office and ministration of a *Deacon only*, or to be a Candidate for the *Priesthood also*.

Postulant to signify intention.

[2.] If the Postulant desires to be *Candidate for Priesthood*, as well as for the Diaconate, he must lay before the Bishop a satisfactory diploma, or other satisfactory evidence, that he is a graduate in arts of some university or college in which the learned languages are duly studied; and if the Bishop be not fully satisfied of the sufficiency of such diploma, he may remit the same, for consideration and advice, to the Standing Committee of the Diocese.

Diploma,

[3.] But if the Postulant desiring to be Candidate for the Priesthood be not a graduate as aforesaid, he shall be remitted by the Bishop to the Examiners of Candidates for Priesthood, for examination as prescribed in the Canon of Examinations. In a case of emergency, the Bishop may appoint any two or more learned Presbyters to hold such examination.

or Examination.

[4.] On satisfactory evidence of a degree in arts,

Of the Admission of Candidates for Holy Orders.

Admission
and Record
as Candidate
for Priest's
Orders

or report of satisfaction by examiners, the Bishop may, after personal conference with the Postulant, admit him to be a *Candidate for Priest's Orders*, and shall thereupon record his name, with the date of admission, and such other particulars as may be deemed expedient, in a book to be kept for that purpose, and forthwith give the Candidate written notice of such record.

sufficient for
Candidate-
ship for the
Diaconate.

[5.] Such admission and notification of a Candidate for Priesthood is his sufficient admission as *Candidate for the Diaconate*, from the date of such admission and record.

Texts to be
assigned by
Bishop.

[6.] With the notification of his admission, every Candidate for Priest's Orders shall also receive from the Bishop the assignment of texts of Scripture, upon which he is expected to prepare discourses for presentation at his examinations.

Certificates
of personal
qualifications.

§ v. [1.] A Postulant for admission to Candidature desiring to become *Candidate for the office and ministrations of a Deacon only*, must present to the Bishop, at the time of signification of such desire, certificates from two or more learned Presbyters, that on their personal knowledge of him, and actual examination for further satisfaction, they deem him to possess such personal qualifications, and to have attained such proficiency in the English language and learning, and in particular in the art of reading aloud, and such general acquaintance with the Holy Scriptures and the Book of Common Prayer, as justify the expectation of his usefulness in the office of Deacon, when thereto admitted, after due trial and preparation in his Candidature: *Provided*, always,

Proviso.

Of the Admission of Candidates for Holy Orders.

that in the case of a Postulant proposing to minister in a congregation worshipping in a language other than English, testimony of proficiency in the English language may be dispensed with.

[2.] The Bishop, on receipt of such certificates, may admit a Postulant recommended by the Standing Committee as *a Candidate for Deacon's Orders*, and shall thereupon record his name, with the date of admission, and the names of the Presbyters signing such Certificate, in a book to be kept for that purpose, and notify the Candidate of such record.

Admission and Record as candidate for the Diaconate.

[3.] A Candidate for Deacon's Orders may become a *Candidate for Priest's Orders* by signifying to the Bishop his desire to be admitted such Candidate, complying with the provisions of Section iv. of this Canon, and obtaining from the Bishop admission and entry in the proper record. His Candidateship shall then date from the time of such admission and entry, as notified by the Bishop.

Candidates for the Diaconate may become Candidates for the Priesthood.

[4.] A Deacon may be admitted Candidate for Priest's Orders in the same manner.

So may Deacons.

§ vi. [1.] When a Postulant for admission as a Candidate for Priest's Orders wishes a knowledge of the Latin, Greek, and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, he shall communicate his wish to the Bishop.

Dispensation from Latin, etc.

[2.] If the Bishop, on consideration of the circumstances of his case, encourage him to proceed, he shall procure and lay before the Standing Committee a testimonial, signed by at least two Presbyters of this Church, certifying that in their opinion

Testimonial required.

Of the Admission of Candidates for Holy Orders.

the Postulant possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence, and adding any other reason for dispensation which they may believe to exist.

Standing
Committee
may recom-
mend.

[3.] On the receipt of such testimonial, the Standing Committee, by a vote of two-thirds of all the members thereof, may proceed to recommend the applicant to the Bishop for the dispensation asked.

Certificate.

[4.] The Bishop may thereupon grant to the applicant a certificate of the dispensation required, for exhibition to his examiners.

Hebrew.

[5.] The Bishop shall have the sole discretion of dispensation with a knowledge of the Hebrew language, in the case of any Candidate satisfactorily showing that its attainment by him is impracticable, and the Bishop's certificate of such dispensation shall exempt the bearer from examination on that subject only.

Application
by a Minister
of another de-
nomination.

§ vii. [1.] A person not having had Episcopal Ordination, but acknowledged as an Ordained Minister or Licentiate in any other denomination of Christians, may become a Candidate for Holy Orders in this Church.

Notice to
Diocesan.

[2.] Such person must give notice of his desire to become Candidate to the Bishop of the Diocese in which he may be resident, stating, 1st, whether he has applied for admission as Candidate in any other Diocese; and, 2d, the ground and reasons of his desire; and, 3d, furnishing sufficient evidence of his standing in the denomination in which he has been Minister or Licentiate.

Of the Admission of Candidates for Holy Orders.

[3.] With the aforesaid notice of desire must be forwarded a written certificate from at least two Presbyters of this Church, stating that, from personal knowledge of the Postulant, or from satisfactory evidence laid before them, they believe that his desire to leave the denomination to which he belonged has not arisen from any circumstance unfavorable to his moral or religious character, or on account of which it may be inexpedient to admit him to the exercise of the Ministry in this Church; and they may also add what they know, or believe on good authority, of the circumstances leading to the said desire. Certificates.

[4.] If, on receipt of such notice and certificate, the Bishop authorize further procedure, the Postulant may apply to the Standing Committee of the Diocese for recommendation; in order to which he must lay before the Committee, — Application to Standing Committee.

(1) A testimonial from at least twelve members of the denomination from which he comes, or twelve members of the Protestant Episcopal Church, or twelve persons — in part of the denomination from which he comes, and in part of this Church — satisfactory to the Committee, certifying that the Postulant has, for three years last past, lived piously, soberly, and honestly; and Testimonial from twelve persons.

(2) A testimonial from at least two Presbyters of this Church, certifying that they believe the Postulant to be pious, sober, and honest, and sincerely attached to the doctrine, discipline, and worship of the Church; and that, in their opinion, he possesses such qualifications as fit him for usefulness in this Church. Testimonial from two Presbyters.

Of the Admission of Candidates for Holy Orders.

Bishop and
Standing
Committee
to proceed.

[5.] The Standing Committee and Bishop may then proceed as provided for in Section iii. and Section iv. of this Canon.

Application
by one who is
not a citizen.

[6.] Should the Postulant, applying as an ordained Minister or Licentiate of another denomination, not be a citizen of the United States, the Bishop to whom application is made shall require of him, with the notice of his intent to become a Candidate, satisfactory evidence that he has at that time resided at least one year in the United States.

Testimonial
and residence
may be dis-
pensed with.

[7.] But should such Postulant apply on the ground of a call to a Church in which Divine Service is celebrated in a foreign language, (1) the foregoing requisition may be dispensed with; and (2) it shall be in the discretion of the Bishop and Standing Committee to dispense with the testimonials required in Section ii. and Section iii. of this Canon, and to accept and act upon such other evidence as in the nature of the case may be obtainable, and shall seem to their judgment fully equivalent; and (3) in such case an unanimous vote of the Standing Committee, at a meeting duly convened, shall be requisite: *Provided*, also, that the Postulant shall be required to produce to the Bishop a certificate, signed by at least four respectable members of this Church, testifying to the authenticity and credibility of the written evidences of his religious, moral, and literary qualifications; which certificate shall also be laid before the Standing Committee.

Proviso.

Standing
Committee
competent.

§ viii. In any case when the Standing Committee is the Ecclesiastical Authority of the Diocese, such Committee shall be competent to receive and do all

Of Admitted Candidates.

assigned to the Bishop in Section iii., Section iv., and Section vi. of this Canon.

§ ix. The Bishop of the Diocese, for the purposes of this and other Canons relating to Candidates and Ordinations, shall be understood, in cases so requiring, to signify an Assistant Bishop, when so empowered under Title I., Canon 15, Section v., a Provisional Bishop, a Missionary Bishop, and any other Bishop canonically in charge of a Diocese, Missionary District, or Congregation in foreign parts. Definition.

§ x. [1.] The provisions of this and other Canons respecting Candidates for Holy Orders, extend to persons coming from places in the United States in which the Constitution of this Church has not been acceded to, equally with others. Canons to apply generally.

[2.] Any such person shall apply for recommendation (Section iii.) to the Standing Committee of the Diocese of the Bishop to whom his notice of intention has been given. To what Standing Committee application should be made.

CANON 3.

Of Admitted Candidates.

§ i. [1.] The superintendence of a Candidate for Holy Orders, and direction of his theological studies, pertain to the Bishop of the Diocese. Supervision of Candidates.

[2.] In a Diocese, vacant or otherwise canonically under the Ecclesiastical Authority of the Standing Committee, the Clerical Members of such Committee shall exercise said superintendence and direction. In vacant Dioceses.

Of Admitted Candidates.

Care to be taken.

[3.] Care shall be taken that the Candidate shall pursue his studies diligently, and under proper direction; and that he do not indulge in any vain or trifling conduct, or in any amusements most likely to be abused to licentiousness, or unfavorable to that seriousness, and to those pious and studious habits, which become a person preparing for the Holy Ministry.

No transfer allowed,

§ ii. [1.] A Candidate once admitted must remain in connection with the Diocese in which he has been admitted until his ordination, except as hereinafter provided.

save for sufficient cause.

[2.] Letters of dismissal to the jurisdiction of any other Bishop of this Church may be given him by the Bishop, upon actual change of residence, or for other good and sufficient reasons, established as such to the satisfaction of the Bishop.

What is not a sufficient reason.

[3.] The convenience of attending any theological or other seminary shall not be held to be such sufficient reason or ground of change of residence.

Candidates not eligible in General Convention.

§ iii. A Candidate for Holy Orders shall not be allowed to accept from any Diocesan Convention an appointment as a Lay Deputy to the House of Deputies of the General Convention.

Candidates may be licensed as Lay Readers.

§ iv. [1.] A Candidate for Holy Orders may be licensed by the Bishop to perform the Service of the Church as a Lay Reader in his own Diocese, but in no other.

Restrictions and Conditions.

[2.] Without such license a Candidate may not take upon himself such functions.

[3.] With the consent of his own Bishop, a

Of Examinations.

Candidate may receive such license as a Lay Reader, for temporary use, from any other Bishop, for the Diocese of such Bishop only. Temporary License.

[4.] A Candidate so licensed shall submit to all the regulations which the Bishop licensing him may prescribe. Submit to regulations.

[5.] He shall also be bound to conformity to all the other restrictions and regulations of the Canon "of Lay Readers."

§ v. [1.] Every Candidate for Holy Orders shall report himself to the Bishop, personally or by letter, once at least in every three months, giving account of his manner of life and progress in theological studies. Candidates to make quarterly reports.

[2.] Failure to make such report, not satisfactorily accounted for to the Bishop, shall be ground of refusal of admission to Holy Orders.

CANON 4.

Of Examinations.

§ i. In each Diocese there shall be two or more Examining Chaplains, to be appointed by the Bishop, and holding their office at his discretion. Examining Chaplains.

§ ii. [1.] An *examination of the literary qualifications* of a Postulant or Candidate shall extend to his knowledge of the English language and literature, and at least the first principles and general outlines of logic, rhetoric, mental and moral philosophy, physics, and history, and the Latin and Greek languages. Extent of literary examination.

Of Examinations.

Report to be made.

[2.] A distinct report of the subjects of examination, and the satisfaction given in each, shall be made by the Examining Chaplains.

Examination may be adjourned.

[3.] The examination may be adjourned, or repeated after an assigned period, at the discretion of the Examining Chaplains.

To conform to previous requirements.

[4.] Such examination shall be made as prescribed in Canon 2, Section iv. [3.]

Examination for the Diaconate only.

§ iii. [1.] *The examination of a Candidate for the office and ministration of a Deacon* only shall be so conducted as may most thoroughly ascertain the extent of his acquaintance with the Holy Scriptures of the Old and the New Testaments—in every part of which he shall be required to be well versed—and also his familiarity with the Book of Common Prayer, in all its parts and adjuncts, and with the Book of Articles.

Performance of the Service.

[2.] The Candidate shall also be examined as to his sufficiency for the edifying performance of the Service of the Church, and for the ministration of the office of a Deacon, in all its parts and functions.

Examination of a Candidate who has been a Minister in another denomination,

[3.] If the Candidate be one who, not having had Episcopal Ordination, has been acknowledged as an ordained or licensed Minister in any other denomination of Christians, he shall also be examined on those points in which the denomination whence he comes differs from this Church, with a view of testing his information and soundness in the same.

to be conducted by the Examining Chaplains.

[4.] This examination shall always be conducted by the Examining Chaplains, the Bishop being present at his discretion.

Of Examinations.

§ iv. [1.] There shall be assigned to every *Candidate for Priest's Orders* three different examinations, at such times and places as the Examining Chaplains shall appoint. Three examinations for the Priesthood.

[2.] Except for extraordinary reasons of great urgency, these examinations shall not be accumulated into one, but shall each be assigned as the business of a separate day. Not to be accumulated.

[3.] Each examination shall be conducted in part orally, and in part by questions or themes propounded in writing, to which written answers shall be made, in presence of one or more of the Examining Chaplains. In part oral, in part in writing.

[4.] At the discretion of the Examining Chaplains, such written questions or themes may, or may not, be previously communicated to the Candidate. Questions may be previously communicated.

[5.] At each examination the Candidate shall produce, and read, a Sermon or Discourse, composed by himself, on some passage of Scripture assigned to him for that purpose by the Bishop, and shall also hand in two other Sermons or Discourses on some passage or passages of Scripture selected by himself; all which Sermons or Discourses shall be submitted to the criticisms of the Examining Chaplains. Sermons to be produced.

[6.] At either or all of the examinations, the Examining Chaplains may, and at some one of them, at least, shall, subject the Candidate to such proof of his ability to conduct the Service of the Church in an edifying manner, and to deliver his Sermons with propriety and effectiveness, as shall fully satisfy them of his competence for the public duties of the Holy Ministry. Proof of ability as a reader and speaker to be given.

[7.] If the Candidate be one who, not having had

Of Examinations.

Examination of one previously a member of any other denomination.

Episcopal Ordination, has been acknowledged as an ordained or licensed Minister in any other denomination of Christians, and be not yet admitted to Deacon's Orders, he shall, at the first examination, be also examined on those points in which the denomination whence he comes differs from this Church, with a view of testing his information and soundness in the same.

Examinations by Examining Chaplains not to be superseded.

[8.] No examination at any theological or other literary institution shall be held to be equivalent to any one or more Canonical examinations, or allowed to supersede the same; nor shall any certificate of graduation or diploma from any theological or other literary institution be held to be sufficient ground for dispensing with any part of the Diocesan examinations of a Candidate.

§ v. *The three examinations* shall be, —

The first examination.

[1.] *The first examination*, on the Books of Scripture, the Candidate being required to give an account of the different Books, to translate from the original Greek and Hebrew, and to explain such passages as may be proposed to him.

Dispensations.

[2.] In cases of Candidates having dispensations from Latin, Greek, or Hebrew, and other branches of learning not strictly Ecclesiastical, the *first examination* shall extend only to the knowledge of the text and interpretation of the English Bible, with such other matters as are comprised in what are commonly known as Introductions to the Holy Scriptures.

The second.

[3.] *The second examination* shall be on the Evidences of Christianity, Christian Ethics, and Systematic Divinity.

Of Examinations.

[4.] *The third examination* shall be on Church History, Ecclesiastical Polity, the Book of Common Prayer — its history and contents, and the Constitution and Canons of this Church, and those of the Diocese to which the Candidate belongs. The third.

[5.] In all these examinations reference shall be had, as closely as possible, to the course of study established by the House of Bishops, and to the books therein recommended, or equivalent works of more recent date. Course of study.

§ vi. [1.] The Bishop, at his discretion, may take part and preside in either or all of the examinations of a Candidate for Priest's Orders. The Bishop may take part and preside at such examinations,

[2.] The Bishop may also invite the presence and assistance at any such examination, of any Presbyter to whom he may desire to assign the duty of presenting one or more of the Candidates for ordination. and may invite the presenting Presbyter to attend.

[3.] If any Candidate for Priest's Orders be not examined by the Bishop in at least one of the examinations by the Examining Chaplains, he shall, before his ordination, be examined by the Bishop and two or more Presbyters, on the subjects above prescribed. Must be present at one examination.

[4.] A Candidate ordained for a Diocese vacant or canonically under the Ecclesiastical Authority of the Standing Committee, shall, besides the examination by the Examining Chaplains, be again examined by the Bishop to whom he shall be recommended for ordination, and two or more Presbyters, on the studies prescribed by this Canon. Re-examination.

§ vii. [1.] The examinations of a Candidate for Priest's Orders may take place either before or after ordination to the Diaconate. When examinations for the Priesthood may take place.

Of Examinations.

If passed,
sufficient for
Deacon's
Orders.

[2.] Their satisfactory passage by the Candidate shall be his sufficient examination for Deacon's Orders: *Provided*, that if the Bishop shall not have taken part in one or more of such examinations, then the Candidate shall be examined by the Bishop and two Presbyters in the mode prescribed in Section iii. of this Canon.

Proviso.

[3.] The satisfactory passage of the *first* examination for Priest's Orders alone shall suffice for the admission of the Candidate to Deacon's Orders: *Provided* as above, and *further provided* that, in any case, before ordination, he be examined by the Bishop and at least two Presbyters on his familiarity with the Book of Common Prayer, in all its parts and adjuncts, and with the text of the Book of Articles; and that such examination on the Prayer Book be not held to have satisfied in his case the requisitions of the *third* examination for Priest's Orders.

Certificate
required.

§ viii. Satisfaction given in any examination shall, in every case, be certified in writing to the Bishop, with the signatures of the examiners.

Disqualifica-
tion of Can-
didate.

§ ix. Violation of any of the provisions of this Canon shall disqualify for ordination the Candidate implicated, and shall also subject any other party concerned to canonical procedure and censure.

Examinations
must be
passed within
a certain
period.

§ x. [1.] A Candidate for Priest's Orders must apply for at least his *first* and *second* examinations within three years, and his *third* within five years from his admission, or else assign, to the Bishop, causes which he shall deem satisfactory for failure so to do.

Provisions and Cautions concerning Ordination.

[2.] For contravention of this rule the name of the offender shall be stricken from the list of Candidates, after due warning by the Bishop. Penalty.

CANON 5.

Provisions and Cautions concerning Ordination.

§ i. [1.] No Candidate who may be refused Holy Orders, in any Diocese, shall be ordained in any other Diocese, except by renewal of Candidateship, under the provisions of Canon 2; but he may be allowed part or all the time of his previous candidateship at the discretion of the Bishop, and with the approval of the Standing Committee of the Diocese: *Provided*, that before ordination he shall be a Candidate in such Diocese for not less than six months.

Previous application in another Diocese.

Proviso.

[2.] A Bishop who shall finally reject the application of a Candidate for Holy Orders, shall immediately notify such rejection to every Bishop and other Diocesan Ecclesiastical Authority in this Church.

Notice of rejection.

§ ii. [1.] A Candidate for Holy Orders, recommended by a Standing Committee, canonically acting as Ecclesiastical Authority, if he have lately resided for a length of time, not less than one year, in any other Diocese, shall apply to the Bishop of such Diocese for ordination.

Candidates from vacant Dioceses.

[2.] Such Candidate shall, besides his recommendation from his own Diocese, apply for recommendation from the Standing Committee of the Diocese in which he seeks ordination.

§ iii. [1.] No Bishop of this Church shall ordain any person to officiate in any Congregation or Church

Of the Ordination of Deacons.

Ordination of one to officiate without the jurisdiction of the United States.

destitute of a Bishop, situated without the jurisdiction of the United States, except with the canonically prescribed testimonials and examinations.

Special License.

[2.] Should any person so ordained desire to settle in any Congregation or Parish of this Church, he must obtain a special license therefor from the Bishop, and officiate as a Probationer for at least one year.

Liability of Presenting Clergymen.

§ iv. A Clergyman, who presents a person to the Bishop for Holy Orders, as specified in the Office for Ordination, without having good grounds to believe that the requisitions of the Canons have been complied with, shall be liable to Ecclesiastical censure.

Times of ordination.

§ v. [1.] Agreeably to the practice of the primitive Church, the stated times of ordination shall be on the Sundays following the Ember Weeks, namely, the second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesday following the 14th day of September and the 13th of December.

[2.] Occasional ordinations may be held at other times, as the Bishop shall appoint.

CANON 6.

Of the Ordination of Deacons.

Candidateship for the Diaconate only to continue one year.

§ i. A Candidate for the Office and Ministration of a Deacon only shall not be ordained within one year from his admission, unless the Bishop, with the consent of the Standing Committee, shall deem it expedient to ordain him after the expiration of a shorter period, in no case to be less than six months.

Of the Ordination of Deacons.

§ ii. Before the examination preceding ordination, such Candidate shall be required to present to the Bishop a testimonial from at least one Rector of a Parish, signifying the belief that he is well qualified to minister in the Office of a Deacon to the glory of God and the edification of the Church.

Testimonial.

§ iii. A Candidate for Priest's Orders shall not be ordained to the Diaconate within three years from his admission, unless the Bishop, for urgent reasons, with the consent of three-fourths of the Standing Committee, shall admit him to the Diaconate while yet prosecuting his course of theological studies; in which case he may be ordained at any time after the expiration of one year from his admission.

Candidates for the Priesthood not to be ordained within three years from admission.

§ iv. [1.] No person shall be ordained Deacon in this Church unless he be recommended to the Bishop for ordination by the Standing Committee of the Diocese.

Recommendation from Standing Committee.

[2.] In order to such recommendation, the Candidate must lay before the Standing Committee, testimonials from the Minister and Vestry of the Parish or Congregation of which he is a member, or from the Vestry alone, if the Parish be vacant; or, if there be no organized Parish or Congregation where he has resided, from at least twelve respectable members of the Protestant Episcopal Church, testifying to his piety, good morals, and orderly conduct, in the following words:

Testimonials to Standing Committee, from Minister and Vestry,

or twelve persons.

We, whose names are hereunder written, do testify, from evidence satisfactory to us, that A. B., for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as we know or believe, written, taught, or held anything

Of the Ordination of Deacons.

contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, we think him a person worthy to be admitted to the Sacred Order of Deacons. In witness whereof, we have hereunto set our hands, this — day of —, in the year of our Lord —.

Substitute for testimonials from Minister and Vestry.

[3.] But in case a Candidate, from some peculiar circumstances not affecting his pious or moral character, shall be unable to procure testimonials from the Minister and Vestry of the Parish where he resides, the Standing Committee may accept testimonials, of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church.

Personal testimonials.

[4.] The Candidate shall also lay before the Standing Committee a testimonial, signed by at least one respectable Presbyter of the Protestant Episcopal Church in the United States, in the following words:

I [or we] do certify that A. B., for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as I [or we] know or believe, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, I [or we] think him a person worthy to be admitted to the Sacred Order of Deacons. This testimonial is founded on my [or our] personal knowledge of the said A. B., for one year last past, and for the residue of the said time, upon evidence that is satisfactory to me [or us]. In witness whereof, I [or we] have hereunto set my [or our] hand [or hands], this — day of —, in the year of our Lord —.

Testimonials from Standing Committee.

[5.] The Standing Committee, on receipt of such testimonials, may, at a meeting duly convened, a majority of all the Committee consenting, proceed to recommend the Candidate for ordination by a testimonial addressed to the Bishop of the Diocese, in the following words:

We, whose names are hereunder written, certify that A. B. hath laid before us satisfactory testimonials that, for the space of

Of Deacons.

three years last past, he hath lived piously, soberly, and honestly; and hath not written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, we think him a person worthy to be admitted to the Sacred Order of Deacons. In witness whereof, we have hereunto set our hands, this — day of —, in the year of our Lord —.

This testimonial shall have the signatures of all consenting to it.

§ v. In the case of a candidate not having had Episcopal ordination, but acknowledged as an ordained Minister or Licentiate by some other denomination of Christians, the testimonials to be laid before the Standing Committee and the testimonial given by the Committee shall be required to cover only the time since the admission of the person to a Candidateship.

Testimonials
of Candidates,
Ministers in
other denom-
inations,

§ vi. The same provision shall apply to the case of a person to be ordained on the ground of a call to a Church in which Divine Service is celebrated in a foreign language.

or to officiate
in foreign
languages.

§ vii. Deacon's Orders shall not be conferred on any person under the age of twenty-one years complete.

Age for ordi-
nation.

CANON 7.

Of Deacons.

§ i. Every Deacon shall be subject to the regulation of the Bishop, or, if there be no Bishop, of the Clerical Members of the Standing Committee of the Diocese for which he is ordained, until he receive letters of dismissal therefrom to the Bishop

Deacons sub-
ject to control
of Bishop, etc.

Of the Ordination of Priests.

or Ecclesiastical Authority of some other Diocese, and be thereupon received as a Clergyman of such other Diocese; and he shall officiate in such places as the Bishop, or the said Clerical Members, may direct.

Restrictions
upon settle-
ment,

§ ii. [1.] No Deacon shall be settled over a Parish or Congregation, or permitted to accept of a Chaplaincy in the United States Army or Navy, until he shall have satisfactorily passed the three examinations required for Priest's Orders.

and upon
officiating.

[2.] No Deacon shall officiate in any Parish or Congregation without the express consent of the Rector for the time being, where there is a Rector; nor in any case without the assent of the Bishop; and when officiating in the Parish or Congregation of a Rector, he shall be entirely subject to the direction of such Rector, in all his ministrations.

Subject to the
Rector,

without re-
quest of
Bishop.

§ iii. No Deacon, who shall not have passed the examinations required for Priest's Orders, shall be transferred to another Diocese without the written request of the Bishop to whose Jurisdiction he is to be transferred.

CANON 8.

Of the Ordination of Priests.

Period of pre-
vious study
allowed Can-
didates from
other denomi-
nations.

§ i. A Candidate for Priest's Orders, who has been a Candidate for the Ministry of any other denomination of Christians, may be allowed as part of the duration of his candidateship, by the Bishop, with the consent of the Standing Committee, the period during which he may have been a Student of

Of the Ordination of Priests.

Theology, or Candidate in such other denomination:
Provided, that the time so allowed shall not exceed
 two years.

§ ii. A Candidate for Priesthood shall not be
 ordained within three years from his admission, nor,
 in any case, within one year from his reception of
 Deacon's Orders, except by the advice and consent
 of three-fourths of all the members of the Stand-
 ing Committee of the Diocese, at a meeting duly
 convened.

Duration of
 Candidate-
 ship.

§ iii. No person shall be ordained a Priest unless
 he shall produce to the Bishop a satisfactory certifi-
 cate from some Church, Parish, or Congregation,
 that he is engaged with them, and that they will
 receive him as their Minister; or unless he be ■
 Missionary under the Ecclesiastical Authority of the
 Diocese to which he belongs or in the employment
 of some Missionary Society recognized by the Gen-
 eral Convention; or unless he be engaged as a
 Professor, Tutor, or Instructor of youth in some
 College, Academy, or other Seminary of learning,
 duly incorporated, or as a Chaplain in the Army or
 Navy of the United States.

Title for
 Orders.

§ iv. [1.] No person shall be ordained a Priest in
 this Church unless he be recommended to the Bishop
 for ordination by the Standing Committee of the
 Diocese for which he is to be ordained.

Recommendation
 required.

[2.] In order to such recommendation, the Candi-
 date must lay before the Standing Committee tes-
 timonials of his piety, good morals, and orderly
 conduct, from the Minister and Vestry of the Parish

Testimonials
 to Standing
 Committee
 from Minister
 and Vestry.

Of the Ordination of Priests.

where he resides; or, if the Parish be vacant, or if the applicant be the Minister of the Parish (a Deacon desirous of Priest's Orders), from the Vestry alone, in the following words:

We, whose names are hereunder written, do testify that A. B., for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as we know or believe, written, taught or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, we think him a person worthy to be admitted to the Sacred Order of Priests. In witness whereof, we have hereunto set our hands, this — day of —, in the year of our Lord —.

Substitution
allowed.

[3.] But in case peculiar circumstances, not affecting his moral character, or the want of a Vestry where he is residing or ministering, should hinder the procurement of testimonials as above, the Standing Committee may accept testimonials, of the same tenor, from at least twelve respectable members of the Protestant Episcopal Church.

Personal
testimonial.

[4.] The Candidate shall also lay before the Standing Committee a testimonial signed by at least one Presbyterian of the Protestant Episcopal Church in the United States, in the following form:

I do certify that A. B., for the space of three years last past, has lived piously, soberly, and honestly, and hath not, so far as I know or believe, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, I think him a person worthy to be admitted to the Sacred Order of Priests. This testimonial is founded on my personal knowledge of the said A. B., for one year last past, and for the residue of the said time, upon evidence that is satisfactory to me. In witness whereof, I have hereunto set my hand, this — day of —, in the year of our Lord —.

Testimonial
from Standing
Committee.

[5.] The Standing Committee, on receipt of such testimonials, may, at a meeting duly convened, a majority of all the Committee consenting, proceed

Of the Ordination of Priests.

to recommend the Candidate for ordination, by a testimonial addressed to the Bishop, in the following words:

We, whose names are underwritten, members of the Standing Committee of the Diocese of —, do testify that A. B. hath laid before us satisfactory testimonials that, for the space of three years last past, he hath lived piously, soberly, and honestly, and hath not written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, we think him a person worthy to be admitted to the Sacred Order of Priests. In witness whereof, we have hereunto set our hands, this — day of —, in the year of our Lord —.

This testimonial shall have the signatures of all consenting to it.

§ v. Candidates for the Priesthood, ordained Deacons under Section v. or Section vi. of Canon 6, shall not be required to have testimonials covering more time than has elapsed since their admission to Candidateship.

Candidates
from other
denomina-
tions.

§ vi. A Candidate for Priest's Orders, ordained Deacon within three years preceding the time of his application for recommendation for ordination to the Priesthood, shall only be required to have testimonials extending back to the time of his ordination: *Provided*, nothing shall have in the mean while occurred that tends to invalidate the force of the evidence on which the Candidate was ordained a Deacon.

Or those or-
dained Dea-
cons.

Proviso.

§ vii. Priest's Orders shall not be conferred on any person until he shall have attained the age of twenty-four years complete.

Age of
Ordination.

CANON 9.

Of Lay Readers.

Written
license may
be given by
the Bishop.

Limitations.

Only given for
■ definite
period.

License
revocable.

Restrictions.

Lay Reader
subject to the
Ecclesiastical
Authority.

§ i. A Lay Communicant of this Church may receive from the Bishop a written license to conduct the service of the Church in a Congregation convened for public worship, as a Lay Reader; but such license shall not be granted for conducting the service in a Congregation without a Minister, which is able, and has had reasonable opportunity, to secure the services of an ordained Minister. Such license may be given by the Bishop, of his own motion, for service in any vacant Parish, Congregation, or Mission; but where a Rector is in charge, his request and recommendation must have been previously signified to the Bishop. Such license must be given for a definite period not longer than one year from its date; but it may be renewed from time to time by the Bishop's indorsement to that effect. The license of any Lay Reader may be revoked at the discretion of the Ecclesiastical Authority.

§ ii. A Lay Reader so licensed shall not act as such in any Diocese other than his own, unless he shall have received another license from the Bishop of the Diocese in which he desires to serve. If he be a student in any Theological Seminary, he shall also obtain the permission of the presiding officer of such institution.

§ iii. Every Lay Reader shall be subject to such regulations as may be prescribed by the Ecclesiastical Authority. In all matters relating to the conduct of the service, and to the Sermons or Homilies

Of Deaconesses.

to be read, he shall conform to the directions of the Minister in charge of the Parish, Congregation, or Mission in which he is serving, or, where there is no Minister in charge, to the directions of the Bishop. He shall not use the Absolution, nor the Benediction, nor the Offices of the Church, except those for the Burial of the Dead, and for Visitation of the Sick and of Prisoners, omitting in these last the Absolutions and Benedictions. He shall not deliver Sermons of his own composition; but he may deliver addresses, instructions, and exhortations as a catechist in vacant Parishes, Congregations, or Missions, if he be specially licensed thereto by the Bishop. He shall not assume the dress appropriate to Clergymen ministering in the Congregation.

And the Minister in charge.

Directions and restrictions.

CANON 10.

Of Deaconesses.

§ i. Unmarried women of devout character and proved fitness may be appointed to the office of Deaconess by any Bishop of this Church.

Deaconesses may be appointed.

§ ii. The duty of a Deaconess is to assist the Minister in the care of the poor and sick, the religious training of the young and others, and the work of moral reformation.

Duties.

§ iii. No woman shall be appointed to the office of Deaconess until she shall be at least twenty-five years of age, nor until she shall have laid before the Bishop testimonials certifying that she is a communicant in good standing of this Church, and that she possesses

Qualifications.

Of Deaconesses.

Testimonial. such characteristics as, in the judgment of the persons testifying, fit her for at least one of the duties above defined. The testimonial of fitness shall be signed by two Presbyters of this Church, and by twelve lay communicants of the same, six of whom shall be women. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of two years.

Authority required for work. § iv. No Deaconess shall accept work in a Diocese without the express authority, in writing, of the Bishop of that Diocese; nor shall she undertake work in a Parish without the like authority from the Rector of the Parish.

Under oversight. § v. When not connected with a Parish the Deaconess shall be under the direct oversight of the Bishop of the Diocese in which she is canonically resident. A Deaconess may be transferred from one Diocese to another by letter dimissory.

May resign her office. § vi. A Deaconess may at any time resign her office to the Ecclesiastical Authority of the Diocese in which she is at the time canonically resident; but no Deaconess, having once resigned her office, shall be re-appointed thereto, unless there be, in the judgment of the Bishop, weighty cause for such re-appointment.

May be suspended. § vii. The Bishop shall have power, for cause, after a hearing granted, to suspend or remove a Deaconess from her office.

Of Ministers Ordained in Foreign Countries, etc.

§ viii. No woman shall act as a Deaconess until she has been set apart for that office by an appropriate religious service, to be prescribed by the General Convention, or, in the absence of such prescription, by the Bishop.

Set apart by religious service.

CANON 11.

Of Ministers Ordained in Foreign Countries by Bishops in Communion with this Church.

§ i. A Clergyman coming from a foreign country, and professing to have been ordained out of the United States by a foreign Bishop in communion with this Church, or by a Bishop consecrated for a foreign country by Bishops of this Church under Article 10 of the Constitution, or by a Missionary Bishop elected to exercise Episcopal functions in any place or places out of the United States, shall, before he be permitted to officiate in any Parish or Congregation, exhibit to the Minister, or if there be no Minister to the Vestry thereof, a certificate signed by the Bishop of the Diocese, or if there be no Bishop, by the Standing Committee duly convened, that his letters of Holy Orders are authentic, and given by some Bishop in communion with this Church, and whose authority is acknowledged by this Church; and also that he has exhibited to the Bishop or Standing Committee satisfactory evidence of his pious and moral character, and of his theological acquirements; and in any case, before he shall be permitted to settle in any Church or Parish, or be received into union with any Diocese of this Church as a Minister thereof,

Ministers ordained in foreign countries by Bishops in communion with this Church.

Certificate.

Of Ministers Ordained in Foreign Countries, etc.

Letter
dimissory.

he shall produce to the Bishop, or if there be no Bishop, to the Standing Committee thereof, a letter of dismission from under the hand and seal of the Bishop with whose Diocese he has been last connected; which letter shall be, in substance, that provided for in Canon 14, Section vii., of this Title, and shall be delivered within six months from the date thereof; and when such Clergyman shall have been so received, he shall be considered as having passed entirely from the jurisdiction of the Bishop from whom the letter of dismission was brought, to the full jurisdiction of the Bishop or other Ecclesiastical Authority by whom it shall have been accepted, and become thereby subject to all the canonical provisions of this Church: *Provided*, that no such Clergyman shall be so received into union with any Diocese until he shall have subscribed, in the presence of the Bishop of the Diocese in which he applies for reception, and of two or more Presbyters, the declaration contained in Article 7 of the Constitution; which being done, said Bishop or Standing Committee, being satisfied of his theological acquirements, may receive him into union with this Church as a Minister of the same: *Provided, also*, that such Minister shall not be entitled to settle in any Parish or Church, as canonically in charge of the same, until he shall have resided one year in the United States subsequent to the acceptance of his letter of dismission.

Subscription.

One year's
residence.

Foreign
Deacons.

§ ii. And if such foreign Clergyman be a Deacon, he shall reside in this country at least one year, and obtain in this country the requisite testimonials of character, before he be ordained a Priest.

CANON 12.

Of the Admission of Ministers ordained by Bishops not in Communion with this Church.

When a Deacon or Priest ordained by a Bishop not in communion with this Church, shall apply to a Bishop for admission into the same as a minister thereof, he shall produce a written certificate from at least two Presbyters of this Church stating that, from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the communion to which he has belonged, has not arisen from any circumstance unfavorable to his moral or religious character, or on account of which it may be inexpedient to admit him to the exercise of the ministry in this Church; and he shall also, not less than six months after his application, in the presence of the Bishop and two or more Presbyters, subscribe the declaration contained in Article 7 of the Constitution; which being done, the Bishop, being satisfied of his theological acquirements, may receive him as such Minister.

Ministers ordained by Bishops not in Communion with this Church shall produce certificate.

Shall subscribe declaration in Art. 7.

CANON 13.

Of Ministers Officiating in a Foreign Language.

When a Clergyman, coming from a foreign country, and professing to be regularly ordained, shall be called to a Church of this communion in which Divine Service is celebrated in a foreign language, he may, with the approbation of the Bishop of the Diocese in which such Church is situated, acting with the advice and consent of the Standing Com-

Ministers officiating in a Foreign Language.

General Regulations of Ministers, etc.

May settle.

mittee, or with the unanimous consent of the Standing Committee if there be no Bishop, and on complying with the other requisitions of the Canons, settle in the said Church, as the Minister thereof, without having resided one year in the United States, anything in these Canons to the contrary notwithstanding.

CANON 14.

Of Persons not Ministers in this Church officiating in any Congregation thereof.

Evidence of being a Minister in this Church necessary for officiating.

No Minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church: *Provided*, that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers.

Proviso.

Title I., Canon 11, Sections i. and ii. are hereby repealed: *Provided*, that such repeal shall not affect any case of a violation of said Canon committed before this date; but such case shall be governed by the same law as if no such repeal had taken place.

CANON 15.

General Regulations of Ministers and their Duties.

Election and institution of Ministers.

§ i. [1.] It is hereby required that, on the election of a Minister into any Church or Parish, the Vestry shall deliver, or cause to be delivered, to

General Regulations of Ministers, etc.

the Bishop, or where there is no Bishop, to the Standing Committee of the Diocese, notice of the same, in the following form, or to this effect:

We, the Churchwardens [or, in case of an Assistant Minister, We, the Rector and Churchwardens], do certify to the Right Rev. [naming the Bishop], or to the Rev. [naming the President of the Standing Committee], that [naming the person] has been duly chosen Rector [or, Assistant Minister, as the case may be] of [naming the Parish or Church].

Which certificate shall be signed by the names of those who certify.

[2.] If the Bishop or the Standing Committee be satisfied that the person so chosen is a qualified Minister of this Church, the Bishop, or the President of the Standing Committee, shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose.

Certificate to be transmitted for record.

[3.] And if the Minister be a Presbyter, the Bishop, or President of the Standing Committee, may, at the instance of the Vestry, proceed to have him instituted according to the Office established by this Church, if that Office be used in the Diocese. But if he be a Deacon, the act of institution shall not take place until after he shall have received Priest's Orders. This provision concerning the use of the Office of Institution is not to be considered as applying to any congregation destitute of a house of worship.

Concerning institution.

§ ii. No Minister, removing from one Diocese or Missionary District to another, shall officiate as the Rector, Stated Minister, or Assistant Minister of any Parish or Congregation of the Diocese or District to

Certificate to Minister removing from one Diocese to another.

General Regulations of Ministers, etc.

which he removes, until he shall have obtained from the Ecclesiastical Authority a certificate in the words following:

I hereby certify that the Rev. A. B. has been canonically transferred to my jurisdiction, and is a minister in regular standing.

Parochial Instruction.

§ iii. [1.] The Ministers of this Church who have charge of parishes or cures, shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the Doctrine, Constitution, History, and Liturgy of the Church. They shall also diligently instruct all in their cures concerning the missionary work of the Church at home and abroad, and offer suitable opportunities for contributions from time to time for the maintenance of that work.

Alms and Contributions.

[2.] The Alms and Contributions at the Administration of the Holy Communion shall be deposited with the Minister of the Parish, or with such Church officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit.

Duty on Episcopal visitations.

One month's notice.

§ iv. [1.] It shall be the duty of Ministers to prepare young persons and others for the holy ordinance of Confirmation. And on notice being received from the Bishop of his intention to visit any Church, which notice shall be at least one month before the intended visitation, the Minister shall give immediate notice to his parishioners, individually, as opportunity may offer, and also to the Congregation on the first occasion of public worship after the receipt

General Regulations of Ministers, etc.

of said notice. And he shall be ready to present for Confirmation such persons as he shall think properly qualified, and shall deliver to the Bishop a list of the names of those confirmed.

List of names.

[2.] And at every visitation it shall be the duty of the Minister, and of the Churchwardens or Vestry, to give information to the Bishop of the state of the Congregation, under such heads as shall have been committed to them in the notice given as aforesaid.

Duty to give information.

[3.] And further, the Ministers and Churchwardens of such Congregations as cannot be conveniently visited in any year, shall bring or send to the Bishop, at the stated meeting of the Convention of the Diocese, information of the state of the Congregation, under such heads as shall have been committed to them at least one month before the meeting of the Convention.

Parochial Reports.

§ v. [1.] Every Minister of this Church shall keep a Register of Baptisms, Confirmations, Communicants, Marriages, and Funerals, within his cure, agreeably to such rules as may be provided by the Convention of the Diocese where his cure lies; and if none such be provided, then in such manner as in his discretion he shall think best suited to the uses of such register.

Parish Register to be kept.

[2.] The intention of the Register of Baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of the Church-membership of those who may have been admitted into this Church by the holy ordinance of Baptism.

Register of Baptisms.

[3.] Every Minister of this Church shall make out

General Regulations of Ministers, etc.

List of Families.

and continue, as far as practicable, a list of all families and adult persons within his cure, to remain for the use of his successor, to be continued by him, and by every future Minister in the same Parish.

Officiating of Ministers within the cures of others.

§ vi. [1.] No Minister belonging to this Church shall officiate, either by preaching, reading prayers, or otherwise, in the Parish, or within the parochial cure, of another Clergyman, unless he have received express permission for that purpose from the Minister of the Parish or cure, or, in his absence, from the Churchwardens and Vestrymen, or Trustees of the Congregation, or a majority of them.

Parish boundaries not otherwise defined,

[2.] Where Parish boundaries are not defined by law, or settled by Diocesan authority under Title III., Canon 3, Section ii. of this Digest, or are not otherwise settled, they shall, for the purposes of this Section, be defined by the civil divisions of the State, as follows:

to be certain civil divisions of the State.

Parochial boundaries shall be the limits, as now fixed by law, of any village, town, township, incorporated borough, city, or the limits of some division thereof which may have been recognized by the Bishop, acting with the advice and consent of the Standing Committee, as constituting the boundaries of a Parish.

Recognized by the Bishop.

If but one Church.

If there be but one Church or Congregation within the limits of such village, town, township, borough, city, or such division of a city or town as herein provided, the same shall be deemed the parochial cure of the Minister having charge thereof. If there be two or more Congregations or Churches therein, it shall be deemed the cure of the Ministers

General Regulations of Ministers, etc.

thereof, and the assent of a majority of such Ministers shall be necessary; but nothing in this Canon shall be construed to prevent any Clergyman of this Church from officiating in any Parish Church or in any place of public worship used by any Congregation of this Church, or elsewhere within the parochial cure of the Minister of the said Congregation, with the consent of the Clergyman in charge of such Congregation; or, in his absence, of the Churchwardens and Vestrymen or Trustees of such Congregation, or of a majority of them.

If two or more Churches.

The consent necessary for officiating.

When, under Diocesan authority, a new Parish is constituted, and its boundaries defined, this Section shall be applicable to the same as so established.

A new Parish.

[3.] If any Minister of the Church, from inability or any other cause, neglect to perform the regular services in his Congregation, and refuse, without good cause, his consent to any other Minister of the Church to officiate within his cure, the Churchwardens, Vestrymen, or Trustees of such Congregation shall, on proof of such neglect or refusal before the Bishop of the Diocese, or if there be no Bishop, before the Standing Committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church in any Diocese, vested with the power of hearing and deciding on complaints against Clergymen, have power, with the written consent of the before-mentioned authority, to open the doors of their Church to any regular Minister of the Protestant Episcopal Church.

Neglect of Minister.

[4.] This Canon shall not affect any legal rights of property of any Parish.

Rights of property undisturbed.

General Regulations of Ministers, etc.

Of Clerical
residence and
removal.

§ vii. [1.] A Minister of this Church removing within the jurisdiction of any Bishop or other Ecclesiastical Authority, shall, in order to gain canonical residence within the same, present to said Ecclesiastical Authority a testimonial from the Ecclesiastical Authority of the Diocese or Missionary District in which he last resided, which testimonial shall set forth his true standing and character. The testimonial may be in the following words :

Letter
Dimissory.

I hereby certify that A. B., who has signified to me his desire to be transferred to the Ecclesiastical Authority of —, is a Presbyter (or Deacon) of —, in regular standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or viciousness of life, for three years last past.

When to
affect canon-
ical residence.

[2.] All such testimonials shall be called Letters Dimissory. No such letter shall affect a Minister's canonical residence, until, after having been presented according to its address, it shall have been accepted and notification of such acceptance given to the authority whence it proceeded. The residence of the Minister so transferred shall date from the acceptance of his letter of transfer. If not presented within three months after its date, it may be considered as void by the authority whence it proceeded; and shall be so considered, unless it be presented within six months.

When void.

[3.] If a Minister, removing into another Diocese, who has been called to take charge of a Parish or Congregation, shall present a testimonial in the form aforesaid, it shall be the duty of the Ecclesiastical Authority of the Diocese to which he has removed, to accept it, unless the Bishop or Standing Committee should have heard rumors, that he or they believe

When recep-
tion may be
refused.

Of Bishops.

to be well founded, against the character of the Minister concerned, which would form a proper ground of canonical inquiry, and presentment; in which case the Ecclesiastical Authority shall communicate the same to the Bishop or Standing Committee of the Diocese to whose jurisdiction the said Minister belongs; and, in such case, it shall not be the duty of the Ecclesiastical Authority to accept the testimonial, unless, and until, the Minister shall be exculpated from the said charges.

[4.] It shall be the duty of all Ministers, except Professors in the General Theological Seminary, Professors and Tutors in any University or College which is maintained and governed by two or more Dioceses, associated for that purpose, Officers of the Board of Missions, and Chaplains in the Army and Navy, to obtain and present letters of transfer as above described, whenever they remove from one Diocese or Missionary District to any other Diocese or Missionary District, whether Domestic or Foreign, and remain there for the space of six months. But when a Diocese is divided into two or more Dioceses, any Professor in a Theological Seminary therein, which is governed by Trustees from every part of such original Diocese, may select to which of said Dioceses he shall belong, and shall not be obliged to obtain and present the above-mentioned letters of transfer.

When Letters
Dimissory
are not
required.

Theological
Professors
may select
their Diocese.

CANON 16.

Of Bishops.

§ i. [1.] To entitle a Diocese to the choice of a Bishop, by the Convention thereof, there must be,

Election of
Bishops.

Of Bishops.

Six Presby-
ters and six
Parishes.

Two or more
Dioceses
uniting.

First proviso.

Second
proviso.

What is a
settlement.

at the time of such choice, and have been during the year previous, at least six officiating Presbyters therein, regularly settled in a Parish or Church, and qualified to vote for a Bishop, and six or more Parishes represented in the Convention electing. But two or more adjoining Dioceses, not having respectively the requisite number of Presbyters to entitle either to the choice of a Bishop, may associate and proceed to the choice of a Bishop, to exercise jurisdiction alike in each of the associated Dioceses, if there be at the time of such choice, and have been during the year previous, nine or more such Presbyters residing in any part of such associated Dioceses, qualified as aforesaid; and the Bishop, so elected, shall exercise Episcopal jurisdiction over each of the associated Dioceses, until such time as some one of such Dioceses, having six or more Presbyters canonically qualified to elect a Bishop, shall elect him, and he shall have accepted the office as its own exclusive Diocesan; whereupon, his connection with the other associated Diocese or Dioceses shall cease and determine: *Provided*, always, that the Dioceses thus associated in the election of a common Bishop, and the Conventions thereof, shall, in all other respects, remain as before, unconnected and independent of each other: and *Provided*, also, that such association shall be dissolved on the demise of the Bishop, if not before.

[2.] A Minister is settled, for all purposes here or elsewhere mentioned in these Canons, who has been engaged permanently by any Parish, according to the rules of said Diocese, or for any term not less than one year.

Of Bishops.

§ ii. [1.] Every Bishop elect, before his consecration, shall produce to the House of Bishops, from the Convention by whom he is elected, evidence of such election; and, from the House of Deputies in General Convention, evidence of their approbation of his testimonials, and of their assent to his consecration; and also certificates, respectively, in the following words; such certificates, in both cases, to be signed by a constitutional majority of the members of the Diocesan Convention, or of the House of Deputies, as the case may be. The same evidence of election by, and the same certificate from, the members of the Diocesan Convention, shall be presented to the House of Deputies in General Convention.

Certificates to be produced by the Bishop elect.

Testimony from the Members of the Convention in the Diocese from whence the person is recommended for consecration.

Testimony from Diocesan Convention.

We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness in life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that Holy Office. We do, moreover, jointly and severally declare that we do, in our conscience, believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the Office of a Bishop to the honour of God, and the edifying of His Church, and to be a wholesome example to the flock of Christ.

The above certificate shall be presented to the House of Deputies in General Convention.

Of Bishops.

Testimony
from House of
Deputies.

Testimony from the House of Deputies in General Convention.

We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that Holy Office, but that he hath, as we believe, led his life, for three years last past, piously, soberly, and honestly.

Notification
of consent to
consecration
to be given.

[2.] If the House of Bishops consent to the consecration, the Presiding Bishop, without delay, shall notify the Bishop elect of such consent; and, on notice of his acceptance, the Presiding Bishop shall take order for the consecration of said Bishop elect by himself and two other Bishops, or by any three Bishops to whom he may communicate the testimonials.

Order to be
taken for the
consecration.

Consecration
during recess.

§ iii. [1.] If, during the recess of the General Convention, the Church in any Diocese should be desirous of the consecration of a Bishop elect, the Standing Committee of the Church in such Diocese may, by their president, or by some person or persons specially appointed, communicate the desire to the Standing Committees of the Churches in the different Dioceses, together with copies of the necessary testimonials; and if the major number of the Standing Committees shall consent to the proposed consecration, the Standing Committee of the Diocese concerned shall forward the evidence of such consent, together with other testimonials, to the Presiding Bishop of the House of Bishops, or, in case

Consent of
Standing
Committees.

Of Bishops.

of his death, to the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention, who shall communicate the same to all the Bishops of this Church in the United States, excepting those whose resignations have been accepted; and if a majority of the Bishops consent to the consecration, the Presiding Bishop, without delay, shall notify the Bishop elect of such consent; and, on his acceptance, the Presiding Bishop shall take order for the consecration of said Bishop elect by himself and two other Bishops, or by any three Bishops to whom he may communicate the testimonials.

Consent of
Bishops.

[2.] The evidence of the consent of the different Standing Committees shall be in the form prescribed for the House of Deputies in General Convention; and, without the aforesaid requisites, no consecration shall take place during the recess of the General Convention; but in case the election of a Bishop shall take place within three months before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting.

Evidence of
consent.

No consecra-
tion within
three months
of General
Convention.

§ iv. No man shall be consecrated a Bishop of this Church until he shall be thirty years old.

Age.

§ v. When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, or by reason of the extent of his Diocese, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall, in all cases, succeed the Bishop in case of surviving him: *Provided*, that before the election

Assistant
Bishop.

Of Bishops.

of an Assistant Bishop for the reason of extent of Diocese, the consent of the General Convention, or during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees, must be had and obtained. Prior to any election of an Assistant Bishop, the Bishop of the Diocese shall consent in writing to such election, and in such consent he shall state the duties which he thereby assigns to the Assistant Bishop when duly elected and consecrated. And in case of the inability of the Bishop of the Diocese to issue the aforesaid consent to the election of an Assistant Bishop, the Standing Committee of the Diocese may request the Convention to issue such letter of consent. And the request of the said Standing Committee shall be accompanied by medical certificates of the inability of the Bishop of the Diocese to issue such written consent. No person shall be elected or consecrated a Suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese at the same time.

Bishop shall state the duties he assigns.

No Suffragan Bishop.

Of Domestic Missionary Bishops.

Mode and evidence of election.

§ vi. [1.] The House of Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church, to exercise Episcopal functions in States or Territories, or parts thereof, not organized into Dioceses. The evidence of such election shall be a certificate, to be subscribed by a constitutional majority of said House of Deputies, in the form required by Section ii. of this Canon, to be given by the members of Diocesan Conventions on the recommendation of Bishops elect for

Of Bishops.

consecration, which certificate shall be produced to the House of Bishops; and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

[2.] The Bishop or Bishops so elected and consecrated, shall exercise Episcopal functions in such States and Territories, or parts thereof, in conformity with the Constitution and Canons of the Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe; and the House of Bishops may, at any time, increase or diminish the number of States or Territories, or parts thereof, over which the said Bishop or Bishops shall exercise Episcopal functions.

Exercise of
Episcopal
functions.

Extent of
Jurisdiction.

[3.] In case of the death or resignation of a Missionary Bishop, or of vacancy by other cause, the charge of the vacant Missionary Jurisdiction shall devolve on the senior Bishop of this Church, with the power of appointing some other Bishop as his substitute in said charge.

Vacancy.

[4.] The jurisdiction of this Church extending in right, though not always in form, to all persons belonging to it within the United States, it is hereby enacted that each Missionary Bishop shall have jurisdiction over the Clergy in the district assigned him. Every such Bishop shall yearly appoint two Presbyters, and two Laymen communicants of this Church, resident within his Missionary Jurisdiction, to perform the duties of a Standing Committee for such jurisdiction, who shall continue in office till their successors are appointed: *Provided*, that no Standing Committee constituted under this Section

Jurisdiction
over Clergy,
and mode of
exercising it.

Power to ap-
point a Stand-
ing Commit-
tee.

Proviso.

Of Bishops.

shall have power to give or refuse assent to the consecration of a Bishop.

The Constitu-
tion and Can-
ons of the
Jurisdiction.

[5.] He shall, for the due administration of his jurisdiction, select the Constitution and Canons of one of the Dioceses of this Church, which shall remain in force, as far as applicable to the circumstances of such Missionary Jurisdiction, until it shall be erected into a Diocese, and shall have adopted its own Constitution and Canons.

Proviso.

[6.] In case a presentment and trial of a Clergyman become proper, the Clerical Members of the Standing Committee may make presentment: *Provided*, that the Court shall be composed of at least three Presbyters; and if there be not a sufficient number of qualified Presbyters within his jurisdiction (excluding the members of the Standing Committee, and the accused), the said Missionary Bishop may call to his aid Presbyters of any Diocese or Missionary Jurisdiction sufficiently near.

Entitled to
seat in the
House of
Bishops.

Eligible as a
Diocesan.

Power upon
the organiza-
tion of a
Diocese.

Proviso.

[7.] Any Bishop or Bishops elected and consecrated under this Section shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of Bishop in any organized Diocese within the United States. And whenever a Diocese shall have been organized within the jurisdiction of such Missionary Bishop, if he shall be chosen Bishop of such Diocese, he may accept the office without vacating his Missionary appointment: *Provided*, that he continue to discharge the duties of Missionary Bishop within the residue of his original jurisdiction, if there be such residue.

Report to
General Con-
vention,
64

[8.] Every such Bishop shall report to each General Convention his proceedings, and the state and

Of Bishops.

condition of the Church within his Missionary Jurisdiction; and, at least once a year, make a report to the Board of Missions.

and to the Board of Missions.

§ vii. [1.] The House of Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church, to exercise Episcopal functions in any Missionary station or stations of this Church out of the Territory of the United States, which the House of Bishops, with the concurrence of the House of Deputies, may have designated. The evidence of such election shall be a certificate, to be subscribed by a constitutional majority of said House of Deputies, expressing their assent to the said nomination, which certificate shall be produced to the House of Bishops; and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

Of Foreign Missionary Bishops.

Evidence of Election.

[2.] Any Bishop elected and consecrated under this Section, or any Foreign Missionary Bishop heretofore consecrated to exercise Episcopal functions in any place or country which may have been thus designated, shall have no jurisdiction, except in the place or country for which he has been elected and consecrated. He shall be entitled to a seat in the House of Bishops, but shall not become a Diocesan Bishop in any organized Diocese within the United States, unless with the consent of three fourths of all the Bishops entitled to seats in the House of Bishops, and also of three fourths of the Deputies present at the Session of the General Convention, or, in the recess of the General Convention, with

Limitation of jurisdiction.

Shall have seat in the House of Bishops.

Restriction upon eligibility as a Diocesan.

Of Bishops.

the consent of the Standing Committees of three fourths of the Dioceses.

Mode of presenting and trying.

[3.] Any Bishop or Bishops consecrated under this Section, or any Foreign Missionary Bishop heretofore consecrated, shall, on presentment by two thirds of the Missionaries under his charge, for immorality or heresy, or for a violation of the Constitution or Canons of this Church, be tried, and, if found guilty, sentenced, in all particulars as if he were actually resident within the limits of the United States, except that the trial may be within any Diocese in the United States.

Power to ordain Deacons or Presbyters.

[4.] Any Bishop or Bishops elected and consecrated under this Section, or any Foreign Missionary Bishop heretofore consecrated, or any Bishop to whom the exercise of Episcopal powers and functions in a foreign Church or Congregation shall have been assigned by the Presiding Bishop, may ordain as Deacons or Presbyters, to officiate within the limits of their respective Missions, or in such foreign Church or Congregation, any persons, of the age required by the Canons of this Church, who shall exhibit to him or them the testimonials required by Canons 6 and 8 of this Title, signed by not less than two of the ordained Missionaries of this Church who may be subject to his or their charge, or by two Presbyters of this Church, in good standing, connected with such foreign Church or Congregation.

Testimonials necessary in such case.

Proviso.

Provided, nevertheless, that if there be only one ordained Missionary attached to the Mission, or only one Presbyter of this Church connected with such foreign Church or Congregation, and capable of acting at the time, the signature of a Presbyter

Of Bishops.

in good standing under the jurisdiction of any Bishop in communion with this Church may be admitted to supply the deficiency.

[5.] Any Foreign Missionary Bishop consecrated under this Section, or heretofore consecrated, may, by and with the advice of two Presbyters, one of whom, if necessity require, shall be a Presbyter in good standing under the jurisdiction of any Bishop in communion with this Church, dispense with those studies required from a Candidate for Deacon's Orders by the Canons of this Church: *Provided*, that no person shall be ordained by him who has not passed a satisfactory examination, in the presence of two Presbyters, as to his theological learning and aptitude to teach; and *Provided*, further, that no person shall be ordained by him until he shall have been a candidate for at least three years. Nor shall any Deacon, so ordained, be advanced to the Order of Presbyters, who has not been in Deacon's Orders for at least one year. Nor shall any Deacon or Priest, who shall have been ordained under this Section, be allowed to hold any cure, or officiate in the Church in these United States, until he shall have complied with existing Canons relating to the learning of persons to be ordained.

Power of dispensation.

Proviso.

Proviso.

Restrictions.

[6.] Any Foreign Missionary Bishop or Bishops elected and consecrated under this Section, or any Foreign Missionary Bishop heretofore consecrated, shall have jurisdiction and government according to the Canons of this Church over all Missionaries or Clergymen of this Church, resident in the district or country for which he or they may have been consecrated.

Jurisdiction over resident Missionaries or Clergymen.

Of Bishops.

May appoint
Standing
Committee.

[7.] Every such Bishop shall yearly appoint a Standing Committee, consisting of not less than two nor more than five Presbyters resident within his jurisdiction, and, if he shall find it practicable and advisable, of an equal number of Lay-Communicants; which Standing Committee shall have, so far as the circumstances of the jurisdiction permit, the powers and duties provided for by the Constitution and Canons that have been adopted for the government of such jurisdiction. In case of the absence of the Bishop from his jurisdiction, or of a vacancy in the Episcopate, said Standing Committee shall be the Ecclesiastical Authority of such Missionary Jurisdiction.

Trial of
Ministers.

[8.] If any Minister of this Church, acting under a Foreign Missionary appointment, and within the jurisdiction of a Foreign Missionary Bishop of this Church, shall commit any offence which comes within the Provisions of Title II., Canon 2, *Of Offences for which Ministers may be tried and punished*; or shall refuse obedience to the lawful authority of the Missionary Bishop, such Clergyman shall be proceeded against according to the Constitution and Canons of any Diocese of this Church which may have been selected at the time of the appointment of the Standing Committee of such Missionary Jurisdiction: *Provided*, that a presentment shall first be made by the members of said Standing Committee, or, if the accused party be a member of the Standing Committee, by the other member or members thereof.

Proviso.

The Court.

[9.] The Court for the trial of such Minister shall consist of five Presbyters, excluding the mem-

Of Bishops.

bers of the Standing Committee; or, if there be not five, then of all the members of such Missionary Jurisdiction. If there be more than five, then shall the Standing Committee select, by lot, the five who shall compose the Court, which Court shall proceed in the trial, according to the Canons of the General Convention of the Protestant Episcopal Church so far as the same may be applicable to such a case; and where no provision is made adequate to the exigency, the Court shall consider and adjudge the case according to the principles of law and equity.

[10.] The sentence of the Court shall be rendered to the Bishop of such Missionary Jurisdiction, who shall have power to revise and modify the same, and the decision of the Bishop shall be final and conclusive.

Sentence.

[11.] Every Bishop elected and consecrated under this Section, or Foreign Missionary Bishop heretofore consecrated, shall report to each General Convention his proceedings and acts, and the state of the Mission under his supervision. He shall also make a similar report at least once a year to the Board of Missions of this Church.

Report to be made to General Convention and Board of Missions.

§ viii. [1.] When a Diocese, entitled to the choice of a Bishop, shall elect as its Diocesan a Missionary Bishop of this Church, if such election shall have taken place within three months before a meeting of the General Convention, evidence thereof shall be laid before each House of the General Convention, and the concurrence of each House, and its express consent, shall be necessary to the validity of said election, and shall complete the same; so that the

Election of Missionary Bishop as a Diocesan.

Concurrence of General Convention.

Of Bishops.

Bishop thus elected shall be thereafter the Bishop of the Diocese which has elected him.

Election during recess.

[2.] If the said election have taken place more than three months before a meeting of the General Convention, the above process may be adopted, or the following instead thereof, viz.: The Standing Committee of the Diocese electing shall give duly certified evidence of the election to every Bishop of this Church, and to the Standing Committee of every Diocese. On receiving notice of the concurrence of a majority of the Bishops and of the Standing Committees in the election, and their express consent thereto, the Standing Committee of the Diocese concerned shall transmit notice thereof to the Ecclesiastical Authority of every Diocese and Missionary Jurisdiction within the United States; which notice shall state what Bishops and what Standing Committees have consented to the election. And the same Committee shall transmit to every Congregation in the Diocese concerned, to be publicly read therein, a notice of the election to the Episcopate thereof of the Bishop thus elected, and also cause public notice thereof to be given in such other way as they may think proper.

Consent of Bishops and Standing Committees.

Notice of election.

Of Episcopal charges and Pastoral letters.

§ ix. It is deemed proper that every Bishop of this Church shall deliver, at least once in three years, a charge to the Clergy of his Diocese, unless prevented by reasonable cause. And it is also deemed proper that, from time to time, he shall address to the people of his Diocese Pastoral Letters on some points of Christian doctrine, worship, or manners.

Of Bishops.

§ x. [1.] Every Bishop in this Church shall visit the Churches within his Diocese at least once in three years, for the purpose of examining the state of his Church, inspecting the behaviour of his Clergy, administering the Apostolic rite of Confirmation, ministering the Word, and, if he think fit, administering the Sacrament of the Lord's Supper to the people committed to his charge. And if a Bishop shall decline, for more than three years, to visit a Parish or Congregation, for reasons which to him shall seem sufficient, it shall be the duty of the Rector or Minister, and Vestry, or of one of them, to apply to the Presiding Bishop, to appoint the five Bishops in charge of Dioceses, who live nearest to the Diocese in which such Church or Congregation may be situated, to act as a Council of Conciliation, who shall amicably determine all matters of difference between the parties, and each party shall conform to the decision of the Council in the premises. If the Presiding Bishop shall be the party within whose jurisdiction the Parish or Congregation may be, then the application shall be made to the Bishop next in seniority. And in any such case as is above mentioned, the Bishop within whose jurisdiction the Parish or Congregation may be, may, at any time, if he please, apply himself to the Presiding Bishop, for a Council of Conciliation: *Provided*, that if, by the action of the General Convention, any Canon shall hereafter be made for the establishment of a Council or Councils of Conciliation, for the general purpose of amicably reconciling differences of this or any other kind, then such a case as is above named shall be referred to such general

Of Episcopal
visitations.

Declining to
visit.

Council of
Conciliation.

Proviso.

Of Bishops.

Council of Conciliation, and the parties shall abide by its decision.

Clergy to supply the Bishop's Parish.

[2.] To enable the Bishop, who may be Rector of a Church, to make his official visitation, it shall be the duty of the Clergy, in such reasonable rotation as may be devised, to officiate for him in the performance of his parochial duties, provision being made for the payment of their expenses.

Expenses of visitation.

[3.] It is left to each Diocese to make provision, in such way as it may deem proper, for defraying the necessary expenses of the Bishop's visitation.

Register to be kept.

[4.] The Bishop shall keep a register of his proceedings at every visitation of his Diocese.

Of Episcopal residence.

§ xi. It is the duty of every Bishop of this Church to reside within his Diocese.

Of Bishops absent temporarily from their Dioceses.

§ xii. It shall be lawful for any Bishop of a Diocese who is about to leave, or has left, his Diocese, with the intention of going out of the limits of the United States, or, if remaining out of his Diocese for the space of three calendar months although without leaving the United States, to authorize, by writing under his hand and seal, the Assistant Bishop, or, should there be none, the Standing Committee of such Diocese, to act as the Ecclesiastical Authority thereof. The Assistant Bishop or Standing Committee so authorized, shall thereupon become the Ecclesiastical Authority of such Diocese, to all intents and purposes, until such writing shall be revoked, or the Bishop shall return within the Diocese: *Provided*, that nothing in this Canon shall be so construed as to prevent any Bishop who may have signed such writing from exercising his jurisdiction

Proviso.

Of Bishops.

himself, so far as the same may be practicable, during his absence from his Diocese, or from permitting and authorizing any other Bishop to perform Episcopal offices for him.

§ xiii. The Bishop of each Diocese may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions. And the Clergy in those States or Dioceses or other places within the bounds of this Church in which there is no Bishop, may use the form of prayer or thanksgiving composed by the Bishop of any Diocese. The Bishop in each Diocese may also compose forms of prayer to be used before legislative and other public bodies.

Forms of prayer or thanksgiving for extraordinary occasions.

§ xiv. [1.] Any Bishop, Assistant Bishop, or Missionary Bishop may, on the invitation of the Convention or the Standing Committee of any Diocese where there is no Bishop, or where the Bishop is for the time under a disability to perform Episcopal offices by reason of a judicial sentence, visit and perform Episcopal offices in that Diocese, or in any part thereof; and this invitation may be temporary, and it may at any time be revoked.

Performance of Episcopal duties in vacant Dioceses, etc.

[2.] A Diocese without a Bishop, or of which the Bishop is for the time under a disability by reason of a judicial sentence, may, by its Convention, be placed under provisional charge and authority of the Bishop or Assistant Bishop of another Diocese, or of a Missionary Bishop, who shall by that act be authorized to perform all the duties and offices of

Invitation temporary and revocable.

Full charge of another Bishop.

Of Bishops.

the Bishop of the Diocese so vacant or having the Bishop disabled: until, in the case of a vacant Diocese, a Bishop be duly elected and consecrated for the same; and, in the case of a Diocese whose Bishop is disqualified as aforesaid, until the disqualification be removed; or until, in either case, the said act of the Convention be revoked.

No other Bishop to officiate during such charge.

[3.] No Diocese, while under the provisional charge of a Bishop, shall invite any other Bishop to perform any Episcopal duty or exercise authority.

Of Episcopal resignations.

§ xv. [1.] If, during the session of the General Convention, or within six calendar months before the meeting of any such Convention, a Bishop shall desire to resign his jurisdiction, he shall make known, in writing, to the House of Bishops such his desire, together with the reasons moving him thereto; whereupon the House of Bishops may investigate the whole case of the proposed resignation, including not only the facts and reasons that may be set forth in the application for the proposed resignation, but any other facts and circumstances bearing upon it, so that the whole subject of the propriety or necessity of such resignation may be placed fully before the House of Bishops.

Investigation.

House of Bishops to accept or refuse.

[2.] An investigation having thus been made, the House of Bishops may decide on the application; and, by a vote of a majority of those present, accept or refuse to accept such resignation; and in all cases of a proposed resignation, the Bishops shall cause their proceedings to be recorded on their journal; and in case of acceptance, the resignation shall be complete when thus recorded; and

Of Bishops.

notice thereof shall be given to the House of Deputies.

[3.] In case a Bishop should desire to resign at any period not within six calendar months before the meeting of a General Convention, he shall make known to the Presiding Bishop such his desire, with the reasons moving him thereto; whereupon the Presiding Bishop shall communicate, without delay, a copy of the same to every Bishop of this Church having Ecclesiastical jurisdiction, and also to the Standing Committee of the Diocese to which the Bishop desiring to resign may belong; and, at the same time, summon said Bishops to meet him in person, at a place to be by him designated and at a time not less than three calendar months from the date of his summons; and should a number not less than a majority of all the said Bishops meet at the time and place designated, they shall then have all the powers given by the previous clauses of this Section to the House of Bishops; and should a number less than a majority assemble, they shall have power to adjourn from time to time, until they can secure the attendance of a majority of all the said Bishops. Should a proposed resignation of a Bishop be accepted at any meeting of the Bishops for that purpose held during a recess, then it shall be the duty of the Senior Bishop present to pronounce such resignation complete, and to communicate the same to the Ecclesiastical Authority of each Diocese, who shall cause the same to be communicated to the several Clergymen in charge of congregations therein. And it shall be the further duty of the Presiding Bishop to cause such resignation to be

Resignation
during recess.

The Bishops
to meet.

Notice.

Record.

Of Bishops.

formally recorded on the Journal of the House of Bishops that may meet in General Convention next thereafter. If the Bishop desirous of resigning should be the Presiding Bishop, then all the duties directed in this Section to be performed by the Presiding Bishop shall devolve upon the Bishop next in seniority.

If Presiding Bishop.

Resigned Bishop not eligible to a Diocese.

Bishops resigning on account of age to retain all their rights and precedences.

Bishops without charge subject to General Convention.

Resignation of suspended Bishop.

[4.] No Diocesan or Assistant Bishop whose resignation has been consummated pursuant to this Section, shall, under any circumstances, be eligible to any Diocese now in union, or which may hereafter be admitted into union, with this Church; nor shall he have a seat in the House of Bishops; but he may perform Episcopal acts at the request of any Bishop of this Church having Ecclesiastical jurisdiction, within the limits of his Diocese. Any Bishop whose resignation by reason of advanced age and bodily infirmity arising therefrom has been consummated pursuant to this Section, shall retain his seat in the House of Bishops, with all the rights and precedences therein to which he would otherwise be entitled.

[5.] A Bishop who ceases to have the Episcopal charge of a Diocese shall still be subject in all matters to the Canons and authority of the General Convention.

[6.] In case a suspended Bishop of this Church should desire to resign at any period not within six calendar months before the meeting of a General Convention, he shall make known by letter to the Presiding Bishop such desire; whereupon the Presiding Bishop shall communicate a copy of the same to each Bishop of this Church having jurisdiction;

Of Bishops.

and, in case a majority of such Bishops shall return to the Presiding Bishop their written assent to such resignation, the same shall be deemed valid and final; and written information of the said resignation shall at once be communicated by the Presiding Bishop to the Bishop and Diocese concerned, and to each Bishop of this Church.

Notice.

§ xvi. [1.] If during the recess of the General Convention, and more than six months previous to its session, any vacancy arise, either by death, resignation, or other cause, in the office of any Missionary Bishop of this Church (whether Domestic or Foreign), the House of Bishops shall, on the written request of twelve members of the same, be convened by the Presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention; and thereupon may proceed to fill any and every such vacancy that may then exist, by electing a suitable person or persons to be a Bishop or Bishops of this Church, to exercise Episcopal functions within the district, country, territory, station, or jurisdiction, where such vacancy or vacancies may exist; and in case of such election, they shall, by the Presiding Bishop, or by some person or persons specially appointed, communicate the fact of such election to the Standing Committees of the Churches in the different Dioceses; and each Standing Committee that shall consent to the proposed consecration shall forward the evidence of such consent to the Presiding Bishop or Bishop as aforesaid. And if the major number of the Standing Committees shall con-

Vacancy in Missionary Jurisdiction during the recess.

The House of Bishops to meet, and elect.

Notice of election to be communicated.

Of a List of the Ministers of this Church.

Majority of Standing Committees to consent.

Majority of Bishops to consent.

Consecration.

Form of the consent of Standing Committees.

Rights of Missionary Bishops thus consecrated.

Subject to General Convention.

sent to the proposed consecration, the Presiding or other Bishop as aforesaid shall forward copies of the evidence of such consent to all the Bishops of this Church in the United States (excepting those whose resignation has been accepted); and if a majority of such Bishops consent to the consecration, the Presiding Bishop or Bishop aforesaid, with any two Bishops, or any three Bishops to whom he may communicate the testimonials, may proceed to perform the same.

[2.] The evidence of the consent of the different Standing Committees shall be in the form prescribed for the House of Deputies in General Convention; and without the aforesaid requisites no consecration shall take place of any Missionary Bishop elected during the recess of the General Convention.

[3.] Every Bishop elected and consecrated under this Section shall have the several functions, jurisdiction, powers, and rights granted by any Canon or Canons of this Church to Missionary Bishops, whether Domestic or Foreign, according as such Bishop shall be elected to be a Domestic or a Foreign Missionary Bishop; and shall in all matters be subject to the Canons and authority of the General Convention.

CANON 17.

Of a List of the Ministers of this Church.

Secretary of the House of Bishops to keep a register.

§ i. The Secretary of the House of Bishops shall keep a register of all the Clergy of this Church, whose names shall be delivered to him in the following manner, that is to say: Each Bishop of this

Mode of Securing an Accurate View, etc.

Church, or where there is no Bishop the President of the Standing Committee of the Diocese, or Missionary Jurisdiction, shall, on or before the fifteenth day of October of each year, deliver, or cause to be delivered, to the Secretary, a list of the names of all the Ministers of the Church in his Diocese, or Missionary Jurisdiction, annexing the names of their respective cures or stations; or, in regard to those who have not any cures, their places of residence only; and it shall be the duty of the Secretary to have printed in the Journal of the General Convention the list of such names made up for the year in which such General Convention shall be held.

List of Names.

§ ii. And, further, the Secretary shall obtain in the same manner, from the Ecclesiastical Authority of each Diocese, a list, with particulars of time and place, of all Ministers belonging to the Diocese, who have been ordained to the Diaconate or the Priesthood, or have died, or have been deposed, since the preceding General Convention; and the said list shall, from time to time, be published in the journals of the General Convention.

List of ordinations, etc., to be published.

CANON 18.

Of the Mode of Securing an Accurate View of the State of the Church.

§ i. As a full and accurate view of the state of the Church, from time to time, is highly useful and necessary, it is hereby ordered that every Minister of this Church, or if the parish be vacant the Wardens, shall present, or cause to be delivered, on or

Statement by Ministers in Parochial Reports.

Mode of Securing an Accurate View, etc.

before the first day of every Annual Convention, to the Bishop of the Diocese, or where there is no Bishop to the President of the Convention, a statement of the number of Baptisms, Confirmations, Marriages, and Funerals, and of the number of Communicants in his Parish or Church; also the state and condition of the Sunday Schools in his Parish; also of the amount of the Communion alms, the contributions for Missions, Diocesan, Domestic, and Foreign, for Parochial Schools, for Church purposes in general, and of all other matters that may throw light on the state of the same. And every Clergyman, not regularly settled in any Parish or Church, shall also report the occasional services he may have performed; and, if he have performed no such services, the causes or reasons which have prevented the same. And these reports, or such parts of them as the Bishop shall think fit, may be read in Convention, and shall be entered on the journals thereof.

Clergymen
not settled to
report ser-
vices.

Bishop's
Address.

§ ii. At every Annual Diocesan Convention, the Bishop shall deliver an Address, stating the affairs of the Diocese since the last meeting of the Convention; the names of the Churches which he has visited; the number of persons confirmed; the names of those who have been received as Candidates for Orders, and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the Clergy; and in general, all matters tending to throw light on the affairs of the Diocese; which address shall be inserted on the journals.

Mode of Securing an Accurate View, etc.

§ iii. At every General Convention, the journals of the different Diocesan Conventions, since the last General Convention, together with such other papers, viz., Episcopal charges, addresses, and pastoral letters, as may tend to throw light on the state of the Church in each Diocese, shall be presented to the House of Deputies. A Committee shall then be appointed to draw up a view of the state of the Church, and to make report to the House of Deputies; which report, when agreed to by the said House, shall be sent to the House of Bishops, with the request that they will draw up, and cause to be published, a Pastoral Letter to the members of the Church. And it is hereby made the duty of every Clergyman having a pastoral charge, when any such Letter is published, to read the said Pastoral Letter to his congregation on some occasion of public worship.

Committee on
the state of
the Church.

Pastoral
Letter,

to be read to
every Con-
gregation.

§ iv. It shall be the duty of the Secretary of the Convention of every Diocese, or of the person or persons with whom the journals or other Ecclesiastical papers are lodged, to forward to the House of Deputies, at every General Convention, on or before the first Monday of the session, the documents and papers specified in this Canon.

Duty of Dio-
cesan Secre-
taries.

§ v. It shall be the duty of the Bishop and Standing Committee of the Church in every Diocese, or if there be no Bishop, of the Standing Committee only, to prepare, previously to the meeting of every General Convention, a condensed report, and a tabular view of the state of the Church in their Diocese, comprising therein a summary of the statistics from

Duty of
Bishop, etc.

Condensed
Summary,

Of the Mode of Publishing the Bible.

to be presented to the Secretary.

the parochial reports, and from the Bishop's addresses, specifying, as far as possible, the capital and proceeds of the Episcopal fund, and of all Benevolent and Missionary associations of Churchmen within the Diocese, and present the same to the Secretary of the House of Deputies on or before the first Monday of the session, for the purpose of aiding the Committee on the state of the Church, appointed by the House of Deputies, in drafting their report.

Church Schools, Colleges, Hospitals, and Asylums to report annually.

To be included in triennial tabular view.

§ vi. All incorporated schools, all parochial schools, all academies and colleges, and all hospitals, asylums for orphans or other children of either sex, maintained at the expense, or conducted under the management of members of this Church, are expected to report annually to the Bishop of the Diocese at the annual Convention, such reports to be disposed of as the parochial reports; and at every General Convention the tabular view of the state of the Church in each Diocese, and the report of the Committee on the state of the Church shall include the results of such reports.

CANON 19.

Of the Mode of Publishing Authorized Editions of the Standard Bible of this Church.

Editions of the Bible to be corrected by the Standard.

The Bishop of this Church in any Diocese, or where there is no Bishop the Standing Committee, is authorized to appoint, from time to time, some suitable person or persons to compare and correct all new editions of the Bible by the standard edition

Of Publishing Editions, etc.

agreed upon by the General Convention, and a certificate of their having been so compared and corrected shall be published with said book. Certificate.

CANON 20.

Of Publishing Editions of the Book of Common Prayer.

§ i. The Bishop of this Church in any Diocese, or where there is no Bishop the Standing Committee thereof, shall appoint one or more Presbyters of the Diocese, who shall compare and correct all new editions of the Common Prayer Book, the Articles, Offices, Metre Psalms and Hymns, by a copy of the standard edition, and a certificate of said editions having been so compared and corrected shall be published with the same. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or where there is no Bishop, of the Standing Committee, to give public notice that such edition is not authorized by the Church. Correct editions of the Prayer Book, etc.

Certificate.

§ ii. [1.] The octavo edition of the Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, set forth by the General Convention, in the year of our Lord 1871, and published by the New York Bible and Common Prayer Book Society, is hereby declared to be the standard edition. What is the standard edition.

[2.] The stereotype plates of the said edition shall be in the custody of a Presbyter appointed by the Custodian to be appointed.

Of Publishing Editions, etc.

Advisory
Committee.

General Convention, and no alteration, correction, or emendation of any sort in the said plates shall be made except under the direction of the said custodian, acting with the advice and consent of a Joint Committee, appointed by the General Convention, consisting of two Bishops and two Presbyters; and all alterations, corrections, and emendations thus made shall be reported by the said custodian, in writing, to the next General Convention, and entered upon the Journal of the House of Deputies.

Certified
copies de-
livered to
Custodian.

§ iii. Upon the adjournment of any General Convention, the Secretaries of the two Houses shall deliver to the Custodian of the Standard Prayer Book true and exact copies of all alterations and additions in the Book of Common Prayer, which have been adopted by the said General Convention in accordance with Article 8 of the Constitution; and such copies duly certified by said Secretaries, and attested by the Presiding Officers of the respective Houses, shall be preserved by the Custodian of the Standard Prayer Book; and the Secretary of the House of Deputies shall take out a copyright of said alterations and additions according to law; and he shall also send a copy of the same to the Ecclesiastical Authority of every Diocese, and to every clergyman of this Church.

Preserved.

Send copy to
Clergy.

Appendix
showing
changes.

§ iv. Until a Standard Book of Common Prayer shall hereafter be duly set forth and established, by the General Convention, all issues or editions of the Book of Common Prayer shall contain, as an appendix to each volume published, a certificate to be prepared and signed by the Custodian of the Stand-

Of the Use of the Book of Common Prayer.

ard Prayer Book aforesaid, and approved by the Presiding Bishop and two other Bishops, showing what alterations and additions in the Book of Common Prayer the General Conventions of 1886 and of 1889 adopted, and their effect upon the structure of the Book of Common Prayer as it was before such alterations and additions were adopted. And copies of this certificate shall be sent by the Custodian to every Bishop of the Church. And it shall not be lawful for any Bishop, or other officer in any Diocese, to attest any issue or edition of the Book of Common Prayer to be hereafter published, unless the same shall contain the certificate of the Custodian, approved by the Bishops as aforesaid.

Approved by Bishops.

Certificate of Custodian necessary.

§ v. This Canon shall take effect immediately.

CANON 21.

Of the Due Celebration of Sundays.

All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

Observance of the Lord's Day.

CANON 22.

Of the Use of the Book of Common Prayer.

§ i. Every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General

Use of the Book of Common Prayer.

Of the Use of the Book of Common Prayer.

Convention of this Church; and in performing such service, no other prayers shall be used than those prescribed by the said Book.

Introduction
of ceremonies
or practices
not ordained
or authorized
in the Book of
Common
Prayer.

§ ii. [1.] If any Bishop have reason to believe, or if complaint be made to him in writing by two or more of his Presbyters, that within his jurisdiction ceremonies or practices not ordained or authorized in the Book of Common Prayer, and setting forth or symbolizing erroneous or doubtful doctrines, have been introduced by any Minister during the celebration of the Holy Communion (such as,

Specifications.

a. The elevation of the Elements in the Holy Communion in such manner as to expose them to the view of the people as objects toward which adoration is to be made.

b. Any act of adoration of or toward the Elements in the Holy Communion, such as bowings, prostrations, or genuflections; and

c. All other like acts not authorized by the Rubrics of the Book of Common Prayer:)

It shall be the duty of such Bishop to summon the Standing Committee as his Council of Advice, and with them to investigate the matter.

[2.] If, after investigation, it shall appear to the Bishop and Standing Committee that ceremonies or practices not ordained or authorized as aforesaid, and setting forth or symbolizing erroneous or doubtful doctrines, have in fact been introduced as aforesaid, it shall be the duty of the Bishop, by instrument of writing under his hand, to admonish the Minister so offending to discontinue such practices or ceremonies; and if the Minister shall disregard such admonition,

The Minister
to be ad-
monished

Of Church Music.

it shall be the duty of the Standing Committee to and tried.
cause him to be tried for a breach of his ordination
vow.

Provided, That nothing herein contained shall Proviso.
prevent the presentment, trial, and punishment of
any Minister under the provisions of Title II., Canon
2, Section i. of the Digest.

[3.] In all investigations under the provisions of The accused
this Canon, the Minister whose acts or practices are Minister to be
the subject-matter of the investigation, shall be notified.
notified.
The charges preferred, and the findings of the Bishop
and Standing Committee, shall be in writing, and a Record to be
record shall be kept of the proceedings in the case. kept.

CANON 23.

Of Church Music.

§ i. The selection of the Psalms in metre, and Psalms,
Hymns which are set forth by authority, and Hymns, and
Anthems in the words of Holy Scripture, are allowed Anthems
to be sung in all Congregations of this Church which may be
before and after Morning and Evening Prayer, and sung.
also before and after sermons, at the discretion of
the Minister, whose duty it shall be, by standing
directions, or from time to time, to appoint such
authorized Psalms, Hymns, or Anthems as are to be
sung.

§ ii. It shall be the duty of every Minister of this The Minister
Church, with such assistance as he may see fit to give order
employ from persons skilled in music, to give order concerning
concerning the tunes to be sung at any time in his the tunes.

Of the Consecration of Churches.

Church, and especially it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance by which vain and ungodly persons profane the service of the sanctuary.

CANON 24.

Of the Consecration of Churches.

Building and ground to be paid for before consecration.

§ i. No Church or Chapel shall be consecrated until the Bishop shall have been sufficiently certified that the building and ground on which it is erected have been fully paid for, and are free from lien or other incumbrance; and also that such building and ground are secured, by the terms of the devise, or deed, or subscription by which they are given, from the danger of alienation, either in whole or in part, from those who profess and practise the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, except in the cases provided for in Sections ii. and iii. of this Canon: *Provided*, that this shall not preclude the alienation of lots for burial in vaults or otherwise, nor apply to land owned by the Church corporation and not necessary for religious uses.

Proviso.

Bishop's consent necessary to the incumbrance or alienation of a consecrated church.

§ ii. It shall not be lawful for any Vestry, Trustees, or other body authorized by law of any State or Territory, to hold property for any Diocese, Parish, or Congregation, to incumber or alienate any consecrated Church or Chapel without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese

Of the Consecration of Churches.

in which such Church or Chapel be situated: *Provided*, that this section shall not be operative in any State with the laws of which, relating to the title and holding of property by religious corporations, the same may conflict.

§ iii. No consecrated Church or Chapel shall be removed, taken down, or otherwise disposed of for any "unhallowed, worldly, or common use," without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese in which such Church or Chapel may be situate.

Consent
necessary in
other in-
stances.

Title II.

OF DISCIPLINE.

CANON 1.

Of Amenability and Citations.

To whom
Ministers
amenable.

§ i. EVERY Minister shall be amenable, for offences committed by him, to the Bishop, and if there be no Bishop to the Clerical members of the Standing Committee, of the Diocese in which he is canonically resident at the time of the charge.

Mode of serving
citations.

§ ii. Unless a Diocesan Convention shall otherwise provide, a citation to any Minister to appear, at a certain time and place, for the trial of an offence, shall be deemed to be duly served upon him if a copy thereof be left at his last place of abode within the United States, sixty days before the day of appearance named therein; and in case such Minister has departed from the United States, by also publishing, six months before the said day of appearance, a copy of such citation in some newspaper printed at the seat of government of the State in which the Minister is cited to appear.

Of notices in
general.

§ iii. A notice or citation required by any Canon of this Church, when no other mode of service is provided, may be served by leaving a copy with the party, or at his last place of abode within the United States; and if he shall have left the United States,

Of Offences for which Ministers may be Tried, etc.

by also publishing a copy thereof in some newspaper printed at the seat of government of the State or Territory where such party last resided.

§ iv. It is hereby declared to be the duty of all members of this Church to attend and give evidence, when duly summoned to do so, in any Ecclesiastical trial or investigation under the authority of this Church.

Duty to give Evidence.

§ v. In the case of a Clergyman convicted in any court of record, of any crime or misdemeanor involving immorality, or against whom a judgment has been recorded in any court of record, in a cause involving immorality, it shall be the duty of the Standing Committee of the Diocese or Jurisdiction to which he canonically belongs, to institute an inquiry into the matter. If, in their judgment, there is sufficient reason for further proceedings, it shall be their duty to present him, or to see that he be presented, for trial.

Of cases of conviction in courts of record.

CANON 2.

Of Offences for which Ministers may be Tried and Punished.

§ i. Every Minister of this Church shall be liable to presentment and trial for the following offences, viz.:

Punishable offences.

[1.] Crime or immorality.

[2.] Holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by

Of Offences for which Ministers may be Tried, etc.

the Protestant Episcopal Church in the United States of America.

[3.] Violation of the Constitution or Canons of the General Convention.

[4.] Violation of the Constitution or Canons of the Diocese to which he belongs.

[5.] Any act which involves a breach of his Ordination vows.

And, on being found guilty, he shall be admonished, suspended, or degraded, according to the Canons of the Diocese in which the trial takes place, until otherwise provided for by the General Convention.

Proceedings
on public
rumor.

§ ii. If a Minister of this Church shall be accused, by public rumor, of habitually neglecting the exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship or of the Holy Eucharist according to the Offices of this Church, or of being guilty of any or either of the offences enumerated in Section i., it shall be the duty of the Bishop, or, if there be no Bishop, of the Clerical members of the Standing Committee, to see that an inquiry be instituted as to the truth of such public rumor. And, in case of the individual being proceeded against and convicted according to such rules or process as may be provided by the Conventions of the respective Dioceses, he shall be admonished, suspended, or deposed, as the nature of the case may require, in conformity with their respective Constitutions and Canons.

Punishments.

CANON 3.

Of a Clergyman in one Diocese or Missionary District chargeable with Misdemeanor in another.

§ i. If a Clergyman of this Church, belonging to any Diocese or Missionary District, shall have conducted himself in any other Diocese or Missionary District in such a way as to be liable to presentment under the provisions of Title II., Canon 2, the Ecclesiastical Authority thereof shall give notice of the same to the Ecclesiastical Authority where he is canonically resident, exhibiting, with the information given, reasonable ground for presuming its correctness. If the Ecclesiastical Authority, when thus notified, shall omit, for the space of three months, to proceed against the offending Clergyman, or shall request the Ecclesiastical Authority of the Diocese or Missionary District in which the offence or offences are alleged to have been committed, to proceed against him, it shall be within the power of the Ecclesiastical Authority of the Diocese or Missionary District within which the offence or offences are alleged to have been committed, to institute proceedings according to the mode provided by the Convention thereof; and the decision given shall be conclusive.

Offence committed in a different Diocese.

Notice to authority of offender's Diocese.

Proceedings on neglect to act.

§ ii. If a Clergyman shall come temporarily into any Diocese, under the imputation of having elsewhere been guilty of any crime or misdemeanor, by violation of the Canons or otherwise, or if any Clergyman, while sojourning in any Diocese, shall misbehave in any of these respects, the Bishop,

Bishop may admonish and forbid officiating.

Of the Dissolution of a Pastoral Connection.

Notice of
prohibition.

Prohibition,
how long to
continue.

Applicable to
Clergymen
ordained in
foreign coun-
tries.

Notice of
prohibition.

upon probable cause, may admonish such Clergyman, and forbid him to officiate in said Diocese. And if, after such prohibition, the said Clergyman so officiate, the Bishop shall give notice to all the Clergy and Congregations in said Diocese, that the officiating of the said Clergyman is, under any and all circumstances, prohibited; and like notice shall be given to the Bishop, or if there be no Bishop, to the Standing Committee, of the Diocese to which the said Clergyman belongs. And such prohibition shall continue in force until the Bishop of the first-named Diocese be satisfied of the innocence of the said Clergyman, or until he be acquitted on trial.

§ iii. The provisions of the last Section shall apply to Clergymen ordained in foreign countries by Bishops in communion with this Church: *Provided*, that in such case notice of the prohibition shall be given to the Bishop under whose jurisdiction the Clergyman shall appear to have last been, and also to all the Bishops exercising jurisdiction in this Church.

CANON 4.

Of Differences between Ministers and their Congregations, and of the Dissolution of a Pastoral Connection.

Resignation
or removal of
a Rector.

§ i. A Rector, canonically elected and in charge, or an Instituted Minister, may not resign his Parish without consent of the said Parish or its Vestry (if the Vestry be authorized to act in the premises); nor may such Rector or Minister be removed therefrom by said Parish or Vestry against his will, except as hereinafter provided.

Of the Dissolution of a Pastoral Connection.

§ ii. In case any urgent reason or reasons should occasion a wish in a Rector or Minister as aforesaid, or in the Parish committed to his charge, to bring about a separation and a dissolution of all pastoral relation between such Minister and Parish, and the parties be not agreed in respect of such separation and dissolution, notice of such desire and disagreement may be given by either party to the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction, in writing. And in case of any difference between the Minister and Parish or Vestry as aforesaid, which may not be satisfactorily settled by the godly judgment of the Bishop alone, or which he may decline to consider without counsel, the Bishop (or if the Diocese be vacant, any Bishop selected by the Ecclesiastical Authority), acting with the advice and consent of the Standing Committee of the Diocese or Missionary Jurisdiction, or with that of the Presbyters only of said Standing Committee (if both parties shall assent to such limitation in writing), shall be the ultimate arbiter and judge; and refusal to accept and comply with the arbitration and judgment on the part of the Minister aforesaid, shall not work a continuance of lawful and canonical Rectorship or settlement beyond the date fixed, conditionally or otherwise, for its termination by such arbitration and judgment, should such termination be recommended and required; but such pastoral connection shall, unless otherwise agreed by the parties, cease and terminate as therein required. But such refusal shall subject the Minister so refusing to inhibition by the Bishop aforesaid from all ministerial offices and functions

Separation
and dissolu-
tion of Pas-
toral connec-
tion.

Differences,
how to be
settled.

Penalties for
refusal to
comply with
arbitration.

Of Renunciation of the Ministry.

within the Diocese or Missionary Jurisdiction; and such refusal on the part of a Parish shall disqualify it from representation in the Convention of the Diocese until it shall have been declared by the Ecclesiastical Authority to have given satisfactory guaranties for the acceptance of and compliance with the arbitration and judgment.

Record of
regular dissolution.

§ iii. In case of the regular and canonical dissolution of the connection between a Minister and his congregation, the Bishop, or if there be no Bishop, the Standing Committee, shall direct the Secretary of the Convention to record the same. But if the dissolution of the connection between a Minister and his Congregation be not regular or canonical, the Bishop or Standing Committee shall lay the same before the Convention of the Diocese, in order that the above-mentioned penalties may take effect.

When not
obligatory.

§ iv. This Canon shall not be in force in any Diocese which has made, or shall hereafter make, provision by Canon upon this subject, nor in any Diocese with whose laws or charters it may interfere.

CANON 5.

Of Renunciation of the Ministry.

Renunciation
when no
Ecclesiastical
proceeding is
pending.

§ i. If any Minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare, in writing, to the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction to which he belongs, his renunciation of the Ministry of this Church, it shall be the duty of the Ecclesi-

Of Renunciation of the Ministry.

astical Authority to record the declaration so made; and thereupon it shall be the duty of the Bishop, or, if there be no Bishop of the Diocese or Missionary Jurisdiction, of any Bishop who, being requested by the Standing Committee, shall consent to act in the matter, to depose such person from the Ministry, and to pronounce and record, in the presence of two or more Clergymen, that the person so declaring has been deposed from the Ministry of this Church:

Bishop to
depose.

Provided, however, that if the Bishop shall be satisfied that the person so declaring is not amenable for any canonical offence, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes, assigned or known, which do not affect his moral character, he shall so declare in pronouncing and recording said deposition, and shall, if desired, give a certificate to this effect to the person so deposed; and he shall also give due notice of such deposition from the Ministry to the Ecclesiastical Authority of every Diocese and Missionary Jurisdiction of this Church, in the form in which the same is recorded.

Proviso.

Notice of
deposition.

§ ii. If the Ecclesiastical Authority shall have reason to believe that the person so declaring has acted hastily and unadvisedly, action on such declaration may be postponed for the space of not more than six months, during which time such person may withdraw his application.

Action may
be suspended
for six
months.

§ iii. If the Ecclesiastical Authority, to whom such declaration is made, shall have ground to sup-

Renunciation
under liability
to present-
ment. 97

Abandonment by a Presbyter or Deacon.

pose that the person making the same is liable to presentment for any canonical offence, such person may, in the discretion of the said Ecclesiastical Authority, be put upon trial for such offence, notwithstanding such declaration of renunciation of the Ministry.

CANON 6.

Of the Abandonment of the Communion of this Church by a Presbyter or Deacon.

Abandonment
without re-
nunciation.

Certificate.

§ i. If any Presbyter or Deacon shall, without availing himself of the provisions of Canon 5 of this Title, abandon the Communion of this Church, by an open renunciation of the doctrine, discipline, or worship of this Church, or by a formal admission into any religious body not in communion with the same, or in any other way, it shall be the duty of the Standing Committee of the Diocese to make certificate of the fact to the Bishop of the Diocese, or, if there be no Bishop, to the Bishop of an adjacent Diocese; which certificate shall be recorded, and shall be taken and deemed by the Ecclesiastical Authority as equivalent to a renunciation of the Ministry by the Minister himself, and the said Bishop may then proceed to suspend for six months the Presbyter or Deacon so certified as abandoning the Communion of this Church. Notice shall be given to the said Minister by the said Bishop receiving the certificate, that, unless he shall within six months make declaration that the facts alleged in said certificate are false, he will be deposed from the Ministry of this Church.

Clergyman absenting himself from his Diocese.

§ ii. And if such declaration be not made within six months, as aforesaid, it shall be the duty of the Bishop to depose said Minister from the Ministry, and to pronounce and record, in the presence of two or more Presbyters, that he has been so deposed: *Provided*, nevertheless, that if the Minister so renouncing shall transmit to the Bishop receiving the certificate a retraction of the acts or declarations constituting his offence, the Bishop may at his discretion abstain from any further proceedings.

Deposition
after six
months.

Proviso, of
retraction.

CANON 7.

Of a Clergyman absenting himself from his Diocese.

When a Clergyman has been absent from the Diocese to which he belongs during five years without reasons satisfactory to the Bishop thereof, he shall be required by the Bishop to declare the cause or causes thereof in writing; and if he refuse to give his reasons, or if they be deemed insufficient by the Bishop, the Bishop may, with the advice and consent of the Clerical members of the Standing Committee, suspend him from the Ministry; which suspension shall continue until he shall give, in writing, sufficient reasons for his absence; or until he shall renew his residence in his Diocese; or until he shall renounce the Ministry according to Canon 5 of this Title. In the case of such suspension as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee of every Diocese wherein there is no Bishop.

Absence for
five years,
when ground
of suspension.

Duration of
sentence.

Notice to be
given.

CANON 8.

*Of the Abandonment of the Communion of the Church
by a Bishop.*

Abandonment
of Communion
by ■
Bishop.

If any Bishop, without availing himself of the provisions of Title I., Canon 15, Section xvi., abandon the Communion of this Church, either by an open renunciation of the doctrine, discipline, and worship of the Church, or by a formal admission into any religious body not in communion with the same, or otherwise, it shall be the duty of the Standing Committee of the Diocese of said Bishop to make certificate of the fact to the Presiding Bishop, together with a statement of the acts or declarations which prove such abandonment, which certificate shall be recorded by the Presiding Bishop, and the Presiding Bishop, with the consent of the three Bishops next in seniority, shall then suspend said Bishop from the exercise of his office and ministry until such time as the House of Bishops shall consent or refuse to consent to his deposition; and in case the Bishop so abandoning the Communion of the Church be the senior Bishop, the Bishop next in the order of seniority shall be deemed to be and shall act as the Presiding Bishop under this Canon.

Notice to be
given.

Notice shall then be given to said Bishop by the Bishop receiving the certificate, that unless he shall, within six months, make declaration that the facts alleged in said certificate are false, and shall demand a trial, he will be deposed from the Ministry. And if such declaration be not made within six months, as

Of the Trial of a Bishop.

aforesaid, it shall be the duty of the Presiding Bishop to convene the House of Bishops, and if a majority of the whole number of Bishops entitled at the time to seats in the House of Bishops, shall at such meeting give their consent, the said Presiding Bishop, or the senior Bishop present, shall proceed to depose from the Ministry the Bishop so certified as abandoning, and to pronounce and record in the presence of two or more Bishops, that he has been so deposed: *Provided*, nevertheless, that if the Bishop so certified as abandoning, shall transmit to the Presiding Bishop a retraction of the acts or declarations constituting his offence, the Bishop may at his discretion abstain from any further proceedings.

Deposition.

Proviso.

CANON 9.

Of the Trial of a Bishop.

§ i. Any Bishop of this Church may be presented for trial on charges for the following offences, viz. :
 1. Crime or immorality. 2. Holding and teaching publicly, or privately and advisedly, any doctrine contrary to that held by the Protestant Episcopal Church in the United States. 3. Violation of the Constitution or Canons of the General Convention. 4. Violation of the Constitution or Canons of the Diocese to which he belongs. 5. Any act which involves a breach of his Ordination or Consecration vows.

Offences for which a Bishop may be tried.

§ ii. [1.] The proceedings shall commence by charges in writing; and, except when the charge is

Charges in writing.

Of the Trial of a Bishop.

holding and teaching doctrine contrary to that held by this Church, shall be signed by either

By whom to be signed.

Five male communicants of this Church, in good standing, belonging to the Diocese of the accused, of whom two at least must be Presbyters; or,

By seven male communicants of this Church, in good standing, of whom two at least shall be Presbyters, and three of which seven shall belong to the Diocese of the accused.

Action on rumors.

If advised by two Bishops.

[2.] Whenever a Bishop of this Church shall have reason to believe that there are in circulation rumors, reports, or charges affecting his moral or religious character, he may, if he please, acting in conformity with the written advice and consent of any two of his brother Bishops whom he may select, demand of the Presiding Bishop of the House of Bishops, or if he be the Bishop affected by such rumors, or if he be related to him within the degrees hereinafter mentioned, then to the Bishop next in seniority not so related, to convene a Board of Inquiry in the mode hereinafter set forth, to investigate such rumors, reports, and charges, and to proceed, in all respects, according to the provisions of this Canon, as if charges had been formally made in either of the two modes first mentioned in this Section.

Accusers may choose a lay advocate and agent.

[3.] Whenever charges are formally made in either of the modes first above mentioned, the accusers may, if they choose, select a lay communicant of this Church, of the profession of the law, to act as their adviser, advocate, and agent, in preparing the accusation, proofs, etc., until such time as a Board of Inquiry is convened in such manner as is

Of the Trial of a Bishop.

hereinafter provided for; or they may prepare such charges themselves, without regard to any particular form; and, in either case, the grounds of accusation must be set forth with reasonable certainty of time, place, and circumstance.

Reasonable
certainty of
charges.

§ iii. The charges, having been prepared in either of the modes first above mentioned, shall then be delivered to the Presiding Bishop, if he be not the accused, nor related to the accused in any degree mentioned hereinafter in this Canon; in either of which cases the charges shall be delivered to the next Bishop in seniority not so related.

To whom to
be delivered.

§ iv. A Board for making a preliminary inquiry into charges thus preferred, shall be constituted as follows, whenever such Board shall be necessary, viz.:

Board of
Inquiry.

[1.] The Presiding Bishop, or senior Bishop, as the case may be, to whom such charges are delivered, shall take the list of Clerical and Lay Deputies to the last General Convention that was held before such charges were presented, and from that list shall choose by lot two Presbyters and two Laymen from the deputation of the Diocese of the accused, and two Presbyters and two Laymen from each of the respective deputations of the three Dioceses adjoining that of the accused; and if there be not three adjoining, of the three nearest thereto; and if more than three Dioceses adjoin that of the accused, those three that have the largest number of canonically resident Presbyters in them shall be accounted adjoining, for the purposes of this Canon; and the sixteen individuals thus selected by lot shall consti-

How con-
stituted.

Of the Trial of a Bishop.

tute the Board of Inquiry, a majority of whom shall form a quorum for doing business.

Notice to members.

[2.] The Presiding Bishop, or next in seniority, as the case may be, immediately after thus selecting by lot the Board of Inquiry, shall give notice thereof to each member of said Board, and direct him to attend, at a time and place designated by him, and organize the Board; and it shall be the duty of each member so to attend. The place must be within the Diocese of the accused. The Presiding Bishop shall, at the same time, send a copy of the charges to the senior Presbyter of those thus selected by lot from the four Dioceses.

Place of meeting.

Copy of charges to be sent.

Organization of the Board.

Office of Church Advocate.

[3.] On assembling, the Board shall organize by choosing from among themselves a President and Secretary, and shall also appoint a Church Advocate, who must be a lay communicant of this Church, and of the profession of the law, and who thenceforward shall, in all stages of the proceedings, if a trial be ordered, represent the Church, and be the party on the one hand, while the accused is the party on the other. The sittings of the Board shall be private; the Church Advocate shall not attend as prosecuting counsel, but shall be at all times at hand and in readiness to give his advice in all questions submitted to him by the Board.

Sittings to be private.

Duty of the Board.

[4.] In conducting the investigation, the Board shall hear the accusations, and such proof as the accusers may produce, and shall determine whether, upon matters of law and of fact, as presented to them, there is sufficient ground to put the accused Bishop upon his trial; and in such investigation, as well as in all cases of trial by an Ecclesiastical Court

Of the Trial of a Bishop.

now authorized, or hereafter to be authorized, by the Constitution or Canons of the General Convention, the laws of the State in which such investigation or trial is had, so far as they relate to the law of evidence, shall be adopted and taken as the rules by which the said Board or Court shall be governed. If a majority of the Board present on such investigation shall be of opinion that there are sufficient grounds to put the accused Bishop upon his trial, they shall direct the Church Advocate to prepare a presentment, to be signed by such of the Board as agree thereto; and to that end shall place, in his hands all the charges, together with the testimony that has been laid before the Board.

Rules of evidence those of the State in which the trial is had.

Presentment.

[5.] The Board shall then direct the Church Advocate to transmit to the Bishop from whom they received the charges, the presentment thus signed; and shall cause him also, without delay, to send to the accused Bishop a copy of the same, certified by the Church Advocate to be correct.

Copies of presentment to be sent.

[6.] If a majority of the Board present shall be of opinion that there is not sufficient ground to put the accused Bishop upon his trial, in such case the charges, together with a certificate of the President of the Board of its refusal to make a presentment, shall be sent to the Secretary of the House of Bishops, to be deposited among the archives of that House. And no proceedings shall thereafter be had by way of presentment on such charges, except upon the affidavit of a respectable communicant of the Church of the discovery of new testimony as to the facts charged, and setting forth what such testimony is.

Refusal to present.

Certificate of refusal.

Bar to future presentment.

Exception.

Of the Trial of a Bishop.

Limitation
of time.

[7.] No presentment shall be found in any case, unless the alleged offence shall have been committed within five years next before the day on which the charges were delivered to the Presiding or senior Bishop. But if the accused shall have been convicted of the alleged offence in a State court, notwithstanding five years may have elapsed since its commission, a presentment may be founded on charges delivered to the Presiding or senior Bishop, at any time within one year after such conviction.

Conviction in
a State court.

Notice to ac-
cused upon
presentment,

§ v. [1.] When a presentment has been made by the Board of Inquiry, or a majority thereof, to the Bishop from whom they receive the charges, it shall be the duty of such Bishop forthwith to give to the accused written notice to attend, at some place not more than one hundred miles from the place of residence of the accused Bishop, and at some time not less than twenty days after the time of serving such notice, either personally, or by some agent authorized by him in writing to act for him in the premises, for the purpose of selecting the Bishops who shall form the Court for the trial of the said accused Bishop upon the said presentment. He shall also give notice to the Church Advocate of the time and place appointed for such selection.

and to Church
Advocate.

Formation of
the Court.

[2.] At the time and place appointed in the notices, the Bishop who has given the notices shall attend; and, in the presence of the accused Bishop, or of his agent authorized as aforesaid, and also in the presence of the Church Advocate, or of such

Of the Trial of a Bishop.

person or persons as may attend in his behalf, or, if no person shall attend on behalf of one or both, of two Presbyters named by himself, the said Bishop shall cause to be placed in a vessel the names of all the Bishops of this Church entitled to seats in the House of Bishops, then being within the territory of the United States, except the accused and those Bishops who may be related to him either by consanguinity or affinity, in the direct ascending or descending line, or as brother, uncle, or nephew. He shall then cause eleven of the said names to be drawn. The names so drawn shall be entered upon a list as they are drawn, and the accused, or his agent, may strike off the list one name, and the said Church Advocate, or his agent, another name, and so on alternately, until the number be reduced to seven. If it shall happen that either party shall neglect or refuse to strike, then the Bishop who has given the notices shall reduce the number to seven by striking off so many of the last drawn names as will reduce the list to that number. The seven Bishops whose names remain, or a majority of them, when assembled, shall constitute the Court for the trial of the accused upon the presentment.

Eleven names
to be drawn.

Eleven re-
duced to
seven.

[3.] The Court having been thus constituted, the Bishop to whom the presentment was made, shall immediately communicate to each Bishop who has thus been by lot designated as one of the triers, the fact that he is a member of the Court. He shall also appoint a time and place for the assembling of the Court. The time shall not be less than two nor more than six calendar months from the

Notice to
members of
the Court.

Appointment
of time and
place.

Of the Trial of a Bishop.

day on which the notice should arrive at the most distant Diocese, in the ordinary course of the public mail. The place shall be within the Diocese or Missionary field of the accused Bishop, unless where the same may be of such difficult access, in the judgment of the Presiding or senior Bishop, that reasonable convenience may require the appointment of another location. And the said senior Bishop shall cause the Church Advocate to send certified copies of the said presentment to all the Bishops who constitute the Court.

Certified
copies.

Summons of
the accused.

[4.] The Bishop to whom the presentment has been made shall also immediately communicate to the accused the names of the members of the Court, and inform him of the time and place appointed for its meeting, and summon him then and there to appear and answer. He, or any other Bishop of this Church having charge of a Diocese, shall have power, until the Court assembles, upon the application of either the Church Advocate or the accused, to issue a summons for witnesses.

Power to
summon
witnesses.

Course of
proceeding in
the trial.

§ vi. The Bishops who constitute the Court, or a majority of them, having assembled according to the notice given them, which notice it is hereby made their duty to obey, shall proceed as follows, viz. :

President.

[1.] They shall elect a President out of their own number, and appoint a Presbyter of the Church as Clerk, and, if necessary, another Presbyter as Assistant Clerk; and when thus organized, the President shall direct the Clerk to call the names of the Church Advocate and the accused; and if

Clerk.

Of the Trial of a Bishop.

both appear, he shall then cause the Clerk to read the presentment which was delivered to the Presiding or senior Bishop, whose duty it is hereby made to deliver the same to the Court upon its organization.

Reading the
presentment.

[2.] The accused shall then be called upon by the Court to say whether he is guilty or not guilty of the offence or offences charged against him, and his plea shall be duly recorded; and on his neglect or refusal to plead, the plea of not guilty shall be entered for him, and the trial shall proceed: *Provided*, that, for sufficient cause, the Court may adjourn from time to time: and *Provided*, also, that the accused shall, at all times during the trial, have liberty to be present, and in due time and order produce his testimony, and to make his defence.

The call to
plead.

Provisos.

[3.] If the accused neglect or refuse to appear in person, according to the notice served on him as aforesaid, except for some reasonable cause to be allowed by the Court, they shall proceed to pronounce him in contumacy, and notify him that sentence of suspension or degradation will be pronounced against him by the Court at the expiration of three months, unless within that time he tender himself ready, and accordingly appear and take his trial on the presentment. But if the accused shall not tender himself before the expiration of the said three months, sentence of suspension or degradation from the Ministry may be pronounced against him by the Court.

Non-appear-
ance.

Contumacy.

Three months'
grace to
appear.

[4.] The accused being present, and the trial proceeding, it shall be conducted according to the principles of the common law, as the same are generally administered in the United States; nor

The common
law the rule of
proceeding.

Of the Trial of a Bishop.

shall any testimony be received at the trial, except from witnesses who have signed a declaration in the following words, to be read aloud before the witness testifies, and to be filed with the records of the Court.

Declaration of witness, in writing, before testifying.

I, A. B., a witness summoned to testify on the trial of a presentment against the Right Rev. ———, a Bishop of the Protestant Episcopal Church in the United States, now pending, do most solemnly call God to witness that the evidence I am about to give shall be the truth, the whole truth, and nothing but the truth; so help me God!

Depositions when attendance cannot be procured.

And if it be necessary to take the testimony of an absent witness on a commission, such testimony shall be preceded by a similar written declaration of the witness, which shall be filed and transmitted with his or her deposition to the Court. The testimony of each witness shall be reduced to writing. And in case there is ground to suppose that the attendance of any witness on the trial cannot be obtained, it shall be lawful for either party to apply to the Court, if in session, or if not to any member thereof, who shall thereupon appoint a commissary to take the deposition of such witness; and such party so desiring to take the deposition shall give to the other party reasonable notice of the time and place of taking such deposition, accompanying such notice with the interrogatories to be propounded to the witness; whereupon it shall be lawful for the other party, within six days after such notice, to propound cross-interrogatories; and such interrogatories and cross-interrogatories, if any be propounded, shall be sent to the commissary, who shall thereupon proceed to take the testimony of such witness, upon

Commissary.

Cross-examination.

Of the Trial of a Bishop.

oath or affirmation, and transmit it under seal to the Court. But no deposition shall be read at the trial, unless the Court have reasonable assurance that the attendance of the witness cannot be procured, or unless both parties shall consent that it may be read: *Provided*, that in any Diocese in which the civil government has authorized the Ecclesiastical Courts therein to issue summons for witnesses, or to administer an oath, the Court shall act in conformity to such laws.

[5.] All notices and papers may be served by a summoner or summoners, to be appointed by the Court, when the same is in session, or by a member thereof; and the certificate of any such summoner shall be evidence of the due service of a notice or paper. In case of service by any other person, the fact may be proved by the affidavit of such person. The delivery of a written notice or paper to the accused party, or to the Church Advocate, or leaving it, or a copy thereof, at the residence, or last known residence, of either, shall be deemed sufficient service of such notice or paper on the Church Advocate and accused, respectively. If the person to be served with any notice or paper shall have left the United States, it shall be a sufficient service thereof to leave a copy of such notice or paper at his last place of abode within the United States, sixty days before the day in which the appearance, or other act required by the said notice or paper, is to be performed.

[6.] The accused party may, if he think proper, have the aid of counsel; and if he should choose to have more than one counsel, the Church Advocate may have assistant advocates, to be named by the

On what condition depositions to be read.

Proviso.

Service of notices and papers.

Certificate of service.

Mode of service.

Accused may have counsel.

Of the Trial of a Bishop.

accusers ; but in every case the Court may regulate the number of counsel who shall address the Court, or examine witnesses. The Church Advocate shall be considered the party on one side, and the accused on the other. All counsel must be communicants of the Church.

Counsel to be communicants.

Court to express opinion on each charge and specification.

[7.] The Court, having fully heard the allegations and proofs of the parties, and deliberately considered the same, after the parties have withdrawn, shall declare respectively whether, in their opinion, the accused is guilty or not guilty of each particular charge and specification contained in the presentment in the order in which they are set forth ; and the accused shall be considered as not guilty of every charge and specification of which he shall not be pronounced guilty by a majority of the members of the Court.

Decision to be reduced to writing and signed.

[8.] The decision of the Court as to all the charges and specifications of which a majority of the members of the Court have found him guilty, shall be reduced to writing, and signed by those who assent to it ; and the decision thus signed shall be regarded as the judgment of the Court, and shall be pronounced in the presence of the parties, if they shall think proper to attend.

Accused to be heard before sentence.

[9.] If the accused shall be found guilty of any charge or specification, the Court shall proceed to ask him whether he has anything to say before the sentence is passed, and may, in their discretion, give him time to prepare what he wishes to say, and appoint a time for passing the sentence ; and before passing sentence, the Court may adjourn from time to time, and give the accused reasonable opportu-

Of the Trial of a Bishop.

nity of showing cause to induce a belief that justice has not been done, or that he has discovered new testimony; and the Court, or a majority of its members, may, according to a sound discretion, grant him a new trial; but, in such new trial, no Bishop shall sit who has already been a trier. Before passing sentence, the accused shall always have the opportunity of being heard, if he have aught to say in excuse or palliation. New trial.

[10.] The accused having been heard, or not desiring to be heard, the sentence of the Court shall then be pronounced, and shall be either admonition, suspension as defined by the existing Canons of this Church, or degradation, as the offence or offences adjudged to be proved shall seem to deserve. It shall be the duty of the Court, whenever sentence has been pronounced, whether it be upon a trial, or for contumacy, to communicate such sentence to the Ecclesiastical Authority of every Diocese of this Church; and it shall be the duty of such Authority to cause such sentence to be made known to every Clergyman under his jurisdiction. Sentence.

Sentence to be communicated, and to whom.

[11.] Every Court shall keep a full record of its proceedings, including the whole evidence given before it. Should any Court refuse to insert in its record a statement of any testimony which has been received, or of any decision which the Court has made, or of any fact which has occurred in Court, or any paper which either party has produced, it shall be the right of either party to file an exception in writing, containing a statement of such evidence, decision, or fact, or referring to or Record of proceedings.

Of the Trial of a Bishop.

Exceptions. describing such paper, which paper shall also be filed with the exception. All exceptions and papers so filed shall become parts of the record.

How kept and attested. [12.] Such records shall be kept by the Clerk, and inserted in a book, to be attested by the signatures of the President and Clerk. Every such book, and all papers connected with any trial, shall be deposited with the Registrar of the General Convention. Such books and papers shall be open to the inspection of every member of this Church.

Lay advisers may be appointed. [13.] Every Court, constituted under the authority of this Canon, may be attended by one or more lay advisers, who shall be communicants of this Church, and of the profession of the law. Such

Their office. advisers may be present at all the proceedings of the Court, but they shall have no vote in any case whatever; it shall be their duty to give in person to the Court an opinion on any question not theological, upon which the Court or any member thereof, or either party, shall desire an opinion. If a dispute shall arise whether any question be or be not theological, it shall be decided by the Court by a majority of votes. The Court may always, by unanimous consent, appoint an adviser or advisers. If they are not unanimous, each member of the Court may name a candidate; if not more than three are named, they shall all be advisers; if more than three are named, the Court shall reduce them to three by lot.

Presentment for erroneous doctrine, § vii. [1.] Any Bishop of this Church may be presented for holding and teaching doctrine inconsistent with that of this Church, by any Bishop in

Of the Trial of a Bishop.

communion with this Church and not under suspension or degradation. No Bishop shall be presented in any other mode for this offence; and it shall not be lawful for two or more persons to unite in any such presentment. The Bishop making such presentment shall appoint a Church Advocate.

to be made by
a Bishop.

[2.] Every presentment for alleged erroneous doctrine shall be signed by the person making it, and shall be addressed to the Bishops of the Protestant Episcopal Church in the United States, and delivered to the senior Bishop entitled to a seat in the House of Bishops, and not being the accused or the accuser, whose duty it shall be to convene a Court for the trial of the accused. The Court shall be composed of all the Bishops entitled to seats in the House of Bishops, except the accuser and the accused. Three fourths of such Bishops shall constitute a quorum; but the consent of two thirds of all the Bishops entitled to seats in the House of Bishops shall be necessary to a conviction.

Church
Advocate.

To whom ad-
dressed and
delivered.

Court to be
convened.

Of whom
composed.

Quorum.

Number
necessary to a
conviction.

§ viii. [1.] If charges be preferred against a Missionary Bishop who is not a Diocesan, such Missionary Bishop shall be required by the Presiding or senior Bishop to name some one of the three Dioceses nearest to his District or Missionary field: and such selection having been made, the proceedings shall then be precisely such as, under this Canon, they would be were he the Diocesan of the Diocese named by him. Should the Missionary Bishop refuse to name a Diocese, then the Presiding Bishop may name any one of the three above designated, and the effect shall be the same as if

Case of
charges
against a
Missionary
Bishop.

Remission or Modification of Judicial Sentences.

the nomination had been made by the accused Missionary Bishop.

Case of a Bishop without jurisdiction.

[2.] If charges be preferred against a Bishop having no jurisdiction, he shall be proceeded against precisely as if he were the Diocesan of the Diocese in which he has his civil residence.

CANON 10.

Of Sentences.

Suspension.

§ i. Whenever the penalty of suspension shall be inflicted on a Bishop, Priest, or Deacon, in this Church, the sentence shall specify on what terms, or at what time, said penalty shall cease.

Deposition.

§ ii. [1.] When any Minister is deposed from the Holy Ministry, he is deposed therefrom entirely, and not from a higher to a lower Order in the same; and whenever a Minister shall be deposed, the Bishop who pronounces sentence shall, without delay, give notice thereof to every Minister and Vestry in the Diocese, and also to all the Bishops of this Church, and where there is no Bishop, to the Standing Committee; and the notice shall specify under what Canon the said Minister has been deposed.

Notice of deposition, to whom given.

What terms are synonymous.

[2.] Deposition, displacing, and all like expressions, are the same as degradation.

CANON 11.

Of the Remission or Modification of Judicial Sentences.

Remission of sentence,

§ i. The Bishops of this Church, who are entitled to seats in the House of Bishops, may altogether

Remission or Modification of Judicial Sentences.

remit and terminate any judicial sentence which may have been imposed, by Bishops acting collectively as a judicial tribunal; or modify the same so far as to designate a precise period of time, or other specific contingency, on the occurrence of which such sentence shall utterly cease, and be of no further force or effect: *Provided*, that no such remission or modification shall be made except at a meeting of the House of Bishops, during the session of some General Convention, or at a special meeting of the said Bishops, which shall be convened by the Presiding Bishop on the application of any five Bishops; three months' notice, in writing, of the time, place, and object of the meeting being given personally to each Bishop, or left at his usual place of abode: *Provided*, also, that such remission or modification be assented to by a number of said Bishops, not less than a majority of the whole number entitled at the time to seats in the House of Bishops: and *Provided*, that nothing herein shall be construed to repeal or alter Canon 10 of this Title.

or modification thereof,

to be made at General Convention, or meeting specially convened.

Majority of whole number of Bishops must assent.

§ ii. A Bishop of this Church may, for reasons which he shall deem sufficient, remit and terminate any sentence of deposition or degradation pronounced by him upon a Presbyter or Deacon; but he shall exercise this power only upon the following conditions:

Remission of sentence of deposition.

1. That he shall act with the unanimous advice and consent of his Standing Committee.

2. That he shall first submit his proposed action, with his reasons therefor, to the judgment of five of the Bishops of this Church, whose Dioceses or Mis-

But only upon certain conditions.

Regulations Respecting the Laity.

sionary Jurisdictions are nearest to his own, and shall receive in writing, from at least four of said Bishops, their approval of the said remission and their consent thereto.

3. That before remitting such sentence he shall require the person to be restored to the Ministry to subscribe the declaration set forth in Article 7 of the Constitution.

4. That in case such person was deposed for abandoning the Communion of this Church, or having been deposed by reason of his renunciation of the Ministry of this Church, or for other cause, he have also abandoned its Communion, the Bishop, before granting such remission, shall be satisfied that such person has lived in lay communion with this Church for three years next preceding his application for such remission ; and,

5. That in case the person applying for such remission shall reside out of the Diocese or Missionary District in which he was deposed, the Bishop, before granting such remission, shall be furnished with written evidence of the approval of such application by the Bishop of the Diocese or District in which such person resides.

CANON 12.

Regulations Respecting the Laity.

Removal of
communi-
cants.

Certificate.

§ i. A communicant removing from one parish to another shall procure from the Rector (if any) of the Parish of his last residence, or, if there be no Rector, from one of the Wardens, a certificate stating that he or she is a communicant in good

Regulations Respecting the Laity.


standing; and the Rector of the Parish or Congregation to which he or she removes shall not be required to receive him or her as a communicant until such letter be produced.

§ ii. [1.] If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the Holy Communion, agreeably to the rubric.

Crimes and scandals to be censured.

[2.] There being the provision in the second rubric before the Communion Service requiring that every Minister repelling from the Communion shall give an account of the same to the Ordinary, it is hereby provided that, on the information to the effect stated being laid before the Ordinary, that is, the Bishop, it shall not be his duty to institute an inquiry, unless there be a complaint made to him in writing by the repelled party, within three months from such repulsion. But on receiving complaint, it shall be the duty of the Bishop, unless he think fit to restore him from the insufficiency of the cause assigned by the Minister, to institute an inquiry, as may be directed by the Canons of the Diocese in which the event has taken place. And should no such Canon exist, the Bishop shall proceed according to such principles of law and equity as will insure an impartial decision. And the notice, given as above by the Minister, shall be a sufficient presentation of the party repelled.

Ordinary to be informed.

Inquiry  complaint in writing.

Case of the absence of Diocesan Canon.

[3.] In case of great heinousness of offence on the part of members of this Church, they may be proceeded against to the depriving them of all privileges of Church membership, according to such

Deprivation of privileges of Church membership.

Of Marriage and Divorce.

rules or process as may be provided by the General Convention; and until such rules or process shall be provided, by such as may be provided by the different Diocesan Conventions.

CANON 13.

Of Marriage and Divorce.

Marriage except as God's Word doth allow not lawful.

§ i. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

No Minister shall unite in marriage those divorced save for the cause of adultery.

§ ii. No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again.

The Sacraments to be withheld from persons married otherwise than as God's Word doth allow.

§ iii. If any Minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than as the Word of God and discipline of this Church allow, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon: *Provided, however,* that no Minister shall, in any case, refuse the Sacraments to a penitent person in imminent danger of death.

Proviso.

Of Marriage and Divorce.

§ iv. Questions touching the facts of any case arising under Section ii. of this Canon shall be referred to the Bishop of the Diocese or Missionary Jurisdiction in which the same may occur; or if there be no Bishop of such Diocese or Missionary Jurisdiction, then to some Bishop to be designated by the Standing Committee; and the Bishop to whom such questions have been so referred shall thereupon make inquiry in such manner as he shall deem expedient, and shall deliver his judgment in the premises.

Questions to be referred to the Bishop.

§ v. This Canon, so far as it affixes penalties, does not apply to cases occurring before it takes effect, according to Title IV., Canon 4.

The penalties under this Canon limited.

Title III.

OF THE ORGANIZED BODIES AND OFFICERS OF THE CHURCH.

CANON 1.

Of the General Convention.

Special meet-
ings of Gene-
ral Conven-
tion.

Proviso.

Place of
meeting.

Same
Deputies.

§ i. [1.] THE right of calling special meetings of the General Convention shall be in the Bishops. This right shall be exercised by the Presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention: *Provided*, that the summons shall be with the consent, or on the requisition, of a majority of the Bishops, expressed to him in writing.

[2.] The place of holding any Special Convention shall be that fixed on by the preceding General Convention for the meeting of the General Convention, unless circumstances shall render a meeting at such a place unsafe; in which case the Presiding Bishop may appoint some other place.

[3.] The Deputies elected to the preceding General Convention shall be the Deputies at such Special Convention, unless in those cases in which other Deputies shall have been chosen in the mean time by any of the Diocesan Conventions, and then such other Deputies shall represent in the Special Convention the Church of the Diocese in which they have been chosen.

Of the General Convention.

[4.] The Rules and Orders of the House of Deputies shall be in force in the ensuing General Convention, until the organization thereof, and until they be amended or repealed by the said House.

Rules and Orders.

§ ii. [1.] The journals, files, papers, reports, and other documents, which are named under Title I. Canon 17, entitled *Of Securing an Accurate View of the State of the Church*, together with all other articles that are now, or shall hereafter become, the property of either House of the General Convention of this Church, shall be committed, when not otherwise expressly provided for, to the keeping of a Presbyter to be elected by the House of Deputies, upon nomination of the House of Bishops, who shall be known as the Registrar of the General Convention.

Registrar.

How appointed.

[2.] It shall be the duty of the said Registrar to procure all such journals, files, papers, reports, and other documents now in existence; to arrange, label, file, index, and otherwise put in order, and provide for the safe keeping of, the same, and all such others as may hereafter come into his possession, in fire-proof box or boxes, or in some safe and accessible place of deposit, and to hold the same under such regulations and restrictions as the General Convention may from time to time provide.

Duties of Registrar.

[3.] It shall be the duty of the said Registrar to procure a proper and sufficient book of record, and to enter therein a record of the Consecrations of all the Bishops of this Church, designating accurately the time and place of the same, with the names of the Consecrating Bishops, and of others present and

Record of consecration of Bishops.

Of the General Convention.

How authenticated.

assisting; to have the same authenticated in the fullest manner now practicable; and to take care for the similar record and authentication of all future Consecrations in this Church. Due notice of the time and place of every such Consecration shall be given by the Presiding Bishop to the Registrar; and thereupon it shall be the duty of the Registrar to attend such Consecration, either in person or by deputy. He shall prepare, in such form as the House of Bishops shall prescribe, duplicate originals of the Letters of Consecration; and he shall procure the same to be immediately signed and sealed by the Consecrating Bishop, and by at least two of the Bishops assisting at such Consecration; and one of the said duplicate originals said Registrar shall deliver to the newly consecrated Bishop; and the other he shall carefully file among the papers in his custody: and he shall enter a minute thereof in his record.

Duplicate Letters of Consecration.

Expenses.

[4.] The expenses necessary for the purposes contemplated by this Section shall be provided for by vote of the General Convention, and defrayed by the Treasurer of the same.

Notice to Diocesan Conventions.

§ iii. It shall be the duty of the Secretary of the House of Deputies, whenever any alteration of the Constitution is proposed, or any other subject submitted to the consideration of the several Diocesan Conventions, to give a particular notice thereof to the Ecclesiastical Authority of this Church in every Diocese.

Treasurer.

§ iv. At every triennial meeting of the General Convention, a Treasurer shall be chosen, who shall

Of Standing Committees.

remain in office until the next stated Convention, and until a successor be appointed. It shall be his duty to receive and disburse all moneys collected under the authority of the Convention, and of which the collection and disbursement shall not otherwise be regulated; and to invest, from time to time, for the benefit of the Convention, such surplus funds as he may have on hand. His account shall be rendered triennially to the Convention, and shall be examined by a Committee acting under its authority. In case of a vacancy in the office of Treasurer, it shall be supplied by an appointment to be made by the Ecclesiastical Authority of the Diocese to which he belonged; and the person so appointed shall continue to act until an appointment be made by the Convention.

His duties.

How vacancy to be filled.

§ v. In order that the contingent expenses of the General Convention may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Treasurer of the General Convention, at or before any meeting of the General Convention, three dollars for each Clergyman within such Diocese.

Expenses of General Convention.

Diocesan ratio.

CANON 2.

Of Standing Committees.

§ i. In every Diocese there shall be a Standing Committee, to be appointed by the Convention thereof, whose duties, except so far as provided for by the Canons of the General Convention, may be prescribed by the Canons of the respective Dioceses. They shall elect from their own body a President

Duties of Standing Committee.

Of Congregations and Parishes.

President
and
Secretary.

and a Secretary. They may meet on their own adjournment from time to time; and the President shall have power to summon special meetings whenever he shall deem it necessary.

To be a
Council of
Advice.

§ ii. In every Diocese where there is a Bishop, the Standing Committee shall be a Council of Advice to the Bishop. They shall be summoned on the requisition of the Bishop, whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

When the
Ecclesiastical
Authority.

§ iii. When there is no Bishop, the Standing Committee is the Ecclesiastical Authority for all purposes declared in these Canons.

CANON 3.

Of Congregations and Parishes.

Union with
Church in
another
Diocese.

§ i. Whereas, a question may arise whether a congregation within the Diocese of any Bishop, or within any Diocese in which there is not yet any Bishop settled, may unite themselves with the Church in any other Diocese, it is hereby determined and declared that all such unions shall be considered as irregular and void; and that every congregation of this Church shall be considered as belonging to the body of the Church of the Diocese within the limits of which they dwell, or within which there is seated a Church to which they belong. And no Clergyman, having a Parish or cure in more than one Diocese, shall have a seat in the Convention of any Diocese other than that in which he resides.

No Clergy-
man to sit in
two Diocesan
Conventions.

Of Congregations and Parishes.

§ ii. [1.] The ascertainment and defining of the boundaries of existing Parishes or parochial cures, as well as the establishment of a new Church or Congregation, and forming a new Parish within the limits of any other Parish, is left to the action of the several Diocesan Conventions, for the Dioceses respectively.

Parish boundaries, and new Parishes.

[2.] Until a Canon or other regulation of a Diocesan Convention shall have been adopted, the formation of new Parishes, or establishment of new Churches or Congregations within the limits of other Parishes, shall be vested in the Bishop of the Diocese, acting by and with the advice and consent of the Standing Committee thereof; and in case of there being no Bishop, in the Ecclesiastical Authority.

Where power is vested.

[3.] Nothing contained in this Section shall affect any legal rights of property of any Parish.

Vested rights preserved.

§ iii. [1.] It shall be lawful, under the conditions hereinafter stated, to organize a Church or Congregation in any foreign country (other than Great Britain and Ireland, and the colonies and dependencies thereof), and not within the limits of any foreign Missionary Bishop of this Church.

Congregations in foreign lands.

[2.] The Bishop in charge of such Congregations, and the Standing Committee hereinafter provided for, may authorize any Presbyter of this Church to officiate temporarily at any place to be named by them, within any such foreign country, upon being satisfactorily assured that it is expedient to establish at such place a Congregation of this Church. Such Presbyter, having publicly officiated at such place not less than four Sundays consecutively, may give

How organized.

Of Congregations and Parishes.

notice, in the time of Divine Service, that a meeting of the members of this Church attending such services will be held, at a time and place to be named by him, to organize a Church or Congregation. All male persons of full age belonging to this Church may take part in said meeting. And the said meeting may proceed to effect an organization, subject to the approval of the said Bishop and Standing Committee, and in conformity to such regulations as the said Standing Committee may prescribe.

Must recognize Constitution, etc.

[3.] Such Church or Congregation shall be required, in its Constitution, or Plan, or Articles of Organization, to recognize and accede to the Constitution, Canons, Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America, and particularly to submit to and abide by such directions as may be, from time to time, received from the Bishop in charge, and the Standing Committee hereinafter provided for, in order to its being received under the direction of the General Convention of this Church.

Certificate of desire for reception.

[4.] In order to such reception, it shall be required to declare its desire therefor, duly certified by the Minister, one Churchwarden, and two Vestrymen or Trustees of said Church or Congregation.

Certificate of satisfaction.

[5.] Such certificate, and the Constitution, Plan, or Articles of Organization, shall be submitted to the General Convention during its session, or to the Presiding Bishop of the House of Bishops at any other time; and in case the same are found satisfactory, a certificate thereof shall be forwarded to the Secretary of the House of Deputies of the General Convention, who shall thereupon place its name

Of Congregations and Parishes.

on the list of foreign Churches under the direction of the General Convention; and also a copy of the same shall be forwarded to and filed by the Registrar of the Church, and such Church or Congregation shall thereupon become subject to and placed under the Episcopal government and jurisdiction of such Presiding Bishop for the time being.

[6.] Such Presiding Bishop may, from time to time, by written commission under his own signature and seal, assign to any other Bishop of this Church, having jurisdiction in the United States, the full Episcopal charge of one or more of such Churches or Congregations, and the Clergymen officiating therein, for such period of time as he may deem expedient: *Provided*, such commissions shall not extend to a period longer than three years, and shall then cease and determine, unless renewed by the Presiding Bishop.

Jurisdiction of Presiding Bishop may be assigned.

Proviso.

[7.] To aid the Presiding Bishop, or the Bishop in charge of these foreign Churches, in administering the affairs of the same, and in settling such questions as may, by means of their peculiar situation, arise, there shall be a Standing Committee, to consist of communicants of this Church, who shall be chosen and elected as follows: Each Church or Congregation, thus in union with the General Convention, shall have the right to nominate, to the Bishop in charge, one person, who shall be a communicant, and the General Convention shall nominate four persons, of whom two at least shall be Clergymen, who shall hold office until the General Convention next ensuing, and until their successors are elected, and together they shall constitute the said Standing

Standing Committee of Foreign Churches.

Of Congregations and Parishes.

Committee, of which the Bishop in charge of said foreign Churches shall be the chairman. A majority of all the members shall be a quorum. This Standing Committee shall be a Council of Advice to the Bishop. They shall be summoned on the requisition of the Bishop, whenever he shall desire their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

Inquiry to be
instituted.

[8.] In case a Clergyman in charge of either of these Congregations in foreign lands shall be charged with either of the punishable offences, as specified in Title II., Canon 2, Section i., of the Digest, it shall be the duty of the Bishop in charge of such Churches to summon the Standing Committee above provided for, and to see that an inquiry be instituted as to the truth of such public charges; and should there be reasonable grounds for believing them to be true, the Bishop in charge and the Standing Committee shall appoint a Commission, consisting of three Clergymen and two Laymen, whose duty it shall be to obtain all the evidence in the case from the parties interested, and who shall, if possible, hold their meeting in the place where the accused resides, giving to the accused all rights under the Canons of the Protestant Episcopal Church which can be exercised in a foreign land. The judgment of said Commission, solemnly made and subscribed to, shall then be sent to the Bishop in charge, and to the Presiding Bishop, and, if approved by them, shall be carried into effect: *Provided*, that no such Commission shall recommend any other discipline than admonition or removal from his charge as Minister

Commission
appointed.

Proviso.

Of Congregations and Parishes.

of said Congregation. Should the result of the inquiry of the aforementioned Commission reveal evidence tending to show that said Clergyman deserves a severer discipline, then all the documents in the case shall be placed in the hands of the Presiding Bishop, who shall then proceed against said Clergyman (as far as possible) according to the Canon of Discipline, under Title II. of the Digest, and the Diocesan Canons of the Diocese of the said Presiding Bishop.

[9.] If there be but one such Church or Congregation within the limits of any city, said city shall be deemed the parochial cure of the Minister having charge of the same, and no new Church or Congregation shall be established therein, unless with the consent of the Bishop in charge, and of the Standing Committee herein appointed. Nor shall any Church or Congregation be organized in any foreign city, under the provisions of this Canon, unless with the approval of the Bishop in charge, and the Standing Committee herein provided for.

Parochial
cure of
Minister.

[10.] In cases of difference between the Minister and his Congregation, the Bishop in charge shall, with the Standing Committee, duly examine the same, and said Bishop and Standing Committee shall have full power to settle, and, if possible, adjust such differences upon the recognized principles of Ecclesiastical law, as laid down in the Canon law of the Protestant Episcopal Church.

Differences to
be adjusted
on principles
of Ecclesiastical law.

[11.] No Clergyman shall be allowed to take charge of such Congregation until he shall have been nominated by the Vestry thereof (or, if there be no such Vestry, by the Standing Committee, provided

Clergyman to
be nominated
by the Vestry,
and approved
by the Bishop
in charge.

Of the Organization of New Dioceses.

Clergyman to
be trans-
ferred.

for by this Canon), and approved by the Bishop in charge; and when such appointment shall have been accepted by the Clergyman so appointed, he shall be transferred to the jurisdiction of the Bishop in charge.

CANON 4.

Of the Organization of New Dioceses.

Organization
of new
Dioceses.

§ i. Whenever any new Diocese shall be formed within the limits of any other Diocese, or by the junction of two or more Dioceses, or parts of Dioceses, and the same shall have been ratified by the General Convention, the Bishop of the Diocese within the limits of which another is formed, or in case of the junction of two or more Dioceses, or parts of Dioceses, the Bishop of eldest consecration over the Dioceses furnishing portions of such new Diocese, shall thereupon call the Primary Convention of the new Diocese, for the purpose of enabling it to organize, and shall fix the time and place of holding the same, such place being within the territorial limits of the new Diocese.

Primary Con-
vention.

The call, by
whom to be
made.

§ ii. In case there should be no Bishop who can call such Primary Convention, pursuant to the foregoing provisions, then the duty of calling such Convention for the purpose of organizing, and the duty of fixing the time and place of its meeting, shall be vested in the Standing Committee of the Diocese within the limits of which the new one is erected, or the Standing Committee of the eldest of the Dioceses by the junction of which, or parts of which, the new Diocese may be formed. And such

Of the Requisites of a Quorum.

Standing Committee shall make such call immediately after the ratification of a division by the General Convention. When it must be made.

§ iii. Whenever one Diocese is about to be divided into two Dioceses, the Convention of such Diocese shall declare which portion thereof is to be the new Diocese, and shall make the same known to the General Convention before the ratification of such division. Division of a Diocese.

§ iv. Whenever the formation of a new Diocese shall be ratified by the General Convention, such new Diocese shall be considered as admitted under Article 5 of the Constitution, so soon as it shall have organized in Primary Convention, in the manner prescribed in the previous Sections of this Canon, and the naming of the new Diocese shall be a part of its organization. New Diocese admitted into union on organization.

Naming of new Diocese.

CANON 5.

Of the Requisites of a Quorum.

In all cases in which a Canon of the General Convention directs a duty to be performed, or a power to be exercised, by a Standing Committee, or by the Clerical members thereof, or by any other body consisting of several members, a majority of the said members, the whole having been duly cited to meet, shall be a quorum; and a majority of the quorum so convened shall be competent to act, unless the contrary is expressly required by the Canon. A majority is a quorum.

Majority of a quorum competent to act.

CANON 6.

Authorizing the Formation of a Federate Convention or Council of the Dioceses within any State.

The Dioceses within any State may form a Federate Convention or Council,

with the approval of the General Convention.

May exercise powers previously approved.

Legislative action may be secured.

§ i. It is hereby declared lawful for the Dioceses now existing or hereafter to exist, within the limits of any State or Commonwealth, to establish for themselves a Federate Convention or Council representing such Dioceses, which may deliberate and decide upon the common interests of the Church within the limits aforesaid; but before any determinate action of such Convention or Council shall be had, the powers proposed to be exercised shall be submitted to the General Convention for its approval.

§ ii. Any such Federate Convention or Council may exercise any powers that shall have been previously approved by the General Convention for any other Federate Convention or Council.

§ iii. Nothing in this Canon shall be construed as forbidding any Federate Council from taking such action as they may deem necessary to secure such legislative enactments as the common interests of the Church in the State may require.

CANON 7.

Of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

§ i. The Constitution of the said Society, which was incorporated by an Act of the Legislature of

Of the Constitution, etc.

the State of New York, is hereby amended and established so as to read as follows:

Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, as established in 1820 and since amended at various times.

ARTICLE I. This institution shall be denominated Name.
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

ARTICLE II. This Society shall be considered as Of whom composed.
comprehending all persons who are members of this Church.

ARTICLE III. There shall be a Board of Missions of such Society, composed of the Bishops of this Church, and the members for the time being of the House of Deputies of the General Convention, the Delegates from the Missionary Jurisdictions to the said House of Deputies, and the members of the Board of Managers as hereinafter described. The Board of Missions thus constituted shall convene on the third day of the session of the General Convention, and shall sit from time to time as the business of the Board shall demand. Board of Missions.

Shall convene on the third day of session of General Convention.

ARTICLE IV. There shall be appointed at every triennial meeting of the General Convention a Missionary Council, comprising all the Bishops of this Church, all the members of the Board of Managers, and in addition thereto at least one clerical and one lay member for each Diocese, which shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place Missionary Council.

When to meet.

Of the Constitution, etc.

With what
powers.

Vacancies
may be filled.*

Board of
Managers.

With what
powers.

Vacancies
filled.

Ex-officio
members.

Quorum.

as may be designated by the Board of Managers with the approval of the Presiding Bishop, which shall be competent to take all necessary action in regard to the Missionary work of the Church which shall not conflict with the general policy of the Board as from time to time determined at its triennial sessions. It shall be competent for the Bishop of a Diocese to fill vacancies in the representation of his Diocese, occurring by removal, resignation, or death, during the recess of the General Convention.

There shall also be appointed in like manner a Board of Managers, to be selected from the Missionary Council, comprising the Presiding Bishop, as President, and fifteen other Bishops, fifteen Presbyters, and fifteen laymen, who shall have the management of the general missions of this Church; and, when the Board of Missions is not in session, shall exercise all the corporate powers of the Domestic and Foreign Missionary Society; they shall remain in office until their successors are chosen, and they shall have power to fill any vacancies that may occur in their number:

Provided, that the election to fill such vacancies shall be restricted to an election from the members of the Missionary Council.

All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Society, and of the Board of Managers shall be *ex-officio* members of the Board and have all the rights and privileges of the elected members, except the right to vote.

Whenever demanded by one fifth of the members present, a majority of two thirds of the members

Of the Constitution, etc.

voting shall be necessary to any act of the Board. In all annual appropriations, and in entering upon or abandoning any Missionary field, as also in changing the By-laws, a majority must be present. For all other business the Board may, by a By-law, determine the quorum.

The Board of Managers shall make a full and complete triennial report to the General Convention, constituted as the Board of Missions, on or before the third day of the Session of the General Convention, and a similar report to the Missionary Council at its annual meetings, comprising such an outline of the Missionary work prosecuted during the preceding year as may serve to give a comprehensive view of the progress, prospects and present condition of the work of the Society in the several parts of the Domestic and Foreign fields. Reports.

There shall be appointed at each meeting of the General Convention and of the Missionary Council a Committee consisting of two Bishops, two Presbyters, and two laymen, together with the General Secretary of the Board of Missions, whose duty it shall be to arrange an order of work for the ensuing meeting of the Board of Missions, or of the Missionary Council. Committee to prepare order of work.

ARTICLE V. The Board of Managers is authorized to form such committees as it may deem desirable to promote the Missionary work, and to appoint such officers as shall be needful for carrying on such work, and to enact all By-laws, for its own government and the government of its committees and officers. Committees may be formed.

ARTICLE VI. The Board of Managers is entrusted

Of the Constitution, etc.

Further powers.

with power to establish and regulate such missions as are not placed under Episcopal Supervision.

Appropriations.

In all organized Dioceses and Missionary Jurisdictions having Bishops in the Domestic field, it is authorized to make annual appropriations to be disbursed by the Bishops with the approval of the Standing Committee or Board of Missions of the Diocese or Jurisdiction, and whenever any of said Bishops may so elect, the Board of Managers shall act as above provided instead of such Standing Committee or said Diocesan Board of Missions:

Account of appropriations to be rendered.

Provided, that no part of such annual appropriations shall be expended for any other purpose than the support of Missionaries, or the supply of Mission Stations with clerical service, without the concurrence of the Board of Managers; and an itemized account of the expenditure of all appropriations shall be made annually to the President of the Board of Managers; and, *Provided*, that in the management of the Foreign Missions, the Bishops shall have as their Council of advice the Board of Managers for the general schedule of expenditures; but for the details of the local work, they may have as their Council of advice the Standing Committees of their respective Jurisdictions.

Council of advice for Foreign Missions.

Salary of Missionary Bishop.

ARTICLE VII. The salary of a Missionary Bishop shall be fixed at or before the time of his election, to take effect from the date of his Consecration, and shall not be diminished during his official relation to the Board of Missions without his consent. But all contributions by the Missionary Jurisdictions for the support of their Bishops shall be reported to the

Of the Constitution, etc.

Board of Managers and accounted for as a part of such salary.

Whenever the Board shall be satisfied of the ability of a Missionary Jurisdiction to support its Bishop with a salary not less than that provided for at his Consecration, the relation of such Missionary Bishop to the Board of Missions may be terminated by said Board.

Relation of
Missionary
Bishop to
Board may be
terminated.

ARTICLE VIII. No person shall be appointed a Missionary who is not at the time a Minister in regular standing of the Protestant Episcopal Church, or of some Church in communion with this Church; but nothing in this Section shall preclude the Board of Managers from employing laymen or women, members of this Church, or of some Church in communion with the same, to do Missionary work.

Who may be
appointed
Missionaries.

ARTICLE IX. The Board of Managers shall have power to appoint local agents to represent the Society in different parts of the country, and is authorized to promote the formation of auxiliary Missionary Associations, whose contributions, as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing. It shall be the duty of the Board of Managers to arrange for public Missionary meetings, to be held at such times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers may send representatives.

Auxiliary
Associations.

Public
Missionary
meetings.

ARTICLE X. This Constitution may be altered or amended at any time by the General Convention of this Church.

Constitution
may be
altered.

Of the Constitution, etc.

Canons
repealed.

§ ii. All Canons, and all action by or under the authority of the General Convention, so far as inconsistent with the provisions of this Canon and of such amended Constitution, are hereby repealed: *Provided, however,* that nothing herein shall in any manner impair or affect any corporate rights of the said society, or any vested right whatever.

§ iii. This Canon shall take effect immediately.

Title IV.

MISCELLANEOUS PROVISIONS.

CANON 1.

Of Repealed Canons.

WHENEVER there shall be a repealing clause in any Canon, and the said Canon shall be repealed, such repeal shall not be a re-enactment of the Canon or Canons repealed by the said repealing clause.

Repeal of
repeal no re-
enactment.

CANON 2.

Of the Enactment, Amendment, and Repeal of Canons.

§ i. In all cases of future enactment, the same, if by the way of amendment of an existing provision, shall be in the following form: "Title —, Canon —, Section —, Clause —, is hereby amended so as to read as follows." And if the enactment is of an additional Clause, Section, or Canon, it shall be designated as the next Canon or next Section, or next Clause of a Canon or Section, in the order of numbering of the Title to which the subject properly belongs; and if a Canon or Section or Clause be stricken out, the existing numbering shall be retained until a new edition of the Canons be directed, or until changed as in the next Section provided.

Form of alter-
ing Canons.

Of the Time when New Canons shall take Effect.

Who are to
certify
changes in
Canons.

§ ii. The Committee on Canons of each House of the General Convention shall, at the close of each Session of the General Convention, appoint two of their number to certify the changes, if any, made in the Canons, including a correction of the references made in any Canon to another, and to report the same, with the proper arrangement thereof, to the Secretary, who shall print the same in the Journal.

CANON 3.

Of the Time of these Canons taking Effect.

Time of
taking effect.

These Canons shall take effect on the first day of January, in the year of our Lord 1860; from and after which day all other Canons of this Church are hereby, and shall be deemed to be, repealed: *Provided*, that such repeal shall not affect any case of a violation of existing Canons committed before that date; but such case shall be governed by the same law as if no such repeal had taken place.

General re-
peal.

CANON 4.

Of the Time when New Canons shall take Effect.

New Canons
take effect
January 1.

All Canons hereafter enacted, unless otherwise specially ordered, shall take effect on the first day of January following the adjournment of the General Convention at which they are made.

The foregoing is a true Copy of the Constitution and Canons.

JOHN WILLIAMS,
Bishop Presiding.

Attest, WILLIAM TATLOCK,
Secretary of the House of Bishops.

MORGAN DIX,
President of the House of Deputies.

Attest, CHARLES L. HUTCHINS,
Secretary of the House of Deputies.

NEW YORK, October 24, A.D. 1889.

JOINT COMMITTEE TO CERTIFY THE CHANGES MADE IN THE
CANONS BY THE GENERAL CONVENTION OF THE PROTESTANT
EPISCOPAL CHURCH IN THE UNITED STATES OF
AMERICA, HELD IN THE CITY OF NEW YORK, IN THE
MONTH OF OCTOBER, A.D. 1889.

WILLIAM STEVENS PERRY, <i>Bishop of Iowa,</i>	} Committee on the part of the House of Bishops.
ALFRED AUGUSTIN WATSON, <i>Bishop of East Carolina,</i>	

FREDERICK PARKER DAVENPORT, CAUSTEN BROWNE,	} Committee on the part of the House of Deputies.

Appendix.

Joint Resolution of the Two Houses of General Convention on the duty of the Clergy of this Church in the matter of bearing arms:

The Clergy
not to bear
arms;

Resolved, That it is the sense of the Protestant Episcopal Church in the United States of America, that it is incompatible with the duty, position, and sacred calling of the Clergy of this Church to bear arms.

Explanatory Note, by the House of Clerical and Lay Deputies:

but may be
Chaplains,
Professors, or
Instructors.

The spirit and intent of this resolution do not extend to the office of Chaplain in either branch of the Military Service, nor to that of Professor or Instructor in any Military or Naval Academy. The duties of these offices are civil, and entirely compatible with the duties of the Sacred Ministry.

Order.

Of the Organization of the House of Deputies, and prescribing the Duties of the Secretary.

Record of
membership.

§ i. At the time and place appointed for the meeting of the General Convention, the Secretary, or in his absence one of the Assistant Secretaries, in the order of their appointment, or in the absence of all, the person appointed as hereinafter provided by the

Organization of the House of Deputies, etc.

Standing Committee of the Diocese in which the General Convention is to meet, shall call to order the members present of the House of Deputies, and record the names of those whose testimonials, in due form, shall have been presented to him; which record shall be *prima facie* evidence that the persons whose names are therein recorded are entitled to seats in the House of Deputies. If there be a quorum present, by the record, the Secretary shall so declare, and the House shall proceed to organize by the election by ballot of a President from the members of the House, and of a Secretary; and a majority of all the votes cast shall be necessary to an election. So soon as a President and Secretary have been elected, a committee shall be appointed to wait upon the House of Bishops, and inform them of the organization of the House of Deputies, and its readiness to proceed to business.

Election of officers.

Their duties.

Duties of the Secretary.

The Secretary shall keep full minutes of the proceedings of the House; transcribe them, with all reports, into a book provided for that purpose; preserve the Journal and Records of the House; deliver them to his successor; and perform such other duties as may be directed or assigned to him by the House. He may, with the approbation of the House, appoint three Assistant Secretaries, and the Secretary and Assistant Secretaries shall continue in office until the organization of the next Convention, and until their successors be chosen. If, during the recess of the General Convention, a vacancy should occur in the office of Secretary, the duties thereof shall devolve upon the Assistant Secretaries; or if the Assistant Secretaries shall die or resign, a

Duration of office.

Vacancy during recess.

Organization of the House of Deputies, etc.

Secretary shall be appointed by the Standing Committee of the Diocese in which the next General Convention is to meet.

Duty of
Diocesan
Secretaries.

§ ii. In order to aid the Secretary in preparing the list specified in the preceding section, it shall be the duty of the Secretary of the Convention of every Diocese to forward to him, as soon as may be practicable, a copy of the Journal of the Diocesan Convention, together with a certified copy of the Testimonials of Members aforesaid. He shall also forward a duplicate copy of such Testimonials to the Standing Committee of the Diocese in which the next General Convention is to meet.

Privileges of
the Secretary
and the
Treasurer.

§ iii. The Secretary of the House of Deputies and the Treasurer of the Convention, although not returned as Deputies to the Convention, shall be entitled to seats upon the floor of the House, and, with the approval of the President, to speak on the subjects of their respective offices.

Secretary to
determine by
lot the seats
of the
Deputies.

§ iv. Previous to the meeting of each General Convention, the Secretary of the last Convention, under the direction of the Deputies from the Diocese in which the Convention is to be held, shall determine by lot the seats to be occupied by each delegation.

Standing Order.

Of Delegates from Missionary Jurisdictions and from Foreign Churches.

Resolved, That one Clerical and one Lay Delegate, to be chosen by any Convocation of all the Clergy and representatives of the Laity, convoked by the authority of the Bishop of any Missionary Jurisdiction of this Church, or chosen by a similar Convocation of the Churches in Europe, organized under Title III., Canon 3, Section iii., of the Digest, convened by direction of the Presiding Bishop, or by the Bishop in charge of Foreign Churches, shall have seats assigned to them in this House, with similar privileges to those of Deputies, except that they shall have no vote on any question or matter: and that this be a Standing Order of the House.

Standing Resolution.

Of the Expenses of the Presiding Bishop.

Resolved, That the Treasurer be instructed to pay, from time to time, on the order of the Presiding Bishop of the House of Bishops, such expenses as he may necessarily incur in the execution of his office for clerk hire, printing, stationery, etc., not exceeding four hundred dollars in any one year; it being understood that the travelling expenses of the Presiding Bishop are paid by the Diocese or other body at whose instance they are incurred.

Index to the Digest.

Title I.—OF THE MINISTRY, DOCTRINE, AND WORSHIP.

	PAGE
CANON 1.— <i>Of the Orders of Ministry in this Church</i>	17
CANON 2.— <i>Of the Admission of Persons as Candidates for Holy Orders.</i>	
§ i.—Who are deemed Candidates, or Postulants	17
§ ii.—Notice of Intention	17
[1.] Consultation with Rector	17
[2.] Notice to Bishop	17
[3.] To what Bishop the Application must be made	18
[4.] Transfer of Application permitted	18
[5.] An Applicant previously refused Admission not to be received without Certificate	18
[6.] Competency of Standing Committee acting as Ecclesiastical Authority	19
§ iii.—Application of Postulant for Admission as a Candidate	19
[1.] Postulant may apply to Standing Committee after due Application to Bishop	19
[2.] Testimonials for Standing Committee	19
[3.] To be signed by Rector and Vestry, or Presbyter and four Laymen	19
[4.] Standing Committee Sole Judge of Testimonials	19
[5.] In case of personal Knowledge, Committee may Dispense with Testimonials	20
[6.] Certificate from Standing Committee	20
[7.] A Cultivation of the Fruits of the Spirit expected of Postulants and Candidates	20
§ iv.—Postulant to signify Intention	21
[1.] Whether to become a Candidate for the Diaconate only, or for the Priesthood also	21
[2.] If the latter, a Diploma required	21
[3.] Or an Examination	21
[4.] Admission and Record as Candidate for Priest's Orders	22
[5.] Sufficient for Candidateship for the Diaconate	22
[6.] The Bishop to assign to the Candidate Texts for Sermons	22
§ v.—A Postulant for Candidateship for the Diaconate only	22
[1.] Must present Certificates of Personal Qualifications	22
[2.] On receipt of which, Admission and Record as Candidate may follow	23
[3.] A Candidate for Deacon's Orders may become a Candidate for Priest's Orders	23
[4.] A Deacon may be admitted in the same manner	23

INDEX TO THE DIGEST.

Title I.—OF THE MINISTRY, DOCTRINE, ETC. (Continued).

CANON 2.—*Of the Admission of Persons, etc.* (CONTINUED).

	PAGE
§ vi. — Dispensation from Latin, etc.	23
[1.] Postulant shall Communicate wish for Dispensation to the Bishop	23
[2.] Testimony of Extraordinary Ability required	23
[3.] On receipt of which, Standing Committee may recommend a Dispensation	24
[4.] Bishop may thereupon grant Certificate	24
[5.] Bishop has sole discretion of Dispensation of the Hebrew Language	24
§ vii. — Application of a Minister of another Denomination	24
[1.] An Ordained Minister, or Licentiate of another Denomination, may become a Candidate	24
[2.] Notice of Desire to be given to Diocesan	24
[3.] Certificate from Presbyters	25
[4.] Application to Standing Committee with (1) Testimonial from Twelve Persons, (2) Testimonial from Two Presbyters	25
[5.] Bishop and Standing Committee may then proceed	26
[6.] Application by one who is not a Citizen	26
[7.] Testimonial and Residence may be dispensed with	26
§ viii. — Standing Committee when the Ecclesiastical Authority competent to act	26
ix. — The "Bishop of the Diocese" defined for the purposes of these Canons	27
§ x. — Extent of the Application of these Canons	27
[1.] To Persons coming from places in the United States, where the Constitution of the Church has not been acceded to	27
[2.] To what Standing Committee such person shall apply	27

CANON 3.—*Of Admitted Candidates.*

§ i. — Supervision of Candidates	27
[1.] Pertains to the Bishop	27
[2.] In vacant Dioceses, to the Clerical Members of Standing Committee	27
[3.] Care to be taken	28
§ ii. — Admitted Candidates	28
[1.] Not to be transferred	28
[3.] Save for sufficient Cause	28
[3.] What is not a Sufficient Reason	28
§ iii. — Candidates not eligible in General Convention	28
§ iv. — Candidates may be licensed as Lay Readers	28
[1.] By the Bishop in his own Diocese	28
[2.] Without such License not to Lay Read	28
[3.] Temporary License may be granted by another Bishop	29
[4.] [5.] Licensed Candidates to submit to Regulations	29

CANON 4.—*Of Examinations.*

§ i. — Examining Chaplains	29
§ ii. — Literary Qualifications of Postulant	29
[1.] Extent of Literary Examination	29

INDEX TO THE DIGEST.

Title I.—OF THE MINISTRY, DOCTRINE, ETC. (*Continued*).

CANON 4. — *Of Examinations* (CONTINUED).

	PAGE
ii. — (<i>Continued</i> .)	
[2.] Report of Examination to be made	30
[3.] Examination may be Adjourned or Repealed	30
[4.] To Conform to the Requirements of Title I., Canon 2, § iv., [3.]	30
iii. — Examination of Candidates for Diaconate only	30
[1.] On the Holy Scriptures and Book of Common Prayer	30
[2.] Sufficiency for the Performance of the Services	30
[3.] A Candidate who has been a Minister of another Denomination, to be examined on the Points of Difference between said Denomination and this Church	30
[4.] Examinations to be Conducted by the Examining Chaplains	30
§ iv. — Examinations of Candidates for Priest's Orders	31
[1.] To be Three in Number	31
[2.] Not to be accumulated	31
[3.] In part oral, in part in Writing	31
[4.] Questions may be Previously Communicated	31
[5.] Sermons to be Produced	31
[6.] Proof of Ability as a Reader and Speaker to be given	31
[7.] A Candidate who has been a Minister of another Denomination to be Examined on Points of Difference between the Denomination and this Church	32
[8.] Examination by the Examining Chaplains not to be Super-seeded	32
§ v. — The Three Examinations	32
[1.] The First Examination	32
[2.] In case of a Dispensation	32
[3.] The Second Examination	32
[4.] The Third Examination	33
[5.] Reference to be had to the Established Course of Study	33
vi. — Participation of the Bishop in Examinations for Priest's Orders	33
[1.] Bishops may be Present and Preside	33
[2.] May invite Presbyter who is to present the Candidate	33
[3.] Must be Present at one Examination	33
[3.] Re-examination	33
§ vii. — When Examinations for Priest's Orders may take place	33
[1.] Before or after Ordination to Diaconate	33
[2.] If passed, Sufficient for Deacon's Orders	34
[3.] Satisfactory passage of First Examinations for Priest's Orders sufficient for Deacon's Orders	34
<i>Proviso</i>	34
§ viii. — Certificate of Satisfaction to be given by Examiners	34
§ ix. — Violation of this Canon a Disqualification for Ordination	34
§ x. — Limitation of Time	34
[1.] Examinations to be within Five Years	34
[2.] If not, a loss of Candidateship	35

CANON 5. — *Provisions and Cautions concerning Ordination.*

§ i. — Previous Rejection of Application in another Diocese	35
[1.] Renewal of Candidateship required	35
[2.] Notice of Rejection to be given	35

INDEX TO THE DIGEST.

Title I.—OF THE MINISTRY, DOCTRINE, ETC. (*Continued*).

CANON 5.—*Provisions and Cautions, etc.* (CONTINUED).

	PAGE
§ ii.—Candidates from Vacant Dioceses	35
[To apply to actual Diocesan for Ordination]	35
[2.] And to the Standing Committee of said Diocese for Recommendation	35
§ iii.—Ordination of persons to Officiate without the Jurisdiction of the United States	35
[1.] Not to be permitted without the Prescribed Testimonials and Examinations	36
[2.] Special License required for Settlement	36
§ iv.—Liability of presenting Clergymen	36
§ v.—Times of Ordination	36
[1.] At the Ember Seasons	36
[2.] Occasional Ordinations permitted	36

CANON 6.—*Of the Ordination of Deacons.*

§ i.—Candidateship to continue One Year	36
§ ii.—Testimonial from Rector	37
§ iii.—Candidateship for Priest's Orders to continue Three Years	37
§ iv.—Testimonials Required	37
[1.] Recommendation from Standing Committee	37
[2.] Testimonials from Ministers and Vestry, or Twelve Persons,	38
[3.] Substitute for Testimonial from Minister and Vestry	38
[4.] Personal Testimonial from Presbyter	38
[5.] Form of Testimonial from Standing Committee	38
§ v.—Testimonial of Candidates, Ministers in other Denominations	39
§ vi.—Case of Person Ordained to Officiate in a Foreign Language	39
§ vii.—Age for Ordination to Diaconate	39

CANON 7.—*Of Deacons.*

§ i.—Deacons subject to Control of Bishop	39
§ ii.—[1.] Restrictions upon Settlement	40
[2.] And upon Officiating	40
§ iii.—No Transfer to another Diocese without Request of Bishop	40

CANON 8.—*Of the Ordination of Priests.*

§ i.—Period of Previous Study allowed Candidates from other Denominations	40
§ ii.—Duration of Candidateship	41
§ iii.—Title for Orders	41
§ iv.—Recommendation Required	41
[1.] From the Standing Committee of Diocese for which the Applicant is to be Ordained	41
[2.] Testimonial from Minister and Vestry	41
[3.] Substitution Allowed	42
[4.] Personal Testimonial from Presbyter	42
[5.] Form of Testimonial from Standing Committee	42
§ v.—Case of Candidates from other Denominations	43
§ vi.—Case of Candidates Ordained Deacons within Three Years	43
§ vii.—Age of Ordination to the Priesthood	43

INDEX TO THE DIGEST.

Title I.—OF THE MINISTRY, DOCTRINE, ETC. (*Continued*).

CANON 9.—*Of Lay Readers.*

	PAGE
§ i.—Lay Communicants may be licensed as Lay Readers	44
Limitations	44
For Service in Vacant Parish or Mission	44
If a Rector is in Charge, his Request necessary	44
License may be Revoked	44
§ ii.—Restrictions	44
§ iii.—Regulations	44
Subject to Authority	44
Of Bishop and Minister	45
Directions and Restrictions	45
As to Sermons	45
As to Dress	45
As to Occasion	45

CANON 10.—*Of Deaconesses.*

§ i.—Who may be Appointed	45
§ ii.—Duties	45
§ iii.—Qualifications	45
Testimonial	46
§ iv.—Authority Required for Work	46
§ v.—Must always be under Oversight	46
§ vi.—May resign Office	46
§ vii.—May be Suspended	46
§ viii.—Set apart by a Religious Service	47

CANON 11.—*Of Ministers Ordained in Foreign Countries by Bishops in Communion with this Church.*

§ i.—Certificate Requisite before Officiating	47
Letter Dimissory	48
Subscription, and One Year's Residence	48
§ ii.—Foreign Deacons	48

CANON 12.—*Of the Admission of Ministers ordained by Bishops not in Communion with this Church.*

Written Certificate from Two Presbyters to be produced	49
Declaration in Article 7 to be signed	49

CANON 13.—*Of Ministers officiating in a Foreign Language.*

With the approbation of the Bishop such Ministers may settle without a Year's Residence	49
---	----

CANON 14.—*Of Persons not Ministers in this Church officiating in any Congregation thereof.*

Evidence of being a Minister	50
--	----

INDEX TO THE DIGEST.

Title I.—OF THE MINISTRY, DOCTRINE, ETC. (*Continued*).

CANON 15.—*General Regulations of Ministers and their Duties.*

	PAGE
§ i. — [1.] Of Election and Institution	50
Certificate of Election	51
[2.] Certificate to be Transmitted for Record	51
[3.] Concerning Institution	51
§ ii. — Certificate to Minister removing from one Diocese to another	51
■ iii. — [1.] Parochial Instruction	52
[2.] Alms and Contributions	52
§ iv. — Duty on Episcopal Visitations	52
[1.] One Month's Notice to be given	52
List of Names of Persons Confirmed	53
[2.] Information to be given of the State of the Congregation	53
[3.] Parochial Reports	53
§ v. — [1.] Parish Register to be kept	53
[2.] Register of Baptisms	53
[3.] List of Families	54
§ vi. — [1.] Officiating of Ministers within the Cures of others	54
[2.] Parish Boundaries not Otherwise Defined	54
[3.] Neglect of Minister to Officiate	55
[4.] Rights of Property Undisturbed	55
■ vii. — [1.] Of Clerical Residence and Removal	56
Form of Letter Dimissory	56
[2.] When such Letter shall affect Canonical Residence	56
When void	56
[3.] When the Bishop may Refuse to receive a Letter Dimissory	56
[4.] When Letters Dimissory are not Required	57

CANON 16.—*Of Bishops.*

§ i. — [1.] Election of Bishops	57
Six Presbyters and Six Parishes	58
Two or more Dioceses Uniting	58
[2.] What is a Settlement	58
§ ii. — [1.] Certificates to be produced by the Bishop-Elect	59
Testimony from Diocesan Convention	59
Testimony from House of Deputies	60
[2.] Notification of Consent, and Order for Consecration	60
■ iii. — [1.] Consecration during Recess	60
Consent of Standing Committees	60
Consent of Bishops	61
[2.] Evidence of such Consent	61
No Consecration within Three Months of General Con- vention	61
§ iv. — Canonical Age for Consecration	61
§ v. — Assistant Bishop	61
Bishop shall state Duties he assigns	62
No Suffragan Bishop	62
§ vi. — Domestic Missionary Bishops	62
[1.] Mode and Evidence of Election	62
[2.] Exercise of Episcopal Functions	63
Extent of Jurisdiction	63
[3.] Death, Resignation, or other Vacancy	63

INDEX TO THE DIGEST.

Title I.—OF THE MINISTRY, DOCTRINE, ETC. (*Continued*).

CANON 16.—*Of Bishops* (CONTINUED).

	PAGE
§ vi.—(<i>Continued</i>).	
[4.] Jurisdiction over Clergy	63
Power to appoint a Standing Committee	63
[5.] The Constitution and Canons of the Jurisdiction	64
[6.] Presentment may be made by Clerical Members of the Standing Committee.	64
[7.] Entitled to a Seat in the House of Bishops	64
Eligible as a Diocesan.	64
Power upon the Organization of a Diocese	64
[8.] Must Report to General Convention and to the Board of Missions	64
§ vii.—Foreign Missionary Bishops	65
[1.] Mode and Evidence of Election	65
[2.] Limitation of Jurisdiction	65
Shall have a Seat in the House of Bishops	65
Restriction upon Eligibility as a Diocesan	65
[3.] Mode of Presenting and Trying such Bishops	66
[4.] Power to Ordain Deacons or Presbyters	66
Testimonials Necessary in such Case	66
<i>Proviso</i>	66
[5.] Power of Dispensation	67
[6.] Jurisdiction over Resident Missionaries or Clergymen	67
[7.] May appoint a Standing Committee	68
[8.] Trial of Ministers	68
[9.] Constitution of the Court	68
[10.] The Sentence	69
[11.] Report must be made to General Convention and Board of Missions	69
§ viii.—Election of a Missionary Bishop as a Diocesan	69
[1.] Concurrence of General Convention	69
[2.] Election during Recess	70
Consent of Bishops and Standing Committees	70
Notice of Election to be given	70
§ ix.—Episcopal Charges and Pastoral Letters	70
§ x.—Episcopal Visitations	71
[1.] Visitation at least once in Three Years	71
Declining to Visit	71
Council of Conciliation	72
[2.] Clergy to supply Bishop's Parish when he is a Rector	72
[3.] Expenses of Visitation to be defrayed by the Diocese	72
[4.] Register of Episcopal Acts	72
§ xi.—Of Episcopal Residence	72
§ xii.—Of Bishops temporarily absent from their Dioceses	72
§ xiii.—Forms of Prayer or Thanksgiving for extraordinary Occasions	73
§ xiv.—Performance of Episcopal Duties in Vacant Dioceses, etc.	73
[1.] Upon Invitation of the Convention or Standing Committee, Invitation Temporary and Revocable	73
[2.] Full Charge of another Bishop, by Act of the Convention	73
[3.] Only one such Bishop at a Time	74

INDEX TO THE DIGEST.

Title I.—OF THE MINISTRY, DOCTRINE, ETC. (*Continued*).

CANON 16. — *Of Bishops* (CONTINUED).

	PAGE
§ xv. — Episcopal Resignations	74
[1.] Desire to Resign to be made known to the House of Bishops, Investigation may be made	74
[2.] House of Bishops may accept or refuse the Resignation	74
[3.] Resignation during Recess	75
The Bishops to meet	75
Mode in which they are to Act	75
[4.] Resigned Bishop not eligible to a Diocese	76
Bishops Resigning on account of Age to retain Rights and Precedences	76
[5.] Bishops without Charge subject to General Convention	76
[6.] Resignation of Suspended Bishop	76
§ xvi. — Vacancy in Missionary Jurisdiction during the Recess	77
[1.] House of Bishops to Meet and Elect Standing Committees and Bishops to Consent	77
[2.] Form of the Consent of Standing Committees	78
[3.] Rights of Missionary Bishops thus Consecrated	78

CANON 17. — *Of a List of the Ministers of this Church.*

§ i. — The Secretary of the House of Bishops to keep a Register	78
§ ii. — List of Ordinations to be Published	79

CANON 18. — *Of the Mode of Securing an Accurate View of the State of the Church.*

§ i. — Parochial Reports to be made	79
Clergymen not Settled shall Report	80
§ ii. — The Bishop's Address at Convention	80
§ iii. — Committee on the State of the Church	81
Pastoral Letter from the House of Bishops	81
To be read to every Congregation	81
§ iv. — Duty of Diocesan Secretaries to forward Documents	81
§ v. — Duty of Bishop to prepare a Tabular View or Parochial and Diocesan Statistics	81
■ vi. — Church Schools, Colleges, Hospitals, and Asylums to Report Annually	82
To be Included in Triennial Tabular View	82

CANON 19. — *Of Publishing Authorized Editions of the Standard Bible* 82

CANON 20. — *Of Publishing Editions of the Book of Common Prayer.*

§ i. — Certificate of Correction by one or More Presbyters	83
§ ii. — [1.] What is the Standard Edition	83
[2.] Custodian to be Appointed	83
§ iii. — Certified Copies delivered to Custodian	84
Copies of Alterations and Additions to be sent to Clergy	84
§ iv. — Appendix showing Changes	84
■ v. — Canon takes effect immediately	85

INDEX TO THE DIGEST.

Title I.—OF THE MINISTRY, DOCTRINE, ETC. (*Continued*).

	PAGE
CANON 21.— <i>Of the Due Celebration of Sundays</i>	85
CANON 22.— <i>Of the Use of the Book of Common Prayer.</i>	
§ i.— Use of the Book of Common Prayer Required on all Occasions of Public Worship	85
■ ii.— Introduction of Ceremonies or Practices not ordained or Authorized not Allowed	86
[1.] Specifications of such Practices as Symbolize Erroneous or Doubtful Doctrines	86
[2.] Offender to be Admonished and Tried	86
[3.] Provisions as to Mode of Trial	87
CANON 23.— <i>Of Church Music.</i>	
§ i.— Psalms, Hymns, and Anthems which may be Sung	87
§ ii.— The Minister to give Order concerning Tunes	87
CANON 24.— <i>Of the Consecration of Churches.</i>	
§ i.— Building and Grounds to be paid for before Consecration	88
§ ii.— Bishop's Consent Necessary to the Incumbrance or Alienation of a Consecrated Church	88
§ iii.— Consent Necessary in other Specified Instances	89

INDEX TO THE DIGEST.

Title II.—OF DISCIPLINE.

CANON 1.—Of Amenability and Citations.

	PAGE
§ i. — To whom Ministers are Amenable	90
§ ii. — Mode of Serving Citations	90
§ iii. — Of Notices in General	90
§ iv. — Duty to give Evidence	91
§ v. — Of Cases of Conviction in Courts of Record	91

CANON 2.—Of Offences for which Ministers may be Tried and Punished.

§ i. — Enumeration of Punishable Offences	91
§ ii. — Proceedings on Public Rumor	92
Three Kinds of Punishment	92

CANON 3.—Of a Clergyman in one Diocese Chargeable with Misdemeanor in another.

§ i. — Notice to Authority of Offender's Diocese	93
Proceedings on a Neglect to Act	93
§ ii. — The Bishop may Admonish and Forbid Officiating	93
Notice of Prohibition to be Given	94
Prohibition to Continue until the Bishop be satisfied, or the Clergyman Acquitted on Trial	94
§ iii. — The Same Course to be Pursued with Clergymen Ordained in Foreign Countries	94
Notice of Prohibition to be Given	94

CANON 4.—Of Differences between Ministers and their Congregations, and of the Dissolution of a Pastoral Connection.

§ i. — Resignation or Removal of a Rector	94
§ ii. — Separation and Dissolution of Pastoral Connection	95
Differences, how to be Settled	95
Penalties for Refusal to Comply with Arbitration	95
§ iii. — Record to be made of a Regular Dissolution	96
Dissolutions not Regular to be laid before the Convention	96
§ iv. — This Canon not Obligatory in Certain Dioceses	96

CANON 5.—Of Renunciation of the Ministry.

§ i. — Renunciation when no Ecclesiastical Proceeding is pending	96
Renunciation to be Recorded	97
The Bishop to Depose, in Presence of Clergymen	97
Notice of Deposition	97
§ ii. — The Bishop may Suspend Action for Six Months	97
§ iii. — Renunciation under Liability to Presentment	97
The Trial may Proceed	98

INDEX TO THE DIGEST.

Title II.—OF DISCIPLINE (*Continued*).

CANON 6.—*Of the Abandonment of the Communion of this Church by a Presbyter or Deacon.*

	PAGE
§ i.—Abandonment without Renunciation	98
To be Certified by the Standing Committee	98
Notice to be given to the Minister Concerned	98
§ ii.—Deposition after Six Months	99
Proviso, of Retraction	99

CANON 7.—*Of a Clergyman Absenting himself from his Diocese.*

Absence for Five Years, without Satisfactory Reason, Ground of Suspension	99
How long the Suspension shall Endure	99
Notice of Suspension to be given to every Diocese	99

CANON 8.—*Of the Abandonment of the Communion of the Church by a Bishop.*

Deposition	100
Proceedings may be Suspended on Retraction	100

CANON 9.—*Of the Trial of a Bishop.*

§ i.—Enumeration of Offences for which a Bishop may be tried	101
§ ii.—Commencement of Proceedings	102
[1.] Charges to be made in Writing	102
By whom Charges must be Signed	102
[2.] A Bishop may demand a Trial, when there are Rumors against him	102
On the Advice and Consent of any two Bishops whom he may select	102
[3.] Accusers may choose a Lay Advocate and Agent	102
Reasonable Certainty of Time, Place, and Circumstance	103
§ iii.—Charges shall be delivered to the Presiding Bishop	103
§ iv.—A Board of Inquiry	103
[1.] How the Board shall be constituted	103
[2.] Notice to the Members of the Board	104
Place of Meeting of the Board	104
Copy of Charges to be sent	104
[3.] Organization of the Board	104
Church Advocate to be appointed	104
Duty of Church Advocate	104
Sittings of the Board to be Private	104
[4.] Duty of the Board of Inquiry	104
Rules of Evidence shall be those of the State in which the Trial is had	105
A Majority of the Board present may make Presentment	105
[5.] Copies of Presentment to be sent	105
[6.] Certificate of Refusal to Present	105
Such Certificate a Bar to future Presentment	105
Except on Affidavit of New Testimony	105
[7.] Offences more than Five Years old not Presentable	106
Except on Conviction in a State Court	106

INDEX TO THE DIGEST.

Title II.—OF DISCIPLINE (*Continued*).

CANON 9.—*Of the Trial of a Bishop* (CONTINUED).

	PAGE
§ v.—Course of Action upon Presentment	106
[1.] Notice to the Accused, and to the Church Advocate, to attend at the Selection of the Court	106
[2.] Formation of the Court	106
Eleven reduced to Seven by striking off alternately	107
[3.] Notice to Members of the Court to attend	107
Appointment of Time and Place	107
Certified Copies of Presentment	108
[4.] Summons of the Accused	108
Any Bishop has Power to Summon Witnesses	108
§ vi.—Course of Proceeding on the Trial	108
[1.] Election of President and Clerk	108
Reading the Presentment	109
[2.] Calling on the Accused to Plead	109
Power to Adjourn	109
Rights of the Accused	109
[3.] Non-appearance of the Accused	109
Contumacy	109
Suspension or Degradation after Three Months' Contumacy,	109
[4.] The Common Law the Rule of Proceeding	109
Declaration to be Signed by Witnesses before Testifying	110
Commission to take Testimony	110
Appointment of Commissary to take Depositions	110
Cross-examination in such Cases	110
On what Conditions Depositions to be read	111
Civil Authority given to Ecclesiastical Courts	111
[5.] Summoner to serve Notices and Papers	111
Certificate of Service	111
Mode of Service	111
[6.] The Accused may have Counsel	111
Counsel on either Side to be Communicants	112
[7.] Court to express an Opinion on each Charge and Specifica- tion	112
[8.] The Decision to be reduced to Writing, and Signed	112
[9.] The Accused to be heard before Sentence	112
The Court may grant a new Trial	113
[10.] Pronouncing Sentence	113
Sentence to be Communicated to every Clergyman in every Diocese	113
[11.] Record of Proceedings and Evidence	113
Exceptions and Papers filed to be part of the Record	114
[12.] Record to be kept by the Clerk	114
Attested by Signatures of President and Clerk	114
Deposited with Registrar of General Convention	114
Open to Inspection	114
[13.] Lay Advisers may be appointed	114
Their Office	114
§ vii.—Proceedings on Charge of Erroneous Doctrine	114
[1.] Presentment to be made by any one Bishop	115
The Presenter shall appoint a Church Advocate	115

INDEX TO THE DIGEST.

Title II.—OF DISCIPLINE (*Continued*).

CANON 9.—*Of the Trial of a Bishop* (CONTINUED).

§ vii.—(*Continued*).

	PAGE
[2.] How the Presentment shall be Signed, Addressed, and Delivered	115
The Court to be composed of all the Bishops except Presenter and Accused	115
Two-thirds Vote Necessary to Convict	115
§ viii.—[1.] Proceedings against a Missionary Bishop	115
[2.] Proceedings against a Bishop without Jurisdiction	116

CANON 10.—*Of Sentences*.

§ i.—Suspension must be limited by Specific Terms or Time	116
§ ii.—Deposition	116
[1.] Deposition not Partial, but Total	116
Notice of Deposition to be given, and to whom	116
[2.] Deposition, Displacing, etc., same as Degradation	116

CANON 11.—*Of the Remission or Modification of Judicial Sentences*.

§ i.—The Bishops may altogether Remit or Modify	116
Such Action to take place only at General Convention or Meeting Specially Convened	117
Majority of whole number of Bishops must Assent	117
§ ii.—A Bishop may Remit a Sentence of Deposition, Pronounced on him upon a Presbyter or Deacon	117
But only upon certain conditions	117

CANON 12.—*Regulations Respecting the Laity*.

§ i.—Communicant Removing shall procure a Certificate of good Standing	118
Rector of Parish not required to receive a Communicant without such Certificate	118
§ ii.—[1.] Scandalous Persons shall be Repelled from the Holy Communion	119
[2.] The Minister Repelling shall Inform the Ordinary	119
Inquiry to be made by the Bishop, on Complaint in Writing	119
Case of the Absence of Diocesan Canon	119
[3.] Case of great Heinousness	119
Deprivation of all Privileges of Church Membership	119

CANON 13.—*Of Marriage and Divorce*.

§ i.—Marriage except as God's Word doth allow, not Lawful	120
§ ii.—No Minister shall unite in Marriage those Divorced save for the Cause of Adultery	120
§ iii.—The Sacraments to be withheld from Persons married otherwise than as God's Word doth allow	120
Except to a Penitent Person in Imminent Danger of Death	120
§ iv.—Questions touching the Facts of any Case to be referred to the Bishop	121
§ v.—The Penalties under this Canon limited	121

INDEX TO THE DIGEST.

Title III.—OF THE ORGANIZED BODIES AND OFFICERS OF THE CHURCH.

CANON 1.—*Of the General Convention.*

	PAGE
§ i. — Special Meetings of General Convention	122
[1.] To be Called by the Presiding Bishop	122
On Written Consent of a Majority of the Bishops	122
[2.] Place of Meeting	122
[3.] Who shall be Deputies at the Special Meeting	122
[4.] Rules and Orders	123
§ ii. — Registrar of General Convention	123
[1.] To be a Presbyter	123
How Nominated and Elected	123
Shall have Charge of all Papers and Documents belonging to either House of General Convention	123
[2.] Duties of Registrar	123
[3.] Book of Record of the Consecrations of Bishops	123
[4.] Expenses of Registrar to be provided for	124
§ iii. — When Particular Notice shall be given to the Ecclesiastical Authority of every Diocese	124
§ iv. — Treasurer of General Convention	124
His Duties	125
How a Vacancy shall be filled	125
§ v. — How the Expenses of General Convention shall be met	125
Diocesan Ratio of Payment	125

CANON 2.—*Of Standing Committees.*

§ i. — Standing Committee in every Diocese	125
Appointed by Diocesan Convention	125
Elect their own President and Secretary	125
The President to Summon Special Meetings	126
§ ii. — To act as the Bishop's Council of Advice	126
§ iii. — The Ecclesiastical Authority when there is no Bishop	126

CANON 3.—*Of Congregations and Parishes.*

§ i. — Unions of Congregations in Different Dioceses, Irregular and Void	126
No Clergyman to Sit in Two Diocesan Conventions	126
§ ii. — Parish Boundaries and New Parishes	127
[1.] Left to the Diocesan Conventions	127
[2.] Where Power is Vested until Diocesan Conventions Act	127
[3.] Vested Rights Preserved	127
§ iii. — Congregations in Foreign Lands	127
[1.] Lawful to Organize	127
[2.] Mode of Procedure at Organization	127
[3.] Must recognize Constitution, etc.	128
[4.] Must Declare its Desire for Reception	128
[5.] Certificate of Desire to be Received under Direction of the General Convention, and Filed by the Registrar	128
[6.] Exercise of Jurisdiction may be Assigned by Presiding Bishop	129
[7.] Standing Committees of Foreign Churches, how Con- stituted	129

INDEX TO THE DIGEST.

Title III. — OF THE ORGANIZED BODIES, ETC. (Continued).

CANON 3. — *Of Congregations and Parishes* (CONTINUED).

§ iii. — (Continued).

[8.] Inquiry to be Instituted and Commission Appointed in case of Charges against Clergyman in charge	PAGE 130
[9.] Parochial Cure of Minister of a Church in a Foreign Land,	131
[10.] Difference between Minister and Congregation to be adjusted by Bishop and Standing Committee	131
[11.] Clergymen of such Churches to be nominated by the Vestry thereof, and approved by the Bishop in Charge,	131

CANON 4. — *Of the Organization of New Dioceses.*

§ i. — Who shall call the Primary Convention	132
Where shall be the Place of Meeting	132
§ ii. — Who shall call it, if there be no Bishop	132
When the Call shall be Made	133
§ iii. — Case of the Division of the Diocese	133
Which Part shall be the New Diocese	133
§ iv. — Admission into Union with General Convention	133
Naming of such New Diocese	133

CANON 5. — *Of the Requisites of a Quorum.*

A Majority is a Quorum	133
Majority of a Quorum Competent to Act	133

CANON 6. — *Authorizing the formation of a Federate Convention or Council, of the Dioceses within any State.*

The Dioceses within any State may form a Federate Convention or Council	134
With the Approval of the General Convention	134
Legislative Action may be Secured	134

CANON 7. — *Of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in the United States of America.*

§ i. — Amendment of the Constitution of said Society	134
Art. I. The name of the Society	135
Art. II. The Society composed of all Members of this Church	135
Art. III. The General Convention to constitute a Board of Missions,	135
The Board to convene on the third day of the Session	135
Art. IV. Missionary Council	135
When to meet	135
With what Powers	136
Board of Managers	136
With what Powers	136
Vacancies filled	136
Ex-officio Members	136
Quorum	136
Reports	137
Committee to prepare Order of Work	137

INDEX TO THE DIGEST.

Title III. — OF THE ORGANIZED BODIES, ETC. (*Continued*).

CANON 7. — *Of the Constitution of the Domestic and Foreign Missionary Society, etc.* (CONTINUED).

	PAGE
§ i. — (<i>Continued</i>).	
Art. V. Committees may be formed	137
Art. VI. Further Powers	138
Appropriations, etc.	138
Council of Advice for Foreign Missions	138
Art. VII. Salary of Missionary Bishop	138
Relation of Missionary Bishop may be Terminated	139
Art. VIII. Who may be appointed Missionaries	139
Art. IX. Auxiliary Associations	139
Public Missionary Meetings to be Held	139
Art. X. How this Constitution may be Amended	139
§ ii. — Canons inconsistent with this Canon repealed	140
§ iii. — This Canon to take effect immediately	140

INDEX TO THE DIGEST.

Title IV. — MISCELLANEOUS PROVISIONS.

CANON 1. — *Of repealed Canons.*

	PAGE
Repeal of Repeal, no Re-enactment	141

CANON 2. — *Of the Enactment, Amendment, and Repeal of New Canons.*

§ i. — Form of Altering Canons	141
§ ii. — Who are to Certify Changes in Canons	142

CANON 3. — *Of the Time of these Canons Taking Effect.*

January 1, 1860	142
General Repeal of all other Canons	142

CANON 4. — *Of the Time when New Canons shall take Effect.*

The First Day of January after the Adjournment of the General Convention at which they are made	142
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APPENDIX.

Joint Resolution of the Two Houses of General Convention.

The Clergy not to bear Arms	144
But may be Chaplains, Professors, Instructors	144

Order of the Organization of the House of Deputies and Prescribing the Duties of the Secretary

144

Standing Order of Delegates from Missionary Jurisdictions

147

Standing Resolution of the Expenses of the Presiding Bishop

147

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